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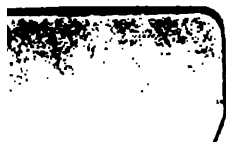
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THE ILIAD



Homerus
THE I LI AD

EDITED, WITH APPARATUS CRITICUS, PROLEGOMENA
NOTES, AND APPENDICES

BY

WALTER LEAF, LITT.D

SOMETIME FELLOW OF TRINITY COLLEGE, CAMBRIDGE

VOL. I

BOOKS I-XII

SECOND EDITION

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PREFACE TO THE SECOND EDITION

By the rewriting of large portions of the notes, and the addition of an Apparatus Criticus and Appendices, the present volume has grown almost into a new work. The thirteen years which have elapsed since the first edition appeared have naturally brought with them many modifications in the opinions then expressed, as well as many corrections of error. But the Homeric problems still present themselves substantially in the same aspect as they did in 1886, and the only serious change in point of view between this volume and its predecessor is that involved in the full acceptance of the Peisistratean recension as an all-important factor in the constitution of the *Iliad*.

Among books which have appeared since 1886 I am conscious of particular debts to van Leeuwen's *Enchiridium*, Cauer's *Grundfragen*, Erhardt's *Entstehung der Homerischen Gedichte*, and Schulze's *Quaestiones Epicae*. Prof. J. A. Platt has by his published papers again put me under many obligations, among others in calling attention to Brandreth's edition of the *Iliad*, which in 1841 surprisingly anticipated many recent conjectures of the "forward" school. It is impossible to specify obligations to papers in periodicals, but I have satisfaction in thinking

that the proportion of valuable contributions from English scholars has largely increased of late years.

My warmest thanks are due to the French Ministry of Education, and to M. Delisle of the Bibliothèque Nationale, for lending to the British Museum for my use the three valuable mss. quoted in this edition as P, Q, R. I must add, with deep regret, that my sense of obligation is all the greater because England refuses similar courtesy to continental students.

I have to express my special gratitude to the Rev. M. A. Bayfield of Eastbourne College, who has read the proof-sheets and assisted me with many invaluable criticisms and suggestions beyond those to which his initials are appended; to Mr. T. W. Allen for much valuable information from his unrivalled knowledge of the mss. of the *Iliad*; and lastly to the scholarly care and accuracy of Mr. Webb, Messrs. R. & R. Clark's proof-reader.

December 9, 1899.

PREFACE TO THE FIRST EDITION

THE object of the present edition of the *Iliad* is to offer a guide to students anxious to know more of Homer than they can learn from elementary school-books. It must be confessed that, when once the strict limits of a verbal commentary are passed, it is hard to know which path to choose from the many which open into the world revealed to us by the Homeric poems. We find ourselves at the starting-point of all that has given Greece her place in the world—of Greek history, of Greek art, of Greek philosophy, theology, and myth. The poems are our ultimate resource for the study of the history of the Greek language, and it is to them that we owe all our knowledge of the one great school of Greek criticism. An editor may be pardoned if, at the risk of apparent superficiality and discursiveness, he attempts, not of course to follow all or any of these roads, but barely to indicate the direction in which they lead.

Unfortunately for the English student, the works which he must study if he wishes to pursue these lines of inquiry are almost entirely in German; unfortunately also for the editor, who can hardly escape the appearance of pedantry when he has to be continually quoting works in a foreign language. The difficulty is one, however, which it lies with English scholars themselves to remove.

Where the acumen and industry of Germany have been for nearly a century so largely devoted to the *Iliad* and *Odyssey*, it is not to be expected, or even desired, that in a commentary for general use a new editor should contribute much that is really original. The proper place for new work is in the pages of philological journals and dissertations. Indeed it is not possible for any man to be sure of the novelty of any suggestion he may make, so vast is the mass of Homeric literature which has been annually poured forth since Wolf revived the study. While believing therefore that some few improvements on old interpretation will be found in the following pages, I am at no pains to specify them, and shall be quite content if I see them adopted without acknowledgment. On the other hand, I have freely taken wherever I have found, only acknowledging in the case of recent work which has not yet passed into the common stock, and reserving for this place a general statement of the great debts which I owe to previous authors.

Prominent among these¹ I must place Ameis's edition of the *Iliad*, and more particularly Dr. Hentze's Appendix thereto; the references given in it are of inestimable value to the student. Heyne's large *Iliad*, and the editions of Pierron, Düntzer, Paley, La Roche, Christ, Nauck, Nägelsbach, Fäsi, and Mr. Monro, have all been consulted; the last two continually and with especial respect. References to notes on the *Odyssey* have, as far as possible, been confined to Merry and Riddell's edition of the first twelve books, but here again Ameis and Hentze have been valued guides. Ebeling's great *Lexicon Homericum*, at last completed, has

¹ If I do not place Mr. Monro's *Homeric Grammar* in the first place, it is because I trust that the continual references to it will keep before the reader my immense debt to it.

been of course an indispensable companion, though often usefully supplemented by Seiler's smaller dictionary. The other principal authorities will be found in the list at the end of the Introduction; isolated papers and monographs can hardly be enumerated.

I have further to express my thanks to Mr. J. A. Platt, Fellow of Trinity College, Cambridge, who has been so good as to read through the proofs, and contribute many valuable remarks.

Finally, I have to name with affectionate remembrance my friend, the late John Henry Pratt, Fellow of Trinity College, Cambridge. The eight years which have elapsed since his lamentable death by drowning in the lake of Como have so greatly modified the work which I inherited from him that I have no right to make him responsible for any opinion expressed in the following pages; but I would emphatically say that their existence is entirely due to him, and that it is my earnest hope that I have said nothing which would not have met with his approval had he lived.

[*April* 1886.]

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PROLEGOMENA

I.—THE ORIGIN OF THE *ILLIAD*

It is impossible to approach either the textual criticism or the genesis of Homer without some theory as to the way in which the *Iliad* and *Odyssey* reached their present form. The Homeric question can here be but briefly touched upon; no more will be attempted than to give the main points of the hypothesis adopted by the present editor; it will be stated in a categorical form for convenience only, and with no desire to disguise the undoubted fact that it is but one among many scores of theories, all of which have had equal attraction for their own authors. It is here put forward as a working hypothesis, which appears to answer the conditions of the problem.

Greek tradition knows that the *Iliad* and *Odyssey*, with various other poems, were the work of a historical poet called Homer, whose birth, residence, and death are placed in various cities and islands, but by a preponderating authority are attributed to Asia Minor, and in particular to Smyrna or Chios. For reasons which will appear, the one poet can no longer be regarded as historical; but this much at least is certain—that in the fifth century and later nothing was known of any Epic poetry older than that of the Ionian cities of Asia. As for date, we have the definite opinion of Herodotos¹ that Homer and Hesiod lived “400 years before me, and no more.”

When we come to examine the poems themselves, however, we find that they do not ostensibly shew signs of Asiatic origin. The scene of the *Iliad* is of course laid in the Troad, but its point of view is professedly that of dwellers in Greece proper;

¹ ii. 53.

it is there that the heroes have their homes, and thither that they return after the war. The poems profess a close acquaintance with the topography of Greece, and almost completely ignore that of Asia. And in particular, there is no overt mention of the great movement of peoples, generally called the Dorian invasion, which led, according to a tradition which has every sign of truth, to the presence of Greeks on the eastern coasts of the Aegæan.

Rude mountaineers from the North, it was said, had descended into central and southern Greece, and had dispossessed the ancient lords of the soil, driving them eastwards in successive waves. Recent discoveries have borne out this tradition. They have shewn us that there was in Greece proper, and indeed through most lands bordering on the Aegæan, an extremely ancient civilization, the zenith of which is now commonly supposed to have fallen between 1500 and 1200 B.C. We can in the remains trace the end of this culture, and its displacement by far ruder elements, which only slowly grow into the more perfect form which we call Hellenic.

That the poems, when professing to depict the prae-Dorian age, are as a whole actually contemporary with it, has probably never been maintained. There can be no question that, at least in great part, they merely bring back in imagination the "good old days" which have passed away. In so doing they touch on countless details of daily life, which we can to some extent control by the monuments. We can give some sort of answer to the question whether they reproduce the real circumstances of the old time, or only clothe the old tales with the garb of their own days. For an uncritical age the latter supposition is *a priori* the most probable; but it is not entirely borne out by facts. There is, on the whole, a striking similarity between the life of Homer's heroes in its material aspect and the remains which have been discovered at Tiryns, Mykenæ, and elsewhere. The two cultures are not identical, but, beyond a doubt, the Homeric resembles in the main the Mykenæan rather than that of the "Dipylon" (so far as we know it) or the archaic Greek. The ancient tradition is on the whole truly kept in the Epos. Yet in many points we can see traces of apparent anachronism. But it is very difficult to say whether a departure from the Mykenæan culture as we know it in the monuments is due to a later development of that culture

itself, or to an unintentional introduction of elements from the very different conditions of later Greece. In discussing such questions it is well always to remember that the epoch of Mykenaeen civilization with which we are best acquainted, that of the "shaft-tombs" of Mykene, is far from the end of the whole Mykenaeen age. The Homeric stage is certainly later than the "shaft-tombs," but it does not necessarily follow that it is post-Mykenaeen. It is quite possible that certain notable differences between the poems and the monuments, in burial, for instance, and in women's dress, may be due to changes which arose within the Mykenaeen age itself, in that later part of it of which our knowledge is defective—almost as defective as it is of the subsequent "Dipylon" period. On the whole, the resemblance to the typical Mykenaeen culture is more striking than the difference.

The inevitable conclusion seems to be that Epic poetry had its roots in the Mykenaeen period, and that this true tradition of the departed grandeur was carried across the Aegaeen in lays which were the progenitors of the Homeric poetry. The whole scenery of the poems, the details of armour, palaces, dress, decoration, must have been so long the subjects of song before the Dorian invasion that they had become stereotyped, and formed a foundation which the Epic poet dared not intentionally sap, easily though he slipped from time to time into involuntary anachronism. How far these oldest songs may have actually left traces of themselves in our "Homer" it is naturally impossible to say; but it is not beyond the bounds of possibility that some part of the most primitive *Iliad* may have been actually sung by the court minstrel in the palace whose ruins can still be seen in Mykene.

The Epic dialect lends some countenance to the belief that the Ionians were not the originators of the Epos. It has always been recognized that the dialect is not pure Ionic, such as would be expected from the reputed birthplace of the poems; and the presence of "Aiolic" elements has been generally admitted. Fick published in 1882 and following years elaborate disquisitions to shew that the older parts of both *Iliad* and *Odyssey* had in fact been composed in pure Aiolic, and translated into Ionic, only those Aiolic forms being left untouched which were fixed by the fact that the Ionic equivalent differed metrically; and that only the later portions were composed in Ionic. The theory involves too many arbitrary alterations of the text to be accepted in the

form in which he states it; but it remains probable that the dialect is in fact the resultant of older poems composed in a dialect which may, in the vaguest sense, be called Aiolic. The peculiarly non-Ionic forms point rather to the Thessalian and Arkadio-Kyprian dialects, however, than to that of the Asiatic Aiolis as the precursor of the Epic. But it must be admitted, after all the discussion which has taken place, that our knowledge of the early state of the Greek dialects is far too imperfect to enable us to base any far-reaching conclusions upon such hypotheses. It can only be said that they seem to correspond with the probabilities of the case, and in particular with the localization of "Homer" at Smyrna, the city which was taken by the rising Ionic race from the decadent Aioliens.

We assume, then, as a probable hypothesis that the old Greeks, expelled from their homes by the invading Dorians, carried with them across the sea a body of Epic poetry, the outcome of so long a development that it had already stereotyped much of what we find to-day in Homer; that this poetry dealt with the legends of Greece proper, in particular the Trojan War, including the return of the heroes, the tale of Thebes, perhaps the adventures of Herakles, and doubtless legends of the gods; that it was taken over by the Ionians from the descendants of these emigrants, and cultivated by them on their own account, much of the old being faithfully preserved, though adapted to new hearers, but much new being added; that the same scenery, spirit, and phraseology were retained, though with the admission of occasional anachronisms, which, of course, grew more frequent as time went on; and that this Ionian development lasted from, perhaps, the ninth century B.C. to the seventh. But in all probability the corpus of Epic poetry had been brought substantially to completion some time before the latter date; as the creative and imaginative forces of the Ionian race turned to other forms of expression, it is probable that but small and unimportant additions were made to "Homer" after the end of the eighth century or thereabouts.

The poems were all this time handed down orally only, by tradition among the singers who used to wander over Greece reciting them at popular festivals. Writing was indeed known in some form through the whole period of Epic development; but it is in the highest degree unlikely that it was ever employed to form a standard text of the Epos or any portion of it. There can

hardly have been any standard text; at best there was a continuous tradition of those portions of the poems which were especially popular, and the knowledge of which was therefore a valuable asset to the professional reciter.

By the end of the seventh century there must have been in existence a large amount of such Epic poetry, concerning itself chiefly, so far as we know, with the subjects previously named. But the tale of Troy must have been infinitely the most important, and the *Iliad* and *Odyssey* the most important poems on Troy. Some scholars have spoken as though they regarded the whole mass of this poetry as equally "Homeric" in the eyes of men of that day, and as approximately homogeneous in quality—a floating mass of which lengths were cut off more or less by chance, and labelled *Iliad* and *Odyssey*. For such a supposition there are no grounds; that parts at least of the mass had long before attained complete solidity and permanence is amply proved by the fact that the *Iliad* is notably earlier in language than the *Odyssey*. The kernel of it must therefore have attained its permanent form at a time materially earlier than the beginning of the *Odyssey*. But though the kernel was thus solid, it was surrounded by a great deal of later addition which was in a more or less fluid state. The rhapsodist, like the modern concert-giver, had to consider his hearers' liking for "old friends" on the one hand, and their wish for novelty on the other. He sought to reconcile the two by inventing fresh episodes to continue and extend those tales which every one knew. Here and there such a new episode would survive and come into such general repute as to ensure its permanence. But it is easy to see how the répertoires of various rhapsodists would differ, though all were based on the same original story.

We can now understand the reasonableness of such a provision as that ascribed by a widely spread tradition to the Attic statesmen of the sixth century, a provision that the *Iliad* and *Odyssey* should be recited at the Panathenaia in a regular and officially recognized order; and we can also see that such a rule involved a new constitution of the text. The most widely accepted tradition attributed the recension to Peisistratos. But Solon is named in a famous passage of Diogenes Laertios (*Life of Solon* i. 57): τὰ τε Ὅμηρου ἐξ ὑποβολῆς γέγραφε ῥαψωιδεῖσθαι, οἷον ὅπου ὁ πρῶτος ἔληξεν ἐκείθεν ἀρχεσθαι τὸν

ἐχόμενον. μᾶλλον οὖν Σόλων "Ὅμηρον ἐφώτισεν ἢ Πεισί-
στρατος, ὥς φησι Διευχίδας ἐν πέμπτῳ Μεγαρικῶν. ἦν δὲ
μάλιστα τὰ ἔπη ταῦτα. "οἱ δ' ἄρ' Ἀθήνας εἶχον," καὶ τὰ
ἐξῆς (B 546-58). There is unfortunately something lost in
this passage, asserting explicitly the interpolation of the lines
mentioned. The reference is to the arbitration between Athens
and Megara for the possession of Salamis, when each side brought
forward lines from Homer, the Athenians relying on B 558 as
we have it, the Megarians accusing them of falsifying the text
and putting forward a different version. The natural sense of
the passage as it stands is this: "it was not Peisistratos, as is
generally supposed, but Solon who collected the scattered Homer
of his day; for he it was who interpolated the lines in the
Catalogue of the Ships"; so that we should add something like
this after Πεισίστρατος:—ἐκεῖνος γὰρ ἦν ὁ τὰ ἔπη εἰς τὸν
κατάλογον ἐμποιήσας, καὶ οὐ Πεισίστρατος. Ritschl, however,
gives the whole passage a quite different turn by inserting (in the
same place)—ὅσπερ συλλέξας τὰ Ὅμηρου ἐνεποίησέ τινα εἰς
τὴν Ἀθηναίων χάριν. This has been accepted by Wilamowitz
and Cauer, but is clearly wrong. Tradition unanimously held
that the recovery of Salamis took place in the time of Solon,
while Peisistratos was still a boy. Dieuchidas, giving the
Megarian version, must therefore have attributed the interpolation
to Solon, and concluded that the compilation of the Athenian
copy was due to him and not to his successor. But in any case
the passage shews that the tradition about Peisistratos was
current in the fourth century B.C., when, as Wilamowitz has
shewn, Dieuchidas must have written. There was yet another
version which ascribed the collection to Hipparchos;¹ but for us
the names are comparatively a matter of indifference; the
essential element is that all tradition points to Athens of the
sixth century. This tradition is probable enough in itself, and if
once accepted it explains many a difficulty. [The great problem
for those who maintain the gradual growth of the poems by a
process of crystallization has been to understand how a single
version came to be accepted, where many rival versions must,
from the necessity of the case, have once existed side by side.
The assumption of a school or guild of singers has been made;
but the rare mention of Ὀμηρίδαι in Chios gives no support

¹ Pseudo-Plat. *Hipparchos* 228 c.

o this hypothesis, which lacks any other confirmation. The Peisistratean recension is the only source, other than the autograph of a real Homer, which will account for the unity of the vulgate text. It agrees, too, with the constitution of the *Iliad* itself, which in several places¹ shews such a piecing together of parallel narrative as can hardly be credited to natural growth in the hands of irresponsible rhapsodists, but involves the deliberate work of a literary editor based on a written text. This, too, accounts for the numerous traces in our text of an unobtrusive but sufficiently clear Attic influence. It agrees with the position of Athens as the first book-mart of Greece. It agrees with the evidence that the archetype of the vulgate was written in the old Attic alphabet. In fact we might almost reconstruct the necessity of such a "codification" of the text from the conditions. An official copy of some sort is implied by the transformation of fluctuating oral compositions into such a vulgate as we possess; it must have taken place at Athens, the head of the intellectual Greece and the centre of the publishing trade; it must have been created before the fifth century, for Herodotos and Plato already have Homer as we know him; it must have taken place after the seventh, to which we can date some of the latest additions to the *Iliad*; therefore an official copy of Homer was made in Athens in the time of Solon and Peisistratos.]

Belief in the recension of Peisistratos was not so long ago unfashionable; but in the last few years a clear reaction has set in.² The chief reason for scepticism has been the complete silence of the Aristarchean scholia respecting any edition of Peisistratos. This has been held to shew that the tradition is no more than a late invention absolutely unknown to Aristarchos. But now that Wilamowitz has shewn that Dieuchidas wrote in the fourth century, it is no longer possible to hold that Aristarchos had never heard the story—which is moreover involved in the allusion to the Salamis arbitration by Aristotle (see note on B 558). It follows, therefore, either that Aristarchos deliberately ignored the tradition—which is hardly like him—or that he dealt with it in his lost works. The argument from silence is especially deceptive in the case of an author like Aristarchos, of whom we have nothing whatever preserved beyond excerpts of second-hand

¹ See Introductions to B, N, T.

² Dating, I think, from Seck's *Die Quellen der Odyssee*, 1887.

accounts of his commentaries, with some titles of lost works. It is likely enough that he dealt with the Attic recension somewhere, and having settled the matter one way or the other found no need to refer to it in his critical notes. On the other side of the account we must set the facts that he believed Homer to have been an Athenian, and that he often assumes the transliteration of the poems from the old Attic alphabet into the new—indirect proofs at least that he held the vulgate text with which he dealt to have reached him from purely Attic sources. The scholia can therefore count neither one way or the other; and the hypothesis of the Peisistratean recension appears so highly probable that it will be adopted as a postulate in the following commentary.

The Peisistratean text is identical with the vulgate, which has held its own through all time. Recent discoveries in Egypt have shewn, indeed, that there was a time when different texts, altered from the vulgate chiefly by the insertion of additional lines of no intrinsic importance, had attained a great vogue, at least in Egypt. This is certain to be the case with all highly popular books reproduced in large quantities for an uncritical public. The rise of criticism at Alexandria put an end to these commercial texts, and established the vulgate in its rightful position again. In this sense only can Aristarchos and his predecessors be said to have altered the Homeric text; they did not work upon these inferior copies and decide which lines were to be expelled, but they gave the weight of their authority to a demand for copies of MSS. of approved antiquity and correctness. The position of Aristarchos was, in fact, precisely that of a critic who would make a correct text of Firdausi's *Shahnamah* to-day. The variation between different copies of the Persian is incomparably greater than that between the prae-Aristarchean papyri and the vulgate, though here there was undoubtedly one common source in the poet's own MS. Even the unbroken existence of a written tradition has not been able to save Firdausi from the interpolations of popular reciters; the task of the Persian Aristarchos will be to point out which MSS. contain the ancient and pure tradition, and to stop the demand for copies of any others.

Such as the vulgate was before the days of Aristarchos, such it still remains. In only an infinitesimal number of cases can

it be shewn that he produced any effect upon the current reading. Lines of which he disapproved remain uncanceled; the readings he preferred do not therefore in any appreciable degree supplant those which he held inferior. The mss. in our libraries differ from one another in the same degree as those of Aristarchos, and with fresh collations the number of variants which we know through Aristarchos alone is constantly dwindling; it may not be long before we are able to point to an existing ms. representative of almost every variant mentioned by Didymos and Aristonikos. The great addition to our knowledge of the tradition made by the discoveries of papyri has shewn how wonderfully tenacious and correct was the mediaeval scribe.

II.—ANALYSIS OF THE *ILIAD*

Two cardinal assumptions have been made in the preceding section: first, that the *Iliad* was not composed by a single poet, but was the growth of a long period; and secondly, that this growth took place by gradual accretion or crystallization about a central nucleus, which was from the first something fixed amid later expansions and accretions of a more or less fluctuating nature, though some of these in time gained a solidity almost equal to that of the original kernel.

The arguments on which these two assumptions are founded are set out in detail in the commentary which follows. With regard to the first it is sufficient to say here that the discrepancies and contradictions which seem to disprove unity of authorship are those which go deep into the structure of the poem, not casual mistakes of detail to which all authors are liable. The most significant of these is undoubtedly the contradiction involved in the Embassy of the ninth book, which is completely ignored in the eleventh and sixteenth. The tenth book is so loosely inserted into the *Iliad* that doubts as to its rights date from very early days. Wider but perhaps less glaring discrepancy is involved in the fact that the promise of Zeus to Thetis is entirely forgotten from the first book to the eleventh, and that the whole balance of the story is disturbed by the way in which the exploits of Achilles, the real hero, are outdone by Diomedes in E.

The kernel of the *Iliad* is, beyond a doubt, the story of the
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critical lights. Only in an extremely small minority of will any reading be found which has not the certificate of other of these authorities, and then generally in matters the MS. tradition leaves us in doubt. It is, for instance, indifferent even to our best MSS. whether they write *ει* or whether they write a liquid single or double. Thus *πεφύκει* for *πεφύκει* (Δ 483), or *τῶν ἡδυμος* for *τῶν ἡδυμος* (K 187), can hardly be regarded as departures from our MSS.; the two readings would certainly have been indistinguishable in the old alphabet. The most serious departure from tradition is the acceptance of Nauck's *ἰωμι* for *ἰωμι* of all MSS. in I 414; I could not make up my mind to leave the unmetrical reading, though I have endured *ἔως* as a *ῥῆμα* rather than go to pure conjecture and write *εἰος* or *ῆος*.¹ Generally speaking I have endeavoured to choose in each particular case what seemed to me to be the best reading among those current in the fifth century; and I have not hesitated in any cases to give a reading in the text which is described in the notes as clearly wrong—a corruption, that is, as old as the fifth century, of an older form which we can confidently restore.

For the adscription in place of the subscription of *ι* in the diphthongs *αι, ηι, ωι* no apology is needed—at all events I shall offer none. It is curious that a twelfth-century device for correcting the blunders of copyists should have been so far canonised as to lead the unthinking to suppose that it has some ancient authority. It is typographically ugly as well as philologically misleading.

IV.—THE APPARATUS CRITICUS

In compiling the Apparatus Criticus I have aimed at compression and brevity, not only from considerations of space, but in a firm belief that for the purposes of the critic a small selection of readings is more useful than approximate completeness.

I have therefore omitted as a rule all variants which affect only orthographical questions, or which, to the best of my judgment, were mere blunders of no critical interest. The admissions under the head of orthography include all such

¹ The only other readings in the text which no ancient authority can be noted are, I believe, *τῆς ἐμῆς* in I 654 for

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Doloneia, were in all probability composed originally in almost exactly the same form, allowing for the difference of alphabet, as that which we now have. Even if it were not so, our means do not permit us to reconstruct the more ancient dialect with any approach to confidence. Our only guide in so doing is the metre; and though in many matters this is a safe test, yet it is impossible for us to say in how many others it may leave us in the lurch. To take an obvious instance, it enables us to restore an initial digamma in a large number of cases, but leaves us almost always uncertain as to whether we should at the same time restore the letter internally. For these reasons all attempts to introduce the digamma without exception in all words where we know it once to have existed are interesting and instructive philological exercises, but lie outside the province of the commentator. His business is to take the text as he finds it, and to indicate from time to time where it shews traces of a more ancient form, but to accept as a part of it the constant inequalities and anachronisms with which it abounds.

The materials for the constitution of the text are found in (1) MSS. of all ages; (2) the scholia, especially the excerpts from the works of Didymos and Aristonikos on the writings of Aristarchos; (3) quotations in ancient authors. On these the present text is entirely based. Little weight is given to the evidence of quotations; interesting though they often are, it is impossible to be sure in any case of the accuracy of the author who is quoting. Of MSS. of the *Iliad* some hundreds exist, from the third century B.C. to the sixteenth A.D. Of most of these very little is known; of complete MSS. only thirteen have been collated throughout, and of these five are now for the first time published. Of fragmentary MSS., however, earlier than the Venetus A, we have full information; the papyri are now so numerous that we know something of the tradition of every century since the third B.C., with the exception of the two or three which intervene between the Syrian palimpsest in the seventh and A in the tenth A.D.

The value of the various MSS. and scholia will be treated in detail in the next volume. It may be said here that readings of Aristarchos are taken as equal to those of the best MSS.; readings of Zenodotos are treated as of the second rank. Between the variants thus attested we are at liberty to choose with the aid of

modern critical lights. Only in an extremely small minority of cases will any reading be found which has not the certificate of one or other of these authorities, and then generally in matters where the MS. tradition leaves us in doubt. It is, for instance, almost indifferent even to our best MSS. whether they write *ει* or *ηι*, or whether they write a liquid single or double. Thus readings such as *πεφύκηι* for *πεφύκει* (Δ 483), or *τῶν ἡδυμος* for *τῶν νήδυμος* (K 187), can hardly be regarded as departures even from our MSS.; the two readings would certainly have been indistinguishable in the old alphabet. The most serious departure from tradition is the acceptance of Nauck's *ἰωμι* for *ἰωμαι* of all MSS. in I 414; I could not make up my mind to leave the unmetrical reading, though I have endured *ἔως* as a trochee rather than go to pure conjecture and write *εἰος* or *ἦος*.¹ Generally speaking I have endeavoured to choose in each particular case what seemed to me to be the best reading among those current in the fifth century; and I have not hesitated in many cases to give a reading in the text which is described in the notes as clearly wrong—a corruption, that is, as old as the fifth century, of an older form which we can confidently restore.

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matters as accentuation, breathings, omission or addition of *ν* *ἐφέλκυστικόν* or iota subscript, single or double writing of *λ, μ, ν, σ, ρ*, itacism, confusion of *ο* and *ω*, and many cases of difference in the division of words, especially such forms as *δ' ἐμοί* or *δέ μοι, δ' ἐφέβοντο* or *δέ φέβοντο, πάντος' ἔτσην* or *πάντοσε ἴσην*. In all these the testimony of MSS. is practically indifferent, and it is waste of space and energy to accumulate it; our choice has to be made on other grounds.

It is in the omission of what I believe to have been mere copyists' mistakes that I may have neglected something in which acuter eyes than my own might detect traces of a genuine variant. The risk of this must be preferred, however, to the accumulation of ridiculous blunders such as would make it difficult to see the wood for the trees.

For similar reasons, namely, at once to save space and to give a clearer view of the weight of testimony, I have as a rule quoted only one of each group of related MSS. My P and La Roche's L, for instance, are so closely connected, coming evidently from a common archetype, that I have not quoted L except where it differs from P. So I quote only G and omit its satellites "Mor Bar" except where they differ from it; the three can only be weighed as a single MS.

Thus though my Apparatus seems brief in comparison with La Roche's, I feel confident that it gives all that is really of importance for the constitution of the text, and indeed adds a very considerable amount of new matter. Our knowledge of the MSS. will soon be greatly enlarged by other hands; but in the meantime there can be no loss in this humble contribution to a strangely neglected field of Homeric criticism.

V.—MANUSCRIPTS

The MSS. quoted in the Apparatus Criticus are the following :—

A. PAPYRI

- Pap. α** = Petrie, *Hawara Biahmu and Arsinoe*, pp. 24–8 (collated also by myself); contains part of B 1–877. 5th cent. A.D.
β = British Museum cxxvi. (*Classical Texts from Papyri in the B. M.* p. 81); B 101–Δ 40. 4th or 5th cent. A.D.
γ = B. M. cxxvi. (*Class. Texts* p. 93); parts of Γ 317–Δ 544. 3rd cent. A.D.

- Pap. δ** = Bodleian d 20 (Grenfell *An Alexandrian Erotic Fragment and other Greek Papyri* p. 6); parts of Θ 64-75, 96-116. 2nd cent. A.D.
ε = B. M. dclxxxix. (Grenfell *Greek Papyri, Second Series* p. 4); Θ 217-9, 249-53. 3rd cent. B.C.
z = Mahaffy *Flinders Petrie Papyri* Pl. iii. (4); fragments from Λ 503-37. 2nd cent. B.C.
η = Genavensis; Nicole *Rev. de Philologie*, Jan. 1894 (Kenyon *C. R.* viii. pp. 134-6); small fragments from A, Δ, and Z, and Λ 788-M 11. 2nd cent. B.C. ?
• = Louvre; La Roche *Homerische Textkritik* p. 448; N 1-175. 1st cent. B.C. ?
ι = B. M. cvii. (Harris Papyrus); *Catalogue of Ancient MSS. in the B. M.*, part i.: *Greek*, pp. 1-6; Σ 1-218, 311-617. 1st cent. B.C.
κ = B. M. cxxvii. (*Class. Texts* p. 98); small fragments from E, Z, Σ. 3rd or 4th cent. A.D.
λ = Bodleian b 3 (Grenfell *Greek Papyri, Second Series* p. 5); fragments of Φ, X, Ψ. 3rd cent. B.C.
μ = B. M. cxxviii. (*Class. Texts* p. 100; *J. P.* xxi. pp. 17-24, 296-343); large parts of Ψ 1-79, 402-Ω 759. 1st cent. B.C.
ν = B. M. cxiv. (Bankes Papyrus); *Catal. of Anc. MSS.* p. 6, *Phil. Mus.* i. p. 177, and my own collation; Ω 127-end. 2nd cent. A.D.
ξ = Grenfell and Hunt *Oxyrhynchus Papyri* p. 46; B 730-828. 2nd cent. A.D.
ο = B. M. dccxxxii. (Hunt *A New Homeric Papyrus* in *J. P.* xxvi. pp. 25-59); most of N 2-775, Ξ 120-522. 1st cent. A.D.
π = Grenfell and Hunt *Oxyrhynchus Papyri* ii. p. 96; E 1-303 and a few fragments from E 329-705. Beginning of 3rd cent. A.D.
 For readings see App. F.

B. UNCIAL

- Ambr.** = *Ambrosianus Pictus*, saec. v.-vi., a ms. at Milan consisting of leaves containing illustrations of the *Iliad* and accompanying portions of the text. It contains pieces from all the books except Γ, Σ, Τ, Υ—800 lines in all. Published by Angelo Mai, 1819, *Iliadis fragmenta antiquissima cum picturis*.
Syr. = B. M. Add. 17, 210; *Catal. of Anc. MSS.* p. 6, and *Fragments of the Iliad of Homer from a Syriac Palimpsest*. Edited by W. Cureton (saec. vi. or vii.). It contains 3873 lines from Μ to Ω. See Hoffmann, *21tes und 22tes Buch der Ilias* pp. 3 ff., *La R. H. T.* p. 454 no. 5.

C. LA ROCHE'S MSS.

- A** = Venetus 454, in the Marcian Library at Venice, saec. x. First published by Villoison *Homeri Ilias ad veteris codicis Veneti fidem recensita. Scholia in eam antiquissima* . . . 1788. La Roche's collation in *Homeri Ilias* (1873-6) is followed; but I have to thank Mr. T. W. Allen for some valuable additions and corrections, which are distinguished by his initials. (Hoffmann pp. 12 ff.)

A = portions of the above ms. which have been supplied by a later hand, the original leaves having been lost. The supplements consist of E 336-635, P 277-577, 729-61, T 126-326, Ω 405-504.

C = Cod. Laurentianus xxxii. 3, in the Medicean Library at Florence, saec. xi. La R. *Hom. Textkritik* no. 14 p. 460, Hoffmann p. 28.

D = Cod. Laurentianus xxxii. 15, saec. xi.-xii. La R. *ibid.* no. 15, Hoffmann p. 31.

D = portions of the above supplied by later hands. These are not mentioned by La Roche or Hoffmann. Mr. T. W. Allen has kindly given me the following valuable list of the passages thus supplied.

"(1) A hand coeval or nearly so with D, though markedly different from it; O 388-II 167.

(2) A hand of s. xii. or xiii.; books A-Δ and N 96-160.

(3) A hand of s. xv.; Θ 390-525, P 359-Σ 192, 593-T 38, Ψ 652-719, 854-Ω 85, 219-348, 754-804.

(4) Another s. xv. hand supplies Σ 326-93 and 538-92."

[**E**] (*Note.*—La Roche's E refers to the printed text of the Roman edition of Eustathius, 1542, and is not quoted here as it is of no critical value.)

G = Vindobonensis 39, saec. xiv. La R. *H. T.* p. 472 no. 92. First published by Alter, Vienna 1789.

H = Vindobonensis 117, saec. xiii. La R. *H. T.* p. 473 no. 95, Hoffmann p. 33. From Ψ 648 to the end is in another hand, noted as *H*.¹

L = Vindobonensis 5, saec. xiv.-xv. La R. *H. T.* p. 476 no. 105, Hoffmann p. 40. This ms. is almost identical with my P, and is only quoted when it differs from P.

M = Venetus 456, saec. xv. La R. *H. T.* p. 477 no. 107. La R. has published a collation of three books only, Δ-Z. This ms. is almost identical with Harl. a; I have ascertained that they agree for all readings of M given in my Apparatus, except where a difference is noted.

N and **O** = Venetus 459, which consists of portions of two mss., one (N) containing A 1-H 392 (saec. xv.), the other (O) A 214-M (saec. xiv.). La R. *H. T.* p. 459 no. 10. The collation of books Δ-Z only has been published.

S = Stuttgartensis 5 (saec. xv. ?). La R. *H. T.* p. 478 no. 111. La R. follows the collation of the *Iliad* published by Rieckher in *Eos*, 1865.

D. MANUSCRIPTS NOW ADDED

(See *J. P.* xx. pp. 237-51. The first five are collated by myself.)

J = B. M. Harley 1771—a late xv. cent. ms., with glosses in red and black ink, mostly rhetorical and grammatical. Leaves have been lost containing A 622-653, O 31-62, Ω 719-end.

¹ I regret that I overlooked Hoffmann's different hand. *H* should therefore be statement that Book A is also in a read for H throughout this book.

- P** = Paris, grec 2766—late xv. cent. (so dated by Sir E. Maunde Thompson from the watermark). The ms. is nearly identical with L. The writing is often very small, and ϵ , η , and α are frequently almost or quite indistinguishable from one another. La R. H. T. p. 471 no. 88.
- Q** = Paris, grec 2767. A 1–118, 204–233, Ω 673—end are missing, and a good many lines have been lost by mutilation of the lower margin. xiv. cent. (so Catalogue; rather, late xv.). La R. *ibid.* no. 89.
- R** = Paris, grec 1805, saec. xv., written by Georgios Gregoropoulos, in a neat clear hand. La R. p. 470 no. 80.
- T** = Townleianus, B. M. Burney 86; saec. xiii? This was very imperfectly collated by Heyne in 1802; my own collation is independent, but I have used (and checked) Heyne's as well. See Heyne vol. iii. p. c.; E. M. Thompson in *C. R.* ii. p. 103; La Roche H. T. p. 467 no. 65; Maass in *Scholía Graeca in Homeri Iliadem Townleyana* i. (vol. v. of the Oxford ed.) pp. vii. ff.; Gardthausen *Gr. Paläogr.* p. 405; myself in *C. R.* iii. p. 156. I have occasionally named John Rhosos of Crete as responsible for some added lines, etc., as his handwriting is unmistakable.
- U** = Genavensis, for which I have of course followed the laboriously minute collation of Nicole *Scolies Genevoises de l'Iliade* ii. pp. 219 ff. The ms. is exhaustively described in the Introduction to that work.
- U** = portions supplied by later hands, viz. A 1–54, 109–66, B 506–877, Θ 214–565, I 1–63, 706–13, K 1–50, O 576–617, Ω 707–62.

All the mss. hitherto named except M, N, O have been collated throughout. In all that follow the collation is presumably or certainly only partial.

Harl. a = B. M. Harl. 5693; saec. xiv.–xv. This is the "Harl." of Heyne, who took his readings from Bentley's ms. notes (vol. iii. pp. xcvi. ff.). See also *C. R.* iii. 295. I have repeated Heyne's readings where I found them correct, after checking the whole with the ms.—a very necessary precaution—and added a few of my own. In Δ –Z Harl. a is quoted only where differing from M (see above).
The following B. M. and Paris mss. I have collated only in selected passages (about 2000).

- „ **b** = Harl. 5600, by John Rhosos, finished 16th May 1466. It is based on T and another ms. not yet identified.
- „ **c** = Harl. 5672, also in the hand of Rhosos. Contains A, B 1–9, 490–594, Γ 123–461, Δ 1–246. This is not based on T.
- „ **d** = Harl. 5601, saec. xv.–xvi.

King's = B. M. King's 16. Written in 1431.

- Par. a** = Paris, grec 2681, saec. xiv.–xv.? The ms. has large gaps filled up in another hand on different paper (*J. P.* xx. p. 244, La R. H. T. p. 470 no. 81).
- „ **b** = Paris, supplément grec 497, saec. xiii. (?) ; a fragmentary ms., see *J. P.* xx. p. 250; not in La R.
- „ **c** = Paris 2894, saec. xiii. (?) (La R. H. T. p. 475 no. 103).
- „ **d** = Paris 2680, saec. xv. (La R. H. T. p. 476 no. 100).
- „ **e** = Paris 2682, saec. xiv.–xv. (La R. H. T. p. 471 no. 82).

accounts of his commentaries, with some titles of lost works. It is likely enough that he dealt with the Attic recension somewhere, and having settled the matter one way or the other found no need to refer to it in his critical notes. On the other side of the account we must set the facts that he believed Homer to have been an Athenian, and that he often assumes the transliteration of the poems from the old Attic alphabet into the new—indirect proofs at least that he held the vulgate text with which he dealt to have reached him from purely Attic sources. The scholia can therefore count neither one way or the other; and the hypothesis of the Peisistratean recension appears so highly probable that it will be adopted as a postulate in the following commentary.

The Peisistratean text is identical with the vulgate, which has held its own through all time. Recent discoveries in Egypt have shewn, indeed, that there was a time when different texts, altered from the vulgate chiefly by the insertion of additional lines of no intrinsic importance, had attained a great vogue, at least in Egypt. This is certain to be the case with all highly popular books reproduced in large quantities for an uncritical public. The rise of criticism at Alexandria put an end to these commercial texts, and established the vulgate in its rightful position again. In this sense only can Aristarchos and his predecessors be said to have altered the Homeric text; they did not work upon these inferior copies and decide which lines were to be expelled, but they gave the weight of their authority to a demand for copies of MSS. of approved antiquity and correctness. The position of Aristarchos was, in fact, precisely that of a critic who would make a correct text of Firdausi's *Shahnamah* to-day. The variation between different copies of the Persian is incomparably greater than that between the prae-Aristarchean papyri and the vulgate, though here there was undoubtedly one common source in the poet's own MS. Even the unbroken existence of a written tradition has not been able to save Firdausi from the interpolations of popular reciters; the task of the Persian Aristarchos will be to point out which MSS. contain the ancient and pure tradition, and to stop the demand for copies of any others.

Such as the vulgate was before the days of Aristarchos, such it still remains. In only an infinitesimal number of cases can

It be shewn that he produced any effect upon the current reading. Lines of which he disapproved remain uncanceled; the readings he preferred do not therefore in any appreciable degree supplant those which he held inferior. The mss. in our libraries differ from one another in the same degree as those of Aristarchos, and with fresh collations the number of variants which we know through Aristarchos alone is constantly dwindling; it may not be long before we are able to point to an existing ms. representative of almost every variant mentioned by Didymos and Aristonikos. The great addition to our knowledge of the tradition made by the discoveries of papyri has shewn how wonderfully tenacious and correct was the mediaeval scribe.

II.—ANALYSIS OF THE *ILIAD*

Two cardinal assumptions have been made in the preceding section: first, that the *Iliad* was not composed by a single poet, but was the growth of a long period; and secondly, that this growth took place by gradual accretion or crystallization about a central nucleus, which was from the first something fixed amid later expansions and accretions of a more or less fluctuating nature, though some of these in time gained a solidity almost equal to that of the original kernel.

The arguments on which these two assumptions are founded are set out in detail in the commentary which follows. With regard to the first it is sufficient to say here that the discrepancies and contradictions which seem to disprove unity of authorship are those which go deep into the structure of the poem, not casual mistakes of detail to which all authors are liable. The most significant of these is undoubtedly the contradiction involved in the Embassy of the ninth book, which is completely ignored in the eleventh and sixteenth. The tenth book is so loosely inserted into the *Iliad* that doubts as to its right date from very early days. Wider but perhaps less glaring discrepancy is involved in the fact that the promise of Zeus to Thetis is entirely forgotten from the first book to the eleventh, and that the whole balance of the story is disturbed by the way in which the exploits of Achilles, the real hero, are outdone by Diomedes in E.

The kernel of the *Iliad* is, beyond a doubt, the story of the

Wrath, the *Mênis* which is announced in the Prologue. This tale is given in the following books—A, Λ, O, Π, Τ-X, or rather in parts of them, for there is not one which has not received large additions. The plot is as follows:—Agamemnon has received as part of his booty from a foray the daughter of Chryses, priest of Apollo, and refused her to the petition of her father, who thereupon prays to his god for vengeance. Apollo answers his prayer by sending a pestilence upon the Greek army. An assembly is held to discuss the position, and Kalchas the augur explains why the host is suffering. Achilles calls on Agamemnon to appease the god by sending Chryseis back. This leads to a quarrel; in the issue Achilles withdraws in anger, and through his mother Thetis obtains a promise from Zeus that, to satisfy his wounded pride, the Trojans shall defeat the hitherto victorious Greeks (Book A). Agamemnon is therefore lured to battle by a deceptive dream, which promises him victory (B 1-50). He begins by driving the Trojans before him. Presently, however, he is wounded and has to leave the field; the other chief Greek heroes suffer the same fate, and the whole army is driven back to the ships, which are attacked by Hector. Aias alone holds his ground (Λ). He is at length disarmed for a moment, and fire is set to the ship of Protesilaos (O 592 ff.). Achilles thereupon, though he will not fight himself, relents so far as to send Patroklos with the Myrmidons to the rescue. Patroklos drives the Trojans back, and among many others slays Sarpedon; but he presses his advantage too far, and is himself slain by Hector (Π). Achilles on hearing of his death sallies forth to avenge it, and after making havoc of the Trojans, chases Hector thrice round the walls of Troy, and finally slays him (parts of Τ, Φ, X). The story ends with the dragging of Hector's body (X 404).

This is the backbone of the *Iliad* as we have it, whether or no it be the earliest portion of it historically; it is the main plot to which all else stands in an episodical relation. That it is also the oldest kernel I feel no doubt. The conditions of the *Mênis* have been imposed on all the rest of the book. The absence of Achilles from the field is everywhere either tacitly assumed or expressly alluded to. It is in the story of the Wrath that the real unity of the *Iliad* is to be found. Here, at least, we need not hesitate to see the work of a single poet, perhaps

the greatest in all the world's history. How far he may have made his poem from pre-existing materials it is beyond our powers of analysis to say.¹ The story is organically and indissolubly bound together; the arguments which are still brought forward to separate the Patrokleia and the death of Hector from the earlier part, the *Mêvus* proper, seem to me wholly inadequate and improbable.

From the several Introductions to the books, it will be seen that the main episodes included in this volume are (i) the duel of Menelaos and Paris, and the treachery of Pandaros in Γ-Δ; (ii) the Diomedea in E and Z, itself a composition shewing continuous growth from the earliest days to the latest; (iii) the duel of Aias and Hector in H; (iv) the Embassy to Achilles in I with its prologue, the defeat of the Greeks in Θ; (v) the Doloneia in K; (vi) the battle at the wall in M, with an introduction, the building of the wall in H. The relation of these episodes and the *Mêvus* to one another and to the whole structure of the *Iliad* will be more conveniently discussed in the next volume.

III.—THE TEXT OF THE *ILIAD*

From what has been said, the aim of an editor of the Homeric text clearly follows. He must endeavour to reconstitute the Attic text as transliterated into the new alphabet from the official Athenian original. Farther back than this it is useless for him to attempt to go, for this is the earliest date at which the *Iliad*, as we know it, existed. It is true indeed that many portions of the *Iliad* bear signs of greater antiquity; we can trace with confidence not only the older form of the story, but remains of an older form of dialect, corrupted in the course of transmission in the mouths of rhapsodists and editors, to whom it was virtually a dead language. But it is a complete error to try, from these indications, however numerous and clear, to introduce into Homer a uniformity of "Proto-Epic" language. In Homer, as we know it, no such uniformity can ever have existed. The later parts of the poems, such for instance as the

¹ On one point only do I now feel hesitation. It will be seen from the Introduction to B that there is some ground for supposing that the oldest

form of the Wrath did not contain the promise of Zeus to Thetis; it was a tale played exclusively on the earthly stage.

Doloneia, were in all probability composed originally in almost exactly the same form, allowing for the difference of alphabet, as that which we now have. Even if it were not so, our means do not permit us to reconstruct the more ancient dialect with any approach to confidence. Our only guide in so doing is the metre; and though in many matters this is a safe test, yet it is impossible for us to say in how many others it may leave us in the lurch. To take an obvious instance, it enables us to restore an initial digamma in a large number of cases, but leaves us almost always uncertain as to whether we should at the same time restore the letter internally. For these reasons all attempts to introduce the digamma without exception in all words where we know it once to have existed are interesting and instructive philological exercises, but lie outside the province of the commentator. His business is to take the text as he finds it, and to indicate from time to time where it shews traces of a more ancient form, but to accept as a part of it the constant inequalities and anachronisms with which it abounds.

The materials for the constitution of the text are found in (1) MSS. of all ages; (2) the scholia, especially the excerpts from the works of Didymos and Aristonikos on the writings of Aristarchos; (3) quotations in ancient authors. On these the present text is entirely based. Little weight is given to the evidence of quotations; interesting though they often are, it is impossible to be sure in any case of the accuracy of the author who is quoting. Of MSS. of the *Iliad* some hundreds exist, from the third century B.C. to the sixteenth A.D. Of most of these very little is known; of complete MSS. only thirteen have been collated throughout, and of these five are now for the first time published. Of fragmentary MSS., however, earlier than the Venetus A, we have full information; the papyri are now so numerous that we know something of the tradition of every century since the third B.C., with the exception of the two or three which intervene between the Syrian palimpsest in the seventh and A in the tenth A.D.

The value of the various MSS. and scholia will be treated in detail in the next volume. It may be said here that readings of Aristarchos are taken as equal to those of the best MSS.; readings of Zenodotos are treated as of the second rank. Between the variants thus attested we are at liberty to choose with the aid of

modern critical lights. Only in an extremely small minority of cases will any reading be found which has not the certificate of one or other of these authorities, and then generally in matters where the MS. tradition leaves us in doubt. It is, for instance, almost indifferent even to our best MSS. whether they write *ει* or *ηι*, or whether they write a liquid single or double. Thus readings such as *πεφύκηι* for *πεφύκει* (Δ 483), or *τῶν ἡδυμος* for *τῶν νήδυμος* (K 187), can hardly be regarded as departures even from our MSS.; the two readings would certainly have been indistinguishable in the old alphabet. The most serious departure from tradition is the acceptance of Nauck's *ἰωμι* for *ἰκωμαι* of all MSS. in I 414; I could not make up my mind to leave the unmetrical reading, though I have endured *ἔως* as a trochee rather than go to pure conjecture and write *εἰς* or *ἦος*.¹ Generally speaking I have endeavoured to choose in each particular case what seemed to me to be the best reading among those current in the fifth century; and I have not hesitated in many cases to give a reading in the text which is described in the notes as clearly wrong—a corruption, that is, as old as the fifth century, of an older form which we can confidently restore.

For the adscription in place of the subscription of *ι* in the diphthongs *αι*, *ηι*, *ωι* no apology is needed—at all events I shall offer none. It is curious that a twelfth-century device for correcting the blunders of copyists should have been so far canonised as to lead the unthinking to suppose that it has some ancient authority. It is typographically ugly as well as philologically misleading.

IV.—THE APPARATUS CRITICUS

In compiling the Apparatus Criticus I have aimed at compression and brevity, not only from considerations of space, but in a firm belief that for the purposes of the critic a small selection of readings is more useful than approximate completeness. I have therefore omitted as a rule all variants which affect only orthographical questions, or which, to the best of my judgment, were mere blunders of no critical interest. The omissions under the head of orthography include all such

¹ The only other readings in the text for which no ancient authority can be quoted are, I believe, *τῆι ἐμῇ* in I 654 for

the *τῆι μῇ* or *ῥμῇ* of the MSS. (compare A 608); and *ἰστασαν* for *ἔστασαν* or *ἔστασαν* M 56.

matters as accentuation, breathings, omission or addition of *ν* ἐφελευστικόν or iota subscript, single or double writing of *λ, μ, ν, σ, ρ*, itacism, confusion of *ο* and *ω*, and many cases of difference in the division of words, especially such forms as δ' ἐμοί or δέ μοι, δ' ἐφέβοντο or δὲ φέβοντο, πάντος' ἔτσην or πάντοσε ἴσην. In all these the testimony of MSS. is practically indifferent, and it is waste of space and energy to accumulate it; our choice has to be made on other grounds.

It is in the omission of what I believe to have been mere copyists' mistakes that I may have neglected something in which acuter eyes than my own might detect traces of a genuine variant. The risk of this must be preferred, however, to the accumulation of ridiculous blunders such as would make it difficult to see the wood for the trees.

For similar reasons, namely, at once to save space and to give a clearer view of the weight of testimony, I have as a rule quoted only one of each group of related mss. My P and La Roche's L, for instance, are so closely connected, coming evidently from a common archetype, that I have not quoted L except where it differs from P. So I quote only G and omit its satellites "Mor Bar" except where they differ from it; the three can only be weighed as a single MS.

Thus though my Apparatus seems brief in comparison with La Roche's, I feel confident that it gives all that is really of importance for the constitution of the text, and indeed adds a very considerable amount of new matter. Our knowledge of the MSS. will soon be greatly enlarged by other hands; but in the meantime there can be no loss in this humble contribution to a strangely neglected field of Homeric criticism.

V.—MANUSCRIPTS

The MSS. quoted in the Apparatus Criticus are the following:—

A. PAPYRI

- Pap. α** = Petrie, *Hawara Biahmu and Arsinoe*, pp. 24–8 (collated also by myself); contains part of B 1–877. 5th cent. A.D.
 „ **β** = British Museum cxxvi. (*Classical Texts from Papyri in the B. M.* p. 81); B 101–Δ 40. 4th or 5th cent. A.D.
 „ **γ** = B. M. cxxxvi. (*Class. Texts* p. 93); parts of Γ 317–Δ 544. 3rd cent. A.D.

- Pap.** **δ** = Bodleian d 20 (Grenfell *An Alexandrian Erotic Fragment and other Greek Papyri* p. 6); parts of Θ 64-75, 96-116. 2nd cent. A.D.
„ **ε** = B. M. delxxxix. (Grenfell *Greek Papyri, Second Series* p. 4); Θ 217-9, 249-53. 3rd cent. B.C.
„ **z** = Mahaffy *Flinders Petrie Papyri* Pl. iii. (4); fragments from Λ 503-37. 2nd cent. B.C.
„ **μ** = Genavensis; Nicole *Rev. de Philologie*, Jan. 1894 (Kenyon *C. R.* viii. pp. 134-6); small fragments from A, Δ, and Z, and Λ 788-M 11. 2nd cent. B.C. ?
„ **•** = Louvre; La Roche *Homerische Textkritik* p. 448; N 1-175. 1st cent. B.C. ?
„ **ι** = B. M. cvii. (Harris Papyrus); *Catalogue of Ancient MSS. in the B. M.*, part i.: *Greek*, pp. 1-6; Σ 1-218, 311-617. 1st cent. B.C.
„ **κ** = B. M. cxxvii. (*Class. Texts* p. 98); small fragments from E, Z, Σ. 3rd or 4th cent. A.D.
„ **λ** = Bodleian b 3 (Grenfell *Greek Papyri, Second Series* p. 5); fragments of Φ, X, Ψ. 3rd cent. B.C.
„ **μ** = B. M. cxxviii. (*Class. Texts* p. 100; *J. P.* xxi. pp. 17-24, 296-343); large parts of Ψ 1-79, 402-Ω 759. 1st cent. B.C.
„ **ν** = B. M. cxiv. (Bankes Papyrus); *Catal. of Anc. MSS.* p. 6, *Phil. Mus.* i. p. 177, and my own collation; Ω 127-end. 2nd cent. A.D.
„ **π** = Grenfell and Hunt *Oxyrhynchus Papyri* p. 46; B 730-828. 2nd cent. A.D.
„ **ο** = B. M. decxxxi. (Hunt *A New Homeric Papyrus in J. P.* xxvi. pp. 25-59); most of N 2-775, Ξ 120-522. 1st cent. A.D.
„ **π** = Grenfell and Hunt *Oxyrhynchus Papyri* ii. p. 96; E 1-303 and a few fragments from E 329-705. Beginning of 3rd cent. A.D. For readings see App. F.

B. UNCIAL

- Ambr.** = *Ambrosianus Pictus*, saec. v.-vi., a ms. at Milan consisting of leaves containing illustrations of the *Iliad* and accompanying portions of the text. It contains pieces from all the books except Γ, Σ, T, Y—800 lines in all. Published by Angelo Mai, 1819, *Iliadis fragmenta antiquissima cum picturis*.
Syr. = B. M. Add. 17, 210; *Catal. of Anc. MSS.* p. 6, and *Fragments of the Iliad of Homer from a Syriac Palimpsest*. Edited by W. Cureton (saec. vi. or vii.). It contains 3873 lines from M to Ω. See Hoffmann, *21tes und 22tes Buch der Ilias* pp. 3 ff., *La R. H. T.* p. 454 no. 5.

C. LA ROCHE'S MSS.

- A** = Venetus 454, in the Marcian Library at Venice, saec. x. First published by Villoison *Homeri Ilias ad veteris codicis Veneti fidem recensita. Scholia in eam antiquissima* . . . 1788. La Roche's collation in *Homeri Ilias* (1873-6) is followed; but I have to thank Mr. T. W. Allen for some valuable additions and corrections, which are distinguished by his initials. (Hoffmann pp. 12 ff.)

A = portions of the above ms. which have been supplied by a later hand, the original leaves having been lost. The supplements consist of E 336-635, P 277-577, 729-61, T 126-326, Ω 405-504.

C = Cod. Laurentianus xxxii. 3, in the Medicean Library at Florence, saec. xi. La R. *Hom. Textkritik* no. 14 p. 460, Hoffmann p. 28.

D = Cod. Laurentianus xxxii. 15, saec. xi.-xii. La R. *ibid.* no. 15, Hoffmann p. 31.

D = portions of the above supplied by later hands. These are not mentioned by La Roche or Hoffmann. Mr. T. W. Allen has kindly given me the following valuable list of the passages thus supplied.

"(1) A hand coeval or nearly so with D, though markedly different from it; O 388-II 167.

(2) A hand of s. xii. or xiii.; books A-Δ and N 96-160.

(3) A hand of s. xv.; Θ 390-525, P 359-Σ 192, 593-T 38, Ψ 652-719, 854-Ω 85, 219-348, 754-804.

(4) Another s. xv. hand supplies Σ 326-93 and 538-92."

[**E**] (*Note.*—La Roche's E refers to the printed text of the Roman edition of Eustathius, 1542, and is not quoted here as it is of no critical value.)

G = Vindobonensis 39, saec. xiv. La R. *H. T.* p. 472 no. 92. First published by Alter, Vienna 1789.

H = Vindobonensis 117, saec. xiii. La R. *H. T.* p. 473 no. 95, Hoffmann p. 33. From Ψ 648 to the end is in another hand, noted as *H*.¹

L = Vindobonensis 5, saec. xiv.-xv. La R. *H. T.* p. 476 no. 105, Hoffmann p. 40. This ms. is almost identical with my P, and is only quoted when it differs from P.

M = Venetus 456, saec. xv. La R. *H. T.* p. 477 no. 107. La R. has published a collation of three books only, Δ-Z. This ms. is almost identical with Harl. a; I have ascertained that they agree for all readings of M given in my Apparatus, except where a difference is noted.

N and **O** = Venetus 459, which consists of portions of two mss., one (N) containing A 1-H 392 (saec. xv.), the other (O) A 214-M (saec. xiv.). La R. *H. T.* p. 459 no. 10. The collation of books Δ-Z only has been published.

S = Stuttgartensis 5 (saec. xv.?). La R. *H. T.* p. 478 no. 111. La R. follows the collation of the *Iliad* published by Rieckher in *Eos*, 1865.

D. MANUSCRIPTS NOW ADDED

(See *J. P.* xx. pp. 237-51. The first five are collated by myself.)

J = B. M. Harley 1771—a late xv. cent. ms., with glosses in red and black ink, mostly rhetorical and grammatical. Leaves have been lost containing A 622-653, O 31-62, Ω 719-end.

¹ I regret that I overlooked Hoffmann's different hand. *H* should therefore be statement that Book A is also in a read for H throughout this book.

- P** = Paris, grec 2766—late xv. cent. (so dated by Sir E. Maunde Thompson from the watermark). The ms. is nearly identical with L. The writing is often very small, and ϵ , η , and α are frequently almost or quite indistinguishable from one another. La R. H. T. p. 471 no. 88.
- Q** = Paris, grec 2767. A 1–118, 204–233, Ω 673–end are missing, and a good many lines have been lost by mutilation of the lower margin. xiv. cent. (so Catalogue; rather, late xv.). La R. *ibid.* no. 89.
- R** = Paris, grec 1805, saec. xv., written by Georgios Gregoropoulos, in a neat clear hand. La R. p. 470 no. 80.
- T** = Townleianus, B. M. Burney 86; saec. xiii? This was very imperfectly collated by Heyne in 1802; my own collation is independent, but I have used (and checked) Heyne's as well. See Heyne vol. iii. p. c.; E. M. Thompson in *C. R.* ii. p. 103; La Roche H. T. p. 467 no. 65; Maass in *Scholía Graeca in Homeri Iliadem Townleyana* i. (vol. v. of the Oxford ed.) pp. vii. ff.; Gardthausen *Gr. Paläogr.* p. 405; myself in *C. R.* iii. p. 156. I have occasionally named John Rhosos of Crete as responsible for some added lines, etc., as his handwriting is unmistakable.
- U** = Genavensis, for which I have of course followed the laboriously minute collation of Nicole *Scolies Genevoises de l'Iliade* ii. pp. 219 ff. The ms. is exhaustively described in the Introduction to that work.
- U** = portions supplied by later hands, viz. A 1–54, 109–66, B 506–877, Θ 214–565, I 1–63, 706–13, K 1–50, O 576–617, Ω 707–62.

All the mss. hitherto named except M, N, O have been collated throughout. In all that follow the collation is presumably or certainly only partial.

- Harl. a** = B. M. Harl. 5693; saec. xiv.–xv. This is the "Harl." of Heyne, who took his readings from Bentley's ms. notes (vol. iii. pp. xcvi. ff.). See also *C. R.* iii. 295. I have repeated Heyne's readings where I found them correct, after checking the whole with the ms.—a very necessary precaution—and added a few of my own. In Δ –Z Harl. a is quoted only where differing from M (see above).
The following B. M. and Paris mss. I have collated only in selected passages (about 2000).

- „ **b** = Harl. 5600, by John Rhosos, finished 16th May 1466. It is based on T and another ms. not yet identified.
- „ **c** = Harl. 5672, also in the hand of Rhosos. Contains A, B 1–9, 490–594, Γ 123–461, Δ 1–246. This is not based on T.
- „ **d** = Harl. 5601, saec. xv.–xvi.
- King's** = B. M. King's 16. Written in 1431.

- Par. a** = Paris, grec 2681, saec. xiv.–xv.? The ms. has large gaps filled up in another hand on different paper (*J. P.* xx. p. 244, La R. H. T. p. 470 no. 81).
- „ **b** = Paris, supplément grec 497, saec. xiii. (?) ; a fragmentary ms., see *J. P.* xx. p. 250; not in La R.
- „ **c** = Paris 2894, saec. xiii. (?) (La R. H. T. p. 475 no. 103).
- „ **d** = Paris 2680, saec. xv. (La R. H. T. p. 476 no. 100).
- „ **e** = Paris 2682, saec. xiv.–xv. (La R. H. T. p. 471 no. 82).

- Par.** f = Paris 2683, saec. xiv. (La R. *H. T.* p. 471 no. 83).
 „ g = Paris 2684, saec. xiv. (La R. p. 471 no. 84 is wrong; A 1-583 are supplied by another hand, but the ms. contains the whole *Iliad*).
 „ h = Paris 2685, saec. xv. (La R. p. 471 no. 85).
 „ j = Paris 2768, saec. xiii. (?) (La R. p. 472 no. 90).
 „ k = Paris 2697 (not in La R.), 'saec. xiii.' (?). Contains A-M only; I is in a different hand (*J. P.* xx. p. 246).
 (*Note.*—Paris suppl. grec 144 is in the hand of George Gregoropoulos, like R, and is identical in its readings with that ms. as far as Y 367. After that line it is practically identical with P as far as the end of Φ, and apparently to the end of Ω. It is therefore not quoted here.)

E. HEYNE'S MSS.

(“Harl.,” see Harl. a above; “Townl.,” see T.)

- Vr.** a = Vratislaviensis¹ a (La R. *H. T.* p. 477 no. 106). Heyne does not give any date. Contains A-Z 356 and the *Odyssey*.
 „ b, acc. to La R. (*H. T.* p. 469 no. 72) saec. xiii.-xiv.
 „ c (no date) contains A-K 377, with Eustathios.
 „ d (no date) contains N-Ω. It is practically identical with La Roche's H.
 „ A, written by Michael Apostolis, who died A.D. 1472. Contains *Iliad* and *Odyssey*.
 The above mss. were collated for Heyne by Prof. F. Jacobs of Gotha (vol. iii. pp. lxxxvii. ff.).
Mosc. 1, in the Archives of the Imperial College at Moscow, saec. xiv., contains A-Θ 434 (La R. *H. T.* p. 470 no. 76).
 „ 2, in the Library of the Holy Synod, saec. xii. (?), contains A 195-331, 604-B 304, 391-406, 424-40, E 438-Z 97, 234-301, 438-H 24, Λ 65-133, 340-M 60, Ξ 237-522, Π, Υ-Ω 475.
 „ 3 (“recentior” Heyne), in the Library of the Imperial Archive, contains A-B 26, Γ 1-323, Δ-Λ 688.

For these three Heyne used a collation made by C. F. Matthaei (vol. iii. pp. xc. ff.).

- frag. Mosc.**, portions of a ms. of which we are told nothing more, containing M 61-467, O, P, Σ, T. These fit so exactly into lacunae of Mosc. 2 that one would naturally suppose them to belong to that ms.; but Heyne does not suggest this. The collation is due to Heyne's pupil Nöhden (*ibid.* p. xci.)
Eton., in the Library of Eton College, saec. xiii. (?), contains A-E 84. Collated by Nöhden (Heyne iii. p. cx.).
Mor. (saec. xv.), called from its owner, John More, Bishop of Ely; at his death it was bought by Bentley, and is now in the Library of Trinity College, Cambridge. This ms. and the next coincide so closely with G that only their differences from it are quoted. Heyne's collation is from Bentley's notes (iii. p. xcvi.).

¹ *Vratislavia* is the Latin name of Breslau.

- Bar.**, Baroccianus 203 in the Bodleian at Oxford, collated by T. Hearne (Heyne iii. p. xl).
- Laud.**, Laudianus (from the library of Abp. Laud), in the Bodleian, no. 731, contains, with other matter, A-B 493.
- Cant.**, in the Library of Corpus Christi College, Cambridge. This contains *Iliad* and *Odyssey*. It was first used by Barnes, and afterwards by Bentley, on whose notes Heyne's readings seem to be based (iii. pp. xl., xcvi.). It is almost identical with S, and is quoted only when differing.
- Lips.** = Lipsiensis 1275. This consists of two parts, A-P 89 and P 90-Ω, on different paper and from different sources. The former is the older—about 1300 acc. to Hoffmann; the latter, here distinguished as *Lips.*, about 1350. It was collated by Ernesti for his ed. of Clarke's *Iliad*; Heyne follows him with additions from Bentley, who apparently had notes from Mencken or Bergler; Heyne iii. p. c. See Hoffmann pp. 46 ff. *Lips.* is closely related to P, and is quoted only in the rare event of a difference.
- Ven. B** = Venetus (Marcianus) 453, saec. xi. See Hoffmann p. 22, La R. H. T. p. 458 no. 7. Heyne rarely cites this ms., and it is not clear whence he got his readings. Hoffmann has given a full collation for Φ and X—as in the case of the other mss. for which his name has been cited above, viz. Syr. ACDHL *Lips.*
- Vat.** Heyne quotes occasional readings under this title, but I have been unable to find anything to identify the ms. referred to. He mentions Vatican mss. on pp. xlii., xlvii., c., but none of them seems to suit.

VI.—EXPLANATION OF SIGNS AND CONTRACTIONS

- An.** = Aristonikos (the excerpts in the scholia from his book *περὶ τῶν Ἀριστάρχου σημείων*).
- Antim.** = Antimachos.
- Ap. Lex.** = Apollonii Sophistae Lexicon.
- Ap. Rhod.** = Apollonios Rhodios.
(Note.—In the scholion on I 153 Ἀπολλώνιος ("Apollon.") is probably a mistake of the ms. for Ἀπολλόδωρος, which Schol. L reads.)
- Aph.** = Aristophanes Byzantius.
- Ar.** = Aristarchos.
- Argol., Chia, Cypr., Mass., Sinop.**, the ancient editions quoted in the scholia as ἡ Ἀργολικὴ, Χία, Κυπρία, Μασσαλιωτικὴ, Σινωπικὴ.
- Dem. Ixion**, Δημήτριος ὁ Ἰξίων: **Dem. Skeps.**, Demetrios of Skepsis (Σκῆψις).
- Did.**, Didymos (the excerpts in the scholia from his work *περὶ τῆς Ἀρισταρχείου διορθώσεως*).
- Dion. Sid.**, Dionysios Sidonios (see Ludw. i. 50), to be distinguished from **Dion. Thrax** (ibid. p. 49).
- Et. Mag.** = Etymologicum Magnum.

Et. Gud. = Etymologicum Gudianum.

Herod. = Herodianos (generally the excerpts in the scholia from his Ἰλιακὴ προσωιδία).

Nik. = Nikanor (the excerpts from his περὶ στιγμῆς).

Porph. = Porphyrios (the fragments of his Ζητήματα Ὀμηρικά).

Ptol. Ask. = Πτολεμαῖος ὁ Ἀσκαλωνίτης: Ptol. Oroand. = Πτολεμαῖος ὁ Ὀροάνδου, also called Πτολ. Πινδαρίων (Ludw. i. 50); both to be distinguished from Πτολεμαῖος ὁ Ἐπιθέτης (ibid. 48).

Rhi. = Rhianos.

Sosig. = Sosigenes.

Zen. = Zenodotos.

θε. = ἀθετεῖ, ἀθετοῦσι.

γράφ. = γράφεται, γράφουσι, γραπτέον.

διχῶς indicates different readings in the two editions of Ar.

ap. = apud; generally of readings mentioned or implied, but not adopted, by an author.

om. = omittit, omittunt.

supr. = supra scriptum, supra scripto.

C¹ etc. = the first hand of C; **D²** etc. = the second hand of D.

G^t = G in the text, **G^m** = G in the margin.

[**H**], the square brackets indicate a reading of one of La Roche's mss. inferred from his silence only—i.e. he does not quote the ms. for any other alternative. The inference is, however, often highly doubtful.

Ω indicates, according to circumstances, "all mss." or "all mss. other than those explicitly quoted for a different reading"—in both cases, of course, with the qualification "so far as I am aware."

*****, the asterisk indicates erasure of one letter.

All "suprascript" readings, on account of their generally secondary value, are enclosed in parentheses when occurring in a series of quotations. They are to be understood as implying (where no explicit statement is made) that the ms. itself agrees with **Ω** or the text. A similar reference is implied in **C¹**, **D²** etc. So also **H^t**, **P^m** imply a reading of **H^m**, **P^t**, which will be clear on the same grounds.

All parentheses in a series of mss. (when they do not themselves include the name of a ms.) refer to the ms. immediately preceding, and to no other.

Take then the following (imaginary) note: "999 om. CD^t || **στείχει** Ar. **Ω**: **στείχει(ι)** D^mG²H¹J (γράφ. **στείχει**) (L supr.) P (supr. α), ἐν ἄλλωι A, γρ. Harl. a."

This conveys the following statements:—

C omits the line entirely.

D omits the line in the text but has it supplied in the margin.

Aristarchos reads **στείχει** (as in the text), and so do all mss. (so far as I am aware) other than those which follow. These read either **στείχει** or **στείχη** (which for the purposes of this Apparatus need not be distinguished): namely:—

The line supplied in the margin of D (probably by a later hand, though information on this point is too often deficient).

The second hand of G—but the first hand had $\sigma\tau\epsilon\acute{\iota}\chi\epsilon\iota$.

The first hand of H—but the second hand has altered it to $\sigma\tau\epsilon\acute{\iota}\chi\epsilon\iota$.

J—but with $\sigma\tau\epsilon\acute{\iota}\chi\epsilon\iota$ given as a marginal variant.

P—but with $\epsilon\iota$ written over $\eta(\iota)$.

L, while reading $\sigma\tau\epsilon\acute{\iota}\chi\epsilon\iota$, has $\sigma\tau\epsilon\acute{\iota}\chi\eta(\iota)$ or simply $\eta(\iota)$ written over it.

A and Harl. a, while reading $\sigma\tau\epsilon\acute{\iota}\chi\epsilon\iota$, have the marginal variant $\sigma\tau\epsilon\acute{\iota}\chi\eta(\iota)$, introduced in one case by $\acute{\epsilon}\nu\ \acute{\alpha}\lambda\lambda\omega\iota$, the formula peculiar to A, in the other case by the ordinary $\gamma\rho$.

INDEX TO ABBREVIATED REFERENCES¹

- Ahrens** *Beiträge*.—Beiträge zur griechischen und lateinischen Etymologie, von H. L. Ahrens. Erstes Heft. Leipzig, Teubner, 1879.
- A. J. P.**—American Journal of Philology (from 1880).
- Ameis.**—Homers Ilias für den Schulgebrauch erklärt von K. F. Ameis. (Recent editions, which are numerous, are "besorgt von Dr. C. Hentze.")
- „ *Anh.*—Anhang zu Homers Ilias, Schulausgabe von K. F. Ameis. (Third ed. of part i., second ed. of subsequent parts, "besorgt von Prof. Dr. C. Hentze." Frequently cited as "Hentze" only.)
- Bekker** *H. B.*—Homerische Blätter, von Imman. Bekker. Bonn, vol. i. 1863. vol. ii. 1872.
- Bergk** *P. L.*³—Poetae Lyrici Graeci. Tertiis curis recensuit Th. Bergk. Lipsiae, Teubner, 1866.
- Brandreth.**—Ὀμηροῦ *Filius* littera digamma restituta ad metri leges redegit et notatione brevi illustravit Thomas Shaw Brandreth. London, Pickering, 1841.
- Brugman(n)** *Prob.*—Ein Problem der Homerischen Kritik und der vergleichenden Sprachwissenschaft. Von Karl Brugman (*sic*. The author is however identical with the Brugmann of the following work). Leipzig, 1876.
- „ *Gr.*—Grundriss der vergleichenden Grammatik der Indogermanischen Sprachen (vols. i. and ii.). Strassburg, Trübner, 1886–92 (see Delbrück *Gr.*).
- Buchholz** *H. R.*—Die Homerischen Realien. Von Dr. E. Buchholz. Leipzig, 6 parts in three vols. 1871–85.
- Buttmann** *Lexil.*—Lexilogus . . for Homer and Hesiod. By Philip Buttmann. Translated and edited by the Rev. J. R. Fishlake. 5th edition. London, 1861.
- Cauer** *Grundfr.*—Grundfragen der Homerkritik. Von Paul Cauer. Leipzig, Hirzel, 1895.
- C. I.* = Corpus Inscriptionum Graecarum.
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Note.—The books of the *Iliad* are referred to by the capitals, and those of the *Odyssey* by the minuscules, of the Greek alphabet.

INTRODUCTION

THE problem of the composition of the *Iliad* meets us in a peculiarly subtle and difficult aspect on the very threshold of the poem. The first book seems, even to a careful reader, to be a perfect and indivisible whole; yet it is here that the severest battles of the critic have been fought. Lachmann and his school have rightly felt that if the book could once be disintegrated in spite of its apparent solidity, the task of separation would be disproportionately facilitated for the rest of the *Iliad*.

The weak points on which Lachmann fixed are two. The first is the inconsistency involved in 423, where it is said that all the gods went 'yesterday' to the Aethiopians; whereas Apollo is elsewhere conceived as still shooting his darts at the Greeks, and in 474 as present at Chryse; while Hera and Athene are watching the strife in the assembly, the latter descending to Troy and returning to Olympos μετὰ δαίμονας ἄλλους. The second is found in ἐκ τοῖο 493, which refers back, not to the day indicated in the preceding lines, as we should expect, but to the interview between Thetis and her son which ended in 424, and since which at least one night, and apparently several, have passed.

The conclusion drawn by Lachmann is that the first book consists of an original 'lay,' 1-347, with two 'continuations,' (a) 430-92, (b) 348-429 and 493 to the end. Of these he thinks that (a) may be by the poet of the original lay, but that (b) is certainly of different origin, and not very skilfully adapted to the place where it is found.

We will first take (a), the episode of the restoration of Chryseis. The vague reference of ἐκ τοῖο, though not indefensible (as the preceding lines naturally lead the thought back to the point to which ἐκ τοῖο belongs, cf. 488 with 422), is certainly not what we should expect. Further, the whole episode can be cut out without being missed—we have only to make 496 follow 429 immediately—and is of no importance to the story. A large portion consists of lines which are found in other parts of the Homeric poems; and of these one at least, 463, seems to be more at home in the third book of the *Odyssey* than here, while 469-70 are not in harmony with a well-marked Homeric custom. According to the usual Greek ritual, the purifications of 312-17 should not precede but follow the removal of the plague by Apollo. There is therefore very strong ground for holding that Lachmann is right in saying that 'continuation (a)' is not an integral part of the original lay; but if the two are once separated, we can no

longer admit the possibility that they are by the same author; the continuation must, from the evidence of borrowing, be of a very much later date. But it is most skilfully introduced into a pause in the main action, and offers a pleasing contrast, with its peace and feasting, to the stormy scenes with which the book opens and continues.

This, however, is a subordinate matter; the real question is, whether the original story of the Menis contained the promise of Zeus to Thetis that he would bring disaster upon the Greeks to revenge the insult offered to Achilles. The inconsistency as to the whereabouts of the gods cannot be denied; is it inexplicable? We can hardly say so. The consistency with which the Epic poet, composing for hearers and not for readers, is concerned, is the consistency of the moment. The consistency of details in different scenes is of less importance, so long as they are not conspicuous enough to affect our understanding of the main story. This is not the only place where the poet may have hovered vaguely between the divine power of omnipresence and the limitations of the anthropomorphic body. We will say, then, that the contradiction is real and disquieting, but not convincing.

That Lachmann's original lay was ever really an independent poem, as he would have us believe, it is hard to think, and few are now found to hold that a great poet, such as he who composed this debate, would have left the quarrel truncated and without a conclusion. That the opening of the book, prologue and all, is the beginning of a poem of the Wrath, which went on through the defeat of the Greeks and the death of Patroklos to the slaying of Hector, seems as certain as anything in this thorny and obscure matter can be certain. But we must not forget that the more ancient any portion of the *Iliad* is, the more it has been exposed to weathering; and that one effect of the continual process of growth and adaptation has been to obscure and smooth down the rough joints. Hence in this oldest portion critical analysis is peculiarly difficult. But one consideration must be added which lends some weight to Lachmann's separation of 'continuation (b)'. In the Introduction to B it will be pointed out that there is some evidence of a different continuation of the quarrel scene; a continuation in which the dispute is laid at once before an assembly of the whole army, and the visit of Thetis to Zeus left unnoticed. This version was a parallel one, and A, as it stands, may have been adapted from the two. It is not in our power to say which of the two was older; time has effected a union which shews but the slightest scar, yet we cannot deny the mark, and can only interpret it in the way which seems best to account for the facts. And the facts are certainly to be accounted for on this supposition. The first part of A really belongs closely to a certain part of the assembly scene in B, especially to the speech of Thersites; it does not belong so closely to the scenes between Achilles and Thetis, and between Thetis and Zeus. In this form of the story it was the mere absence of Achilles from the field, not the interposition of Zeus, which brought about the rout of the Greek army in A. This is mere hypothesis, but it is a possible hypothesis, and it agrees with much that we shall find later, all pointing to the gradual composition of the *Iliad* by the more or less perfect fusion of different versions, knitted together from the first by the fact that all alike are outgrowths from the Story of the Wrath, but otherwise independent.

ΙΛΙΑΔΟΣ Α

Λοιμός. Μῆνις.

Μῆνιν αἶεде, θεά, Πηληϊάδεω Ἀχιλῆος
οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκε,
πολλὰς δ' ἰφθίμους ψυχὰς Ἀϊδι προΐαψεν
ἡρώων, αὐτοὺς δὲ ἐλώρια τεύχε κύνεσσιν
οἴωνοῖσί τε πᾶσι, Διὸς δ' ἐτελείετο βουλή,

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1. ἡ δὲ δοκοῦσα ἀρχαία Ἰλιάς, ἡ λεγομένη Ἀπελλικῶντος (ἀπ' ἐλικῶνος MS. corr. Nauck), προοίμιον ἔχει τοῦτο· Μοῦσας ἀείδω καὶ Ἀπόλλωνα κλυτότατον, ὡς καὶ Νικάτωρ μέμνηται καὶ Κράτης ἐν τοῖς διορθωτικοῖς· Ἀριστόξενος δ' ἐν α' Πραξίδαμαντίων φησὶ κατὰ τινὰς ἔχειν Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι, ὅπως δὴ μῆνις τε χόλος ε' ἔλε Πηλεῶνα, Λητοῦς τ' ἀγλαὸν υἱόν· ὁ γὰρ βασιλεὺς χολώσας, Osann *Anec. Romanum* p. 5. 3. πολλὰς: πολλῶν Matranga *Anec.* 500. || ψυχὰς: κεφαλὰς Ap. Rhod.; cf. A 55. 4-5 ἀθ. Zen. 4. δ' ἐλλώρια CHPST al. 5. πᾶσι: Zen. δαῖτα! (v. *infra*) || βουλὴ: βουλῇ Nik. ap. Eust.

1. **οἰά**, the Μοῦσα of α 1, who tells the poet the history which he has to relate; see B 484-92, and compare χ 347 αὐτοδίδακτος δ' εἰμὶ, θεὸς δέ μοι ἐν φρεσὶν οἶμας παντοίας ἐνέφυσεν, and θ 44, 64, 488 ἡ σέ γε Μοῦσα' ἐδίδαξε, Διὸς πόδες, ἡ σέ γ' Ἀπόλλων. Πηληϊάδεω, originally no doubt Πηληϊάδα(ο). This is one of a class of patronymics formed with a double suffix, the adjectival -ιο- and the purely patronymic -αδης-: while the commoner form Πηλε-ίδης has only one. Cf. B 566.

2. οὐλομένην, *accursed*; it bears the same relation to the curse *δλοιο* as *δνήμενος* (β 33) to the blessing *δναιο*, and means 'that of which we say *δλοιο*.' It is best regarded as a purely metrical variant of *δλόμενος*, which occurs in the same sense in Trag. (Eur. *Hel.* 231, *Phoen.* 1029, *Or.* 1363, *Herc.* 1061); see Schulze *Qu. Ep.* pp. 192 ff. *μυρία*, *countless*; in its later sense, 10,000, the word is accented *μύρια*.

3. Ὑφειμος here, as in 24 other places (Knös), does not admit an initial *ῥ* and never requires it. Thus connexion with *ῥίς*, *ῥίφιος* is impossible, in spite of the nearness of sense. For a suggested etymology see Collitz in *AJP.* viii. 214-7. The feminine *ἰφθίμη* is also found, but only applied to women—e.g. T 116. Ἀἰδι, a metaplastic dative of Ἀΐδης, which in H. always means the *god*, not his realm—with the exception, apparently, of Ψ 244. προΐαψε: *προ* implies 'forth on their way,' as in *προπέμπειν*, *προιέναι* (195, 442, etc.). *ιαπ* = *iac*, so that *προΐαψεν* = *pro-iec-it* exactly.

4. αὐτοῦς: the *body* is to Homer the real self, the *ψυχή* is a mere shadow; cf. Ψ 65, where the soul of Patroklos is πάντ' αὐτῷ εἰκῶα, like the real man.

5. πᾶσι, i.e. all that chose to come: a perfectly natural expression. The reading δαῖτα ascribed to Zen. is not mentioned in the scholia, which merely

ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
 Ἀτρείδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.
 τίς τάρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι;
 Λητοῦς καὶ Διὸς υἱός. ὁ γὰρ βασιλῆϊ χολωθεὶς
 νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί,
 οὐνεκα τὸν Χρῦσιν ἠτίμασεν ἀρητῆρα
 Ἀτρείδης. ὁ γὰρ ἦλθε βοᾶς ἐπὶ νῆας Ἀχαιῶν
 λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
 στέμματα' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος

10

6. τινὲς γρ. διὰ στήτην ἐρίσαντο Eust. 8. σφῶ(ν) Zen. and others.
 11. ἠτίμασεν ART¹ (?) Ambr.¹ Lips.² Vr. a: ἠτίμας' L: ἠτίμασεν DU Ambr.²:
 ἠτίμας' Ω. 14. στέμματ' Ar. Ω: στέμμα τ' Eton. Vr. a.

say that he athetized 4-5. The only authority for the statement is Athenaeus (i. p. 12), on whom no reliance can be placed. But the reading is in itself vigorous and poetical. In fact the metaphor is so natural that we cannot even argue with confidence that Aeschylus had δαῖτα before him when he wrote (*Supp.* 800) κυσὶν δ' ἐπειθ' ἔλωρα κάπι-
 χωρίοις | δρυσὶ δειπνῶν οὐκ ἀναίνομαι
 πελείν: or Eur. *Hec.* 1077 σφακτὰν
 κυσὶ τε φονίαν δαῖτ' ἀνήμερον, *Ion* 505
 πτανοῖς ἐξώρισε θοῖναν θηροὶ τε φοινίαν
 δαῖτα (*Soph.* is neutral, *Aj.* 830 ριφθῶ
 κυσὶν πρόβλητος οἰωνοῖς θ' ἔλωρ). In all
 these cases there is an apparent echo of
 the present passage, and δαῖτα if a real
 variant is much older than Zen. The
 argument against it in Athenaeus (often
 ascribed, though without ground, to
 Ar.), that H. never uses δαῖς except of
 human banquets, is not even based on
 fact, see Ω 43. On the whole δαῖτα
 seems intrinsically a better reading, but
 we have no right to leave the uniform
 tradition of the mss.

6. ἐξ οὗ may refer to the preceding
 line, 'the will of Zeus was being ful-
 filled from the time when' (so Ar.); or
 better, to δεῖδε in the first line, 'take
 up the song from the point when,' as in
 θ 500 φαῖνε δ' ἀοδῆν, ἐνθεν ἑλών, ὡς οἱ
 μέν, κτλ. The extraordinary variant
 διὰ στήτην (ἐρίσαντο) was explained to
 mean 'on account of a woman' (!)

8. τάρ: an enclitic particle recognised
 by Herod. (and perhaps Ar.), from τ' ἄρ,
 as γὰρ from γ' ἄρ. It does not of course
 make any perceptible difference here if
 we write τ' ἄρ (with mss. except Δ);
 but see 65, 93. The combination is a

favourite in questions; B 761, Γ 226,
 Λ 656, etc. ἔριδι goes with ξυνέηκε,
 'pitted them in strife.' σφῶε: according
 to the rule of Ar. this form belongs to
 the 3rd person. Zen. here and elsewhere
 read σφῶι, which Ar. confined to the 2nd
 person. It is, however, possible that the
 distinction is a mere fiction. Cf. Brug-
 mann *Gr.* ii. p. 804, and App. A.

11. Both ἀτιμάω and ἀτιμάζω occur
 in our texts, but the aor. is elsewhere
 only ἠτίμησεν, and ἀτιμάζω is peculiar
 to the *Odyssey*. Rhythm, how-
 ever, is a strong argument here in
 favour of ἠτίμασεν in place of the
 vulgate ἠτίμησ'. Nauck indeed wishes
 to expel ἀτιμάω from the text of Homer
 altogether; but v. Curtius *Vb.* i. p. 341 n.
 τὸν Χρῦσιν . . ἀρητῆρα: a use of
 the article which 'is scarcely to be
 paralleled in Homer.' In other ex-
 amples with a proper noun it is used
 with an adversative particle (αὐτάρ, μέν,
 δέ), and only of a person already men-
 tioned, e.g. B 105 (Monro). It would
 simplify this passage if we could take
 Χρύσης as an appellative, 'that man of
 Chryse, even the priest'; but there
 seems to be no other instance either of a
 local name thus formed in -ης, or of a
 person addressed directly by a local name,
 as in 442 ὦ Χρύση. Payne Knight conj.
 τοι, Nauck τοῦ, for τόν.

13. λυσόμενος: the mid. of the person
 who offers the ransom, the act. of him
 who accepts it, e.g. 20.

14. ἔχων is subordinate to the preced-
 ing participles, indicating a detail, and
 not co-ordinate with λυσόμενος, expressing
 the main object of his journey. It is
 therefore best to retain the vulg. instead

χρυσέωι ἀνὰ σκήπτρῳι, καὶ λίσσεται πάντας Ἀχαιοῦς, 15
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν·

“Ἀτρεΐδαι τε καὶ ἄλλοι ἐνκνήμιδες Ἀχαιοί,
ὕμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ’ ἔχοντες
ἐκπέρσαι Πριάμοιο πόλιν, ἐν δ’ οἴκαδ’ ἰκέσθαι·
παῖδα δ’ ἐμοὶ λύσαιτε φίλην, τὰ δ’ ἄποινα δέχεσθαι, 20
ἄζόμενοι Διὸς υἱὸν ἐκηβόλον Ἀπόλλωνα.”

ἐνθ’ ἄλλοι μὲν πάντες ἐπενφήμησαν Ἀχαιοὶ
αἰδεῖσθαί θ’ ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·
ἄλλ’ οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
ἀλλὰ κακῶς ἀφίει, κρατερόν δ’ ἐπὶ μῦθον ἔτελλε· 25
“μή σε, γέρον, κοίλησιν ἐγὼ παρὰ νηυσὶ κιχείω
ἢ νῦν δηθύνοντ’ ἢ ὕστερον αὖτις ἰόντα,

15. λίσσεται AT (supr. ε): ἐλίσσεται Ω. 16. τινὲς ἀτρεΐδας An. 20.
ἱμοί: ἑμῶν P. || λύσας CDPT Vr. c: λύσας τε R. || δέχεσθαι ADH (supr. ε)
ITU (supr. ε) Vr. c: δέχεσθαι Ω: τὸ δὲ δέχεσθαι ἀντὶ προστακτικοῦ ἀπαρέμψατον
Schol. T. 24. Ἀτρεΐδῳ Ἀγαμέμνονος Zen. 27. αὖτις OHR Bar.

of reading *στέμμα τ'* with Bentley (to agree with *στέμμα* in 28). The *στέμμα* is the *Apollinis infula* of *Aen.* ii. 430, a wreath of wool wrapped round the staff in token of supplicancy; cf. the *ἐριότρεπτος κλάδος* of Aisch. *Supp.* 23. It is probably the fillet worn, in ordinary circumstances, by the priest himself, or possibly, as has been suggested, the wreath from the image of the god.

15. See on Γ 152. *λίσσεται* is preferable to *ἐλίσσεται*, as it is very rare to find a vowel left short before the first letter of this word (*H. G.* § 371). But v. II 46.

18. Bentley conj. *θμμι θεοὶ μὲν δοῖεν*, as the synzesis of *θεός* in *H.* is very improbable (§ 251 is the only other case); but Platt points out that this puts *μὲν* in the wrong place. He suggests *ταὶ θεοὶ* (which can be spared, cf. E 383, O 115, etc., and particularly *Hymn. Cer.* 135). But Plato had *θεοί*, *Rep.* iii. 393. Brandreth *δοῖεν μὲν θεοὶ θμμι*.

20. *mss.* are divided between *λύσας τε* and *λύσας*. The former is practically equivalent to *λύσαι τε*, the reading of Apio and Herodorus adopted by Wolf. This involves changing τὰ δ' into τὰ τ' (with Wolf) or καὶ (with Ap. and Her.). Bentley conj. *λύσαντε*. But the text may pass, as the opt. is well suited to a suppliant. As between *δέχεσθε* and *δέχεσθαι* there is nothing to choose; in either case the change of mood is rather

harsh. See *H. G.* § 299 b, and for the article τὰ δ' ἄποινα, 'on the other hand accept ransom,' § 259. 1.

22. *ἐπενφήμωσαν, γὰρ πρὸς αὐτοῖς*, probably by shouting; hardly by silence, as in the later use of the word. For the use of the infin. to express *purpose*, *H. G.* § 231.

24. *οὐμῶι* is not a 'whole and part' construction with *Ἀγαμέμνονι*, but a locative, *in his soul*, as appears from numerous other passages.

26. For *κιχείω* many would read *κιχῶ*, but we have no right to neglect the consistent ancient rule by which in such forms *ei* is written before *ω* and *ο*, as it may represent a real difference of pronunciation (*H. G.* App. C). It is not necessary to supply any verb before *μή*, which is an independent prohibitive particle; the literal meaning is 'Far be the thought that I shall find thee.' *H. G.* § 278; Delbrück *S. F.* i. 22. Thus the constr. supplies the missing imperative for the 1st person (*M. and T.* § 257). The same explanation can be given in 28, though here the *μή*-clause is obviously far on its way to become subordinate. The progress of *μή οὐ* to complete subordination may be followed through 565, K 39, O 164, Ω 569 (the only other cases in *H.* of *μή οὐ* with subj.) to the change of mood in Ω 584 (*M. and T.* § 263).

μή νύ τοι οὐ χραίσμη σκήπτρον καὶ στέμμα θεοῖο.
τὴν δ' ἐγὼ οὐ λύσω· πρίν μιν καὶ γῆρας ἔπεισιν
ἡμετέρω ἐνὶ οἴκῳ ἐν Ἀργεῖ, τηλόθι πάτρης,
ἰστὸν ἐποικομένην καὶ ἐμὸν λέχος ἀντιόωσαν.
ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νήαι."

30

ὥς ἔφατ', ἔδδεισεν δ' ὁ γέρον καὶ ἐπείθετο μύθῳ,
βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης.
πολλὰ δ' ἔπειτ' ἀπάνευθε κίων ἡρᾶθ' ὁ γεραίος
Ἀπόλλωνι ἄνακτι, τὸν ἡύκομος τέκε Λητώ·
"κλυθὶ μεν, ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας
Κίλλαν τε ζαθέην Τενέδοιό τε ἱφι ἀνάσσεις,
Σμινθεῦ, εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,

35

29-31 *ἀθ. Ar.* (see below). 33. ὥς φάτο L. || ἔδδαισε(ν) Ω: ἔδαισεν Ar.?
(see Did. on O 123). 34. ἀκέων Zen. 39. ἔρεψα: [ἔρε]σα H^m.

28. *χραίσμη*: app. an aor., but irregular in stem (*H. G.* § 32, 3). There is no clear evidence for a pres. *χραισμέω*, though we have fut. *χραισμήσει* (T 296), and aor. *χραισμήσαι* (Λ 120, etc.).

29-31 ἀθετοῦνται, ὅτι ἀναλύουσι τὴν ἐπίτασιν τοῦ νοῦ καὶ τὴν ἀπειλήν. ἡ-σμένισε γὰρ καὶ ὁ Χρύσης εἰπούσης (αὐτὴ συνοῦσης? Cobet) αὐτῆς τῷ βασιλεῖ. ἀ-πρεπὲς δὲ καὶ τὸ τὸν Ἀγαμέμνονα τοιαῦτα λέγειν. 'Quod autem dixit patri gratum esse filiam suam esse Regis concubinam, Alexandriae fortasse in aula dissoluta verum esse poterat, sed non apud heroicæ ætatis homines'—Cobet (*M. C.* p. 230, in an amusing essay on ἀπρεπῆ). It is in such judgments that Ar. appears at his worst.

31. ἀντιόωσαν with acc. only here; cf. Soph. *Aj.* 491 τὸ σὸν λέχος ἐνὶ ἡλθον, *Trach.* 159 ἀγῶνας ἐξίω (going forth to meet), Pind. *N.* i. 67 δταν θεοὶ γιγάντεσσιν μάχην ἀντιάσωσιν, Eur. *Phoen.* 817 ἡ δὲ ξύναιμον λέχος ἦλθεν. This suggests that the acc. is that of the end, after the implied verb of motion (coming to my bed to meet me), rather than the 'adverbial acc.' of *H. G.* § 136 (1). ἐποικομένην implies the walking backwards and forwards which was necessary with the ancient loom.

33. ἔδαισεν if read by Ar., must be a piece of genuine tradition from the form ἔδδαισεν. For the article in ὁ γέροντι and ὁ γεραίος see *H. G.* § 261, 3.

37. Killa is placed by Strabo on the gulf of Adramyttæion, near Thebe. The historical Chryse was on the west coast

of the Troad, though others, hard put to it to explain why Chryseis was captured at Thebe (see 366), knew of a Chryse close to Killa, afterwards deserted (Strabo pp. 604, 612-3). The alternative explanation was that she was on a visit to relatives at Thebe. Cf. note on 184. ἀμφιβέβηκας, *standest round about*, as protecting deity, like a warrior protecting a fallen friend, e.g. P 4. Cf. Aisch. *Sept.* 174 ἰὼ φίλοι δαίμονες λυτήριοι ἀμφιβάντες πόλιν.

38. ἀνάσσεις, *protectest* by thy might, rather than *rules*; see note on Z 402.

39. Σμινθεῦ, lit. 'Mouse-god'; Apollo was worshipped under this title in the Troad, as at Smyrna as 'Locust-god,' Παρνόπιος. Strabo (p. 606) knows of several places named Sminthia, as far as Rhodes. The Sminthian temple near Cape Lekton existed to historical times; and even on late coins of Alexandria Troas Apollo appears with a mouse at his feet. Mr. Lang argues that this indicates the amalgamation of the Greek Apollo with a local mouse-god, originally a tribal totem. The common explanation is that the word is a familiar abbreviation of Σμινθοφθόρος, destroying the field-mice or voles which ravaged the vineyards: οἱ γὰρ Κρήτες τοὺς μύας σμίνθους καλοῦσιν Schol. A (see Frazer's note on Paus. x. 12.5). Only a few years ago Thessaly was seriously injured by an invasion of these little pests. Others see in the mouse the symbol of plague, which would be especially suitable here. In Herodotus the destruction of the army of Sennacherib

ἢ εἰ δὴ ποτέ τοι κατὰ πiónα μηρὶ ἔκη
ταύρων ἦδ' αἰγῶν, τόδε μοι κρήνην ἐέλδωρ·
τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν."
ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων,
βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,
τόξ' ὥμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην.
ἔκλαγξαν δ' ἄρ' οἷστοι ἐπ' ὤμων χωόμενοι,
αὐτοῦ κινήθentos· ὁ δ' ἦϊε νυκτὶ ἐοικώς.
ἔζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἔηκε·
δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.
οὐρήας μὲν πρῶτον ἐπώιχετο καὶ κύνας ἀργούς,
αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἐχευεὺς ἐφίεις
βάλλ'. αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.
ἐννήμαρ μὲν ἀνὰ στρατὸν ὦιχετο κῆλα θεοῖο,
τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·
τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη.

41. τόδε: τὸ δέ Ar. 42. τίσειαν Zen. (?) Ω: τίσειαν Ar. ? (see Ludw. *ad loc.*).
44-7 *ad* Zen. 46. ἔκλαγξαν T¹ Lips.¹ 47. ἐοικώς: ἐλυσεός Zen. (Schol.
M 463). 51. βέλος γ' S. || ἐφίεις S Mosc. 3.

is attributed not to a plague but to a host of field-mice which gnawed the Assyrian bow-strings in the night. A somewhat similar story connected with the colonization of the Troad is told by Strabo (p. 604). In 1 Sam. vi. 4 golden mice are offered as a propitiation when visited by a plague (W. Robertson Smith *Kinship and Marriage in Early Arabia* p. 302, where further evidence is given for a Semitic mouse-god). ἔραπα seems to indicate the most primitive form of temple—a mere roof to protect the image of a god standing in a grove; for it was to groves, not to buildings, that sanctity originally belonged. Temples are rarely mentioned in H.; we hear only of those of Apollo and Athene in Troy, and of Athene at Athens. See note on E 446. χαρίοντα seems to be proleptic, for thy pleasure. For the construction of the prayer cf. E 115.

40. πiónα μηρία: see note on 460.

42. For the form τίσειαν, probably read here by Ar., see note on Ω 38.

47. αὐτοῦ, 'he' emphatic, 'the god'; a use which reminds us of the Pythagorean αὐτὸς ἔφα. We should have expected the word to imply an opposition to some other person as in

51; merely to contrast the god with the arrows seems weak. It was probably this which induced Zen., followed by Bentley and Bekker, to athetize this and the preceding line; but the couplet is too fine to be sacrificed.

50. ἐπώιχετο, visited; the word is used in this sense only of attacks made by a god or under immediate divine inspiration; v. note on K 487.

51. αὐτοῖσι, the men.

52. The position of βάλλ' is the most emphatic possible; the same effect is obtained by Milton, 'Over them triumphant death his dart | Shook; but delayed to strike.' ἐχευεὺς, lit. having sharpness. For the form of the compound see H. G. § 124 d. πευκ- is doubtless conn. with Lat. *pug-*, *pungo*, cf. περιπευκὲς A 845, πευκεδανός K 8.

53. The rhythm of this line is very strange; the connexion of the preposition with its case is so close as hardly to admit a caesura; but there is no other in the third or fourth foot, cf. Σ 191. ἐννήμαρ . . τῇ δεκάτῃ: the regular formula for a vague number of days; Z 174, Ω 610, and elsewhere often.

55. τῷ ἐπὶ φρεσὶ θῆκε: so Θ 218, λ 146 ἔπος ἐρέω καὶ ἐπὶ φρεσὶ θῆσω, etc.

κῆδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὀράτο.
οἱ δ' ἐπεὶ οὖν ἤγερθεν ὀμηγερέες τε γέγοντο,
τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·
“Ἀτρεΐδῃ, νῦν ἄμμε πάλιν πλαγχθέντας οἶω
ἄψ' ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν, 60
εἰ δὴ ὁμοῦ πόλεμός τε δαμῶι καὶ λοιμὸς Ἀχαιούς.
ἀλλ' ἄγε δὴ τινα μάντιν ἐρείομεν ἢ ἱερῇα
ἢ καὶ ὄνειροπόλον, καὶ γάρ τ' ὄναρ ἐκ Διὸς ἔστιν,
ὅς κ' εἴποι ὅτι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
εἴ ταρ ὃ γ' εὐχολῆς ἐπιμέμφεται ἦδ' ἐκατόμβης· 65

56. ὀρῶτο Zen. 59. παλιμπλα(γ)χεάντας Ω (-τα S: παλιπλαχεάντας D: παλιμπλαγα- P). 60. οἱ κεν Zen.: αἱ κεν C. 61. πόλεμος δ' αὐτῷ Mosc. 1 (πόλεμος δαμάει?). 62. ἀλλά γε P (this variant is almost always found in some MS. and will not be again recorded). 63. ἀθ. Zen. 64. εἴπω H (supr. α) L. 65. εἴ ταρ Herod. A: εἴ τ' ὄρ Ω. || ἦδ' Ω (ἦδ' A). [All printed edd. hitherto have read εἴ τ' ὄρ' . . εἴ ο', but εἴ ο' appears to have no MS. authority whatever, and is presumably a conj. of Demetrius Chalcondylas, editor of the *editio princeps*, 1488. Cf. on 93.]

A rather commoner phrase is *ἐπὶ φρεσὶ* (θυμῷ, στήθεσσι), which shows that *ἐπὶ φρεσὶ* is to be taken in a locative sense.

56. Note the variant *ὀρῶτο* (*ὀρητο*) ascribed to Zen., and compare *ὀρηαι* ξ 343. The form in -η- agrees with the Ionic colouring of our present text; *ὄρατο* would be the old non-thematic form, but *ὄρατο* is more probably due to Attic influence than to a survival from a prae-Ionic text.

59. *παραχέαντας*, *foiled*, lit. driven from the course; cf. B 132 *οἱ με μέγα πλάθουσι*. The MSS. write *παλιμπλαγχθέντας* in one word, which is so far right, as it indicates that *πάλιν* is to be taken in a purely local sense. There is an old and wrong explanation, that *πάλιν* means 'once again,' and contains an allusion to the legend, unknown to Homer, of a previous expedition against Troy in which the Greeks had lost their way, and invaded Mysia by mistake. See note on B 276.

60. *εἴ κεν* with the opt. assumes as a mere supposition, which is expressed as unlikely ('remoter and less emphatic,' *M. and T.* § 460), while in the next line *εἴ* with the future indic. assumes as a vivid probability. After *ὁὖ ἀπονοστήσειν* it comes in like a sudden correction of a too confident expression.

62. *ἐρείομεν* is an anomalous form, and should come from a present **ἐρημι* (*H. G.* § 80). The -ο- cannot, of course,

stand in the pres. subj. of a thematic form. Nauck writes *ἐρώμεθα* (cf. θ 133), Schulze *ἐρήομεν*, Fick *ἐρείομεν*, as aorist (*ἐρεῖν* like *χεῖν*). The *ιερεὺς* is mentioned merely as an authority on ritual (65), not as a diviner; for the Homeric priest as such seems to have had no functions of divination; there are no omens from sacrifices.

63. *ὄναροπόλος*, either a dreamer of dreams, one who has converse with the god in sleep; or an interpreter of the dreams of others. In the absence of any other mention of professional dreamers or interpreters in H. (which doubtless led Zen. to reject the line) we cannot decide between the two. The root *πολ* seems to have been a very primitive word for agricultural and pastoral duties; cf. *ὁλωνπόλος* beside *αλ-πόλ-ος* (*βου-κόλ-ος* is probably from the same root *kar*, Curt. *Et.* p. 470). It thus means 'one who attends to dreams,' or perhaps, as we might say, 'cultivates' them; compare the double significance of Lat. *col-ere*.

64. *ὅτι* is the rel. pron., not the adverb, and is, like *τόσσον*, an adverbial acc., expressing the content of *ἐχώσατο*: cf. ε 215 *μή μοι τόδε χῶεο*, and E 185.

65. For *ταρ* see on l. 8. Herodotus expressly read it here, not τ' ὄρ, on the ground *οὐκ ἔστιν ὃ τέ σύνδεσμος· ἐπεφέρετο γὰρ ἂν ἕτερος τέ*. He thus distinctly excludes the accepted but purely conjectural reading *εἴ θ'* for *ἦδ'*. Granting

αἶ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων
βούλεται ἀντιάσας ἡμῖν ἀπὸ λαιγὸν ἀμύναι."

ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη
Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος,
ὃς ἤδη τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα, 70
καὶ νήεσσ' ἡγήσατ' Ἀχαιῶν Ἴλιον εἴσω
ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων.
ὃ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν.
"ὦ Ἀχιλεῦ, κέλεαί με, δίφιλε, μυθήσασθαι
μῆνιν Ἀπόλλωνος, ἐκατηβελέταο ἄνακτος. 75
τοιγὰρ ἐγὼν ἐρέω, σὺ δὲ σύνθεο καὶ μοι ὁμοσσον
ἦ μὲν μοι πρόφρων ἔπεςιν καὶ χερσὶν ἀρήξειν.

66. κνίσσης Ar. : κνίς(ς)ης Ω : κνίσσης R : *knēs knissēs* is implied in Did. 68.
ἐκασέζετο Zen. 69. Κάλχας : μάντις Zen. 70. Ἰθα J¹P Mor. Vr. b,
Moscow. 73. ὃ Ar. ACD¹GT al. : ὃς D²HJP¹ (!) Ambr. al. : ὃς μιν ἀμαβόμενος
ἐπεα πτερόεντα προσηύδα Zen. 76. ἐγὼ βέω J¹.

the existence of *ταρ*—and the analogy of *γάρ* shews that it is at least possible—there is no reason for disregarding the unanimous tradition. The case is precisely the same in 93, where the corresponding conj. *οὐδ'* has supplanted the only attested reading *οὐδ'*. For the use of the gen. cf. *H. G.* § 151 c, and for other cases of *res pro rei defectu* (vow and hecatomb *not paid*) E 178, Φ 457. A colon is put at the end of the line (with Cauer), because the following *αἶ κε* is not a continuation of the preceding line, but recurs to the opening of the sentence (62), 'in the hope that.'

66. It will be observed that the rams and goats seem to represent the 'hecatomb,' which here does not consist of 100 or of any oxen. It may indeed be doubted if the *-βη* represents *βοῦς* at all. (Platt explains the word as 'one hundredth of the oxen' a man has; but even that does not suit this place.)

67. βούλεται after *αἶ κεν* must be subj., and is therefore an erroneous form, as the subj. of thematic verbs must have the long vowel (*H. G.* § 82). Read βούλητ' with P. Knight and Curtius (*Vb.* ii. 72).

69. ὄχ' : a word which only occurs in the phrase ὄχ' ἄριστος, and is of quite uncertain origin. It is generally compared with *ἐξοχος*, where, however, the idea of *eminence* is given by the *ἐξ*.

71. Ἀγέτωμαι, with dat. = *to guide*, as

X 101, ψ 134, etc.; with gen. = *to command*. εἴσω is a pure adv., the acc. giving the idea 'to Ilios' (*H. G.* § 140, 4), and εἴσω being added = *inside*. This is always the use of *εἴσω* in *Il.*, and virtually makes *εἴσω* = *εἰς*. In *Od.* there is one instance (θ 290) of the 'quasi-prepositional' use with gen. familiar in later Greek. The earlier history of the expedition is evidently presumed as a familiar story. The *μάντις* was in historical times a regular official in every Greek army.

73. ἐὺ φρονέων may be either (1) *with good sense*, opposed to ἀφρονέων, O 104; or (2) *with good intent*, opposed to κακῶς φρονέων. This double meaning runs through later Greek: e.g. (1) Aisch. *Prom.* 385 κέρδιστον εὖ φρονούντα μὴ δοκεῖν φρονεῖν, and (2) *Ag.* 1436 Ἀφρισθος ὡς τὸ πρόσθεν εὖ φρονῶν ἐμολ.

74. It would seem natural to write Διὶ φίλε as two words (*H. G.* § 124 f), but for the analogy of *δυπηγῆς*, where the second element cannot have been independent. Probably, therefore, the combination was at an early date felt as a real compound. So also we have ἀρηϊφάτος beside ἀρηϊκτάμενος ('*Ἀρηϊ κτάμενος*'), πυριηκῆς beside δουρικλυτός, etc.

76. Cf. Z 334, ο 318, π 259. κύνοσσι, *mark my words*, as T 84, p 153.

77. ἦ μὲν is the regular Homeric formula of swearing, Att. ἦ μήν. The short vowel is confirmed by the metre in

ἢ γὰρ οἶομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
 Ἀργείων κρατέει καὶ οἱ πείθονται Ἀχαιοί.
 κρείσσων γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέρηϊ· 80
 εἷ περ γὰρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
 ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσσει,
 ἐν στήθεσσιν ἐοῖσι. σὺ δὲ φράσαι, εἰ με σαώσεις.”
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “ θαρσήςσας μάλα εἰπὲ θεοπρόπιον, ὃ τι οἶσθα· 85
 οὐ μὰ γὰρ Ἀπόλλωνα δῖφιλον, ὦι τε σύ, Κάλχαν,
 εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
 οὐ τις ἐμεῦ ζώντος καὶ ἐπὶ χθονὶ δερκομένοιο
 σοὶ (κοίλῃσι παρὰ νηυσὶ) βαρείας χεῖρας ἐποίσει
 συμπάντων Δαναῶν, οὐδ' ἦν Ἀγαμέμνονα εἴπησι, 90
 ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι.”
 καὶ τότε δὴ θάρσῃσε καὶ ἡῦδα (μάντις ἀμύμων)

80 ἀθ. Zen. || κρείσσω Zen. 81. καταπέφοι (C *supr.*) Laud. Vat.: καταπέψῃ S (*supr.* οἱ). 82. τε A[D]U Eton.: γε Ω. 83. φράσων Zen. Par. d. || σῴσας D¹. 85. οἶσας Zen. ? 86. κάλχα Zen. D Par. c. 88. ζώντος D. 89. κοίλας G. || ἐφίσα Vr. a. 90. εἴποις R. 91. ἀχαιῶν Ar. Zen. Aph. Sosigenes [S ?]: ἐπὶ στρατῶι Ω.

Ξ 275, T 261. μέν and μήν are of course only two forms of the same word.

78. ἄνδρα is of course the object of the transitive χολωσέμεν.

80. χέρηϊ: another form of χερεῖονι, with the weak comp. stem -ισ- or -ισ- (cf. -ισ-τος and Lat. *mag-is*, *mag-is-ter*). See H. G. § 121 and note on the analogous πλέες, B 129. χέρηϊ will then stand for χερεῖ, εἰ being altered to η on the analogy of the other forms mentioned in H. G. App. C, 4. See also Δ 400, Ξ 382.

81. καταπέψῃ, *swallow down*, lit. *digest*, as we say 'stomach.' Cf. on B 237, and Pindar O. i. 55 κατ. μέγαν ὄλβον. χόλον, as sudden anger, is contrasted by γε with κότον, enduring resentment. ὄφρα may mean *until*, but the omission of κε indicates rather that it is final. εἰ πέρ τε . . . ἀλλὰ τε: τε here marks the two sentences as being correlative; so K 225 (q.v.), Δ 161.

83. φράσαι, *consider*; neither act. nor mid. means *say* in Homer.

85. θεοπρόπιον: the neuter form occurs only here in H. (and possibly Z 438, where however it is merely a question of accent), and seems harsh in

the immediate neighbourhood of the commoner θεοπροπία (87). Hence both θεοπροπίων and -πέων (Nauck, as 109) have been conjectured here. But θεοπρόπιον is well established in Herod. (e.g. i. 54, 68). θεοπρόπος is probably one who prays to a god (προπ- is perhaps conn. with Lat. *prec.*, *proculus*, etc.). In Herod. it is used of one who consults an oracle (i. 67). (Cf. [θ]μοπροπίοντος Οἰνοχίδαο, Collitz 494, 17, from Orchomenos.)

88. Cf. π 439. βλέπειν is commonly used in Attic in the sense of *living*; e.g. Eur. Alc. 143 καὶ πῶς ἂν αὐτὸς καθάνοιτε καὶ βλέποι; This line and the next contain three sins against old Epic prosody, the contracted ἐμεῦ and ζώντος, and κοίλῃσι for κοίλῃσι. Van Leeuwen and others have removed them, but only by rewriting the couplet after the model of the line in π, which has the older forms (οὔτις σοὶ παρὰ νηυσὶ βαρ. χ. ἐποίσει, ζώντος γ' ἐμέθεν καὶ ἐ. χθ. δ.).

91. εὐχεται does not imply any boastfulness in our sense of the word, but merely a naive consciousness of his position. False modesty is unknown to the Homeric hero.

“οὐ τὰρ ὃ γ’ εὐχολῆς ἐπιμέμφεται οὐδ’ ἐκατόμβης,
 ἀλλ’ ἔνεκ’ ἀρητῆρος, ὃν ἡτίμησ’ Ἀγαμέμνων
 οὐδ’ ἀπέλυσε θύγατρα καὶ οὐκ ἀπεδέξατ’ ἄποινα, 95
 τούνεκ’ ἄρ’ ἄλλγε ἔδωκεν ἐκηβόλος ἡδ’ ἔτι δώσει.
 οὐδ’ ὃ γε πρὶν Δαναοῖσιν βαικέα λαιγὸν ἀπώσει,
 πρὶν γ’ ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην
 ἀπριάτην ἀνάποιον, ἄγειν θ’ ἱερὴν ἐκατόμβην
 ἐς Χρῦσην· τότε κέν μιν ἱλασσάμενοι πεπύθιοιμεν.” 100
 ἡ τοι ὃ γ’ ὥς εἰπὼν κατ’ ἄρ’ ἔξετο, τοῖσι δ’ ἀνέστη
 ἥρως Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων
 ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφὶ μέλαιναί

93. οὐ τὰρ Herod.: οὐτ’ ἄρ’ (ἄρ) Ω. || οὐδ’ Ω: οὐθ’ [G? U?]: οὐτ’ J. See on 65. I can find no explicit statement that οὐθ’ appears in any MS. 94. ἡτίμας LS. 96 dθ. Ar. || ἐκατιβόλος S. 97. ΔΑΝΑΟΙΣΙΝ ΔΑΙΚΕΑ ΛΑΙΓΟΝ ΑΠΩΣΑΙ Ar. Rhianos Massil.: ΛΟΙΜΟΙΟ ΒΑΡΕΙΑΣ ΧΕΙΡΑΣ ΑΦΕΞΑΙ Zen. Ω. 100. τότε: αἶ Zen.

93. See on 65.

94. ἡτίμας—Nauck ἡτίμασος: see on 11.

97. ΔΑΝΑΟΙΣΙΝ ΔΑΙΚΕΑ ΛΑΙΓΟΝ ΑΠΩΣΑΙ: so the editions of Ar. and Rhianos, and the *Μασσαλιωτική*. MSS. give *λοιμοῖο βαρείας χεῖρας ἀφέξει*, he will not withhold his hands from the pestilence, which is meaningless. To translate ‘he will not keep off (from us) the heavy hands of the pestilence’ involves a very un-Homeric personification of *λοιμός*, which is not much improved by Markland’s conj., *κῆρας* for *χεῖρας* (cf. v 263, φ 548); moreover this leaves no subject for the verbs in the next line. Still, in face of the almost unanimous tradition, the text, like Zen.’s *φίλων ἦτορ* in Z 285, looks very like a bold ancient conj. to avoid an obvious difficulty.

98. *ἐλικώπιδα*, with the masc. *ἐλικώπες* (Ἀχαιοί), has been variously explained: (1) by the ancients *black-eyed*, but *ἐλικός* in such a sense has no better authority than the glossographers, weakly supported by a quotation from Kallimachos; (2) *with round eyes*, *ἐλιξ* = *curved*; but *ἐλιξ* rather means ‘twisted,’ and is not used of a circular curve; (3) *rolling the eyes*; (4) *sparkling-eyed* (root *σελ-* of *σελας*: so Ameis). The choice lies between (3) and (4), of which the former seems preferable. The epithet well expresses a vivacious keen spirit, such as the Greeks were conscious of possessing; while, as applied to a woman,

it will imply eagerness and youthful brightness. It is therefore needless to look beyond the familiar sense of *ἑλικώπης* for an interpretation. *ἐλικωβλέφαρον* Ἀφροδίτην in Hesiod *Th.* 16 must imply a loose use of *βλέφαρον* as = *δύμμη*, cf. *ἐγὼ σκοτώσω βλέφαρα καὶ δεδωρότα*, Soph. *Aj.* 85 and elsewhere in Trag.

99. ἀπριάτην and ἀνάποιον were regarded by Ar. as adverbs—perhaps rightly. ἀπριάτην is certainly so used in ξ 317; for the form cf. *ἀντιβλήν*, etc.

103. ἀμφὶ μέλαιναί is the Alexandrine reading; most edd. give ἀμφιμέλαιναί. The phrase recurs in P 83, 499, 573 (δ 661 is probably imitated from this passage). It means literally *his midriff black (with anger) was full of fury on both sides* (above and below). This connection of ἀμφὶ with φρένες is common; e.g. Γ 442 *ἔρος φρένας ἀμφεκάλυψε*, Z 355 *πόνος φρένας ἀμφιβέβηκε*, and other instances in *H. G.* § 181; *φρένας ἀμφιγεγηθώς* *Hym. Apoll.* 273. For the epithet *μέλαιναί*, as expressing deep emotion, cf. Aisch. *Pers.* 113 *ταῦτά μοι μελαγχλίτων φρήν ἀμύσσεται φόβῳ*, *Cho.* 413 *σπλάγχχνα δέ μοι κελαινοῦται*, Theog. 1199 *κραδίην ἐπάταξε μέλαιναν*, as well as the Homeric *κραδίη πόρφυρε*. This (Autenrieth’s) explanation seems much superior to the ordinary interpretation of ἀμφιμέλαιναί as ‘lying in the midmost darkness of the body,’ which is hardly Homeric either in thought or expression; but the com-

πῖμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔικτην.
 Κάλχαντα πρῶτιστα κάκ' ὀσσόμενος προσέειπε· 105
 "μάντι κακῶν, οὐ πῶ ποτέ μοι τὸ κρήγγον εἶπας·
 αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρέσσι μαντεύεσθαι,
 ἐσθλὸν δ' οὔτέ τί πω εἶπας ἔπος οὔτ' ἐτέλεσσας.
 καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἠγορεύεις,
 ὥς δὴ τοῦδ' ἐνεκά σφιν ἐκήβολος ἄλγεα τεύχει, 110
 οὔνεκ' ἐγὼ κούρης Χρυσηίδος ἀγλά' ἄποινα
 οὐκ ἔβελον δέξασθαι,—ἐπεὶ πολὺ βούλομαι αὐτὴν
 οἴκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,
 κουριδίης ἀλόχου, ἐπεὶ οὐ ἐθέν ἐστι χερείων,

108. εἶπας Ar. Eust.: εἶπας A Cant. Vr. c A, Lips.: εἶπας CJTU¹: εἶπας Ω.
 108. οὔτε τι Ar. Aph. Ω: οὔδε τι A sup. (T.W.A.) DU¹: οὔτ' ἐτι Bar. || εἶπας
 DH¹T || οὔτ' ἐτέλεσσας Ar. Aph.: οὔδ' ἐτέλεσσας Ω. 110 ἀθ. Ar. 113.
 ῥα om. Lips. || Κλυταιμνήστρης: A has two dots above the κ to mark it as
 wrong (T.W.A.).

pound may be explained as proleptic,
 'so as to become darkened all about'
 (with anger). Although in P 499, 573,
 anger is not in question, yet both refer
 to moments of strong emotion. The
 metaphor seems to come from the surface
 of water darkened by a breeze blowing
 over it; cf. Ω 79, and especially Ξ 18
 ὥς δτε πορφύρη πέλαγος . . ὥς ὁ γέρον
 ὤρμαινε. So καλγαίνειν in Soph. Ant.
 20, where see Jebb's note.

105. κάκ' ὀσσόμενος, δτι ἀπὸ τῶν
 ὁσων κακῶς ὑπιδόμενος, οὐκ ἀπὸ τῆς
 ὁσσης, τῆς φωνῆς, κακολογήσας. Ariston.
 The verb is always used of the mind's
 eye in the sense of *boding*; θυμός is
 generally added, e.g. κ 374, σ 154, Σ
 224.

106. κρήγγον, a doubtful word; it
 evidently means *good*, though in late
 Greek it is sometimes used in the sense
 of *true*. But the line labours under
 many suspicious irregularities—the use
 of the article, the neglected F of *Feīpas*,
 and the lengthening of τὸ by position
 in the fourth thesis. Furthermore, τὸ
 κρήγγον in the sense *that which is good*
 is Attic, and unexampled in H. τὰ
 κακά in the next line, *those evil things*
 of *thine*, is entirely different. Hence
 Bentley's τὰ κρήγγα is but a partial
 remedy, and there seems to be some
 grave corruption. As we know nothing
 of the origin of κρήγγον, the ν may, for
 all we can tell, have been long; we
 could then read οὐ πῶ ποτέ μοι κρήγγον

εἶπας, and the ms. variants may point
 to something of the sort. For the form
 εἶπας see H. G. § 37.

107. For the personal constr. φίλα
 ἐστὶ μαντεύεσθαι cf. Δ 345 φίλ' ὀπταλέα
 κρέα ἔδμεναι, ρ 347 αἰδῶς οὐκ ἀγαθὴ
 κεχηρμένῳ ἀνδρὶ παρεῖναι, etc.; see H. G.
 § 232.

112. βούλομαι, *prefer*, as in 117, A
 319, Ψ 594, and often; and with πολὺ,
 P 331. This sense is still more em-
 phatically brought out in the following
 compound, προβέβουλα (the perf. is ἀπ.
 λεγ. in Greek outside the *Anthology*). It
 is in this sense of *choice* that βούλομαι
 differs from ἐθέλω, not in any subtle
 difference as to the efficacy of the wish.
 αὐτήν, emphatic, as opposed to the
 ransom.

113. This is the only occurrence of the
 name of Klytaimnestra in the *Iliad*. It
 will be seen that A has an indication of
 what is now generally acknowledged to
 be the correct form, Κλυταιμνήστρη, given
 by the best mss. of Aeschylus and
 Soph., though the rest have the faulty
 -μνήστρη.

114. κουριδίης, a difficult word; the
 most plausible, but not entirely satis-
 factory, explanation is that of Curtius
 (*Stud.* i. 253), who derives it from κείρω.
 and refers it to the custom of cutting
 the bride's hair before marriage; hence
 'wedded.' So κοῦρος from the custom
 of cutting the πλόκαμος θρεπτήριος at the
 age of puberty.

οὐ δέμας οὐδὲ φνὴν, οὐτ' ἄρ φρένας οὔτε τι ἔργα. 115
 ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·
 βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι.
 αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος
 Ἀργείων ἀγέραςτος ἔω, ἐπεὶ οὐδὲ ἔοικε·
 λεύσσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλῃ."
 τὸν δ' ἡμίβετ' ἔπειτα ποδάρκης διὸς Ἀχιλλεύς. 121
 "Ἀτρεΐδῃ κύδιστε, φιλοκτεανώτατε πάντων,
 πῶς τάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;
 οὐδὲ τί πω ἴδμεν ξυνήϊα κείμενα πολλά,
 ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται, 125
 λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.
 ἀλλὰ σὺ μὲν νῦν τήνδε θεῶι πρόες, αὐτὰρ Ἀχαιοὶ
 τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἶ κέ ποθι Ζεὺς

116. ΔΜΕΙΝΟΝ: ΔΡΙΣΤΟΝ L. 117 δθ. Zen. || ΣΟΟΝ (ΣΩΟΝ) Ω: ΣΩΝ Ar.:
 ασον Apoll. de Coni. 120. ΛΕΥΣΑΤΕ G: ΛΕΥΣΕΤΕ multi. || ΤΟ ΓΕ: ΤΟΤΕ Vr. a.
 122. ΦΙΛΟΚΤΕΑΝΕΣΤΑΤΕ Aph. (acc. to Seleukos ap. Eust.). 123. ΤΑΡ A: ΓΑΡ Ω.
 124. ΠΩ: ΠΟΥ Ar. Aph. (A supr. but ου dotted, T.W.A.).

115. The distinction of δέμας and φνὴ is not quite clear. From phrases like δέμας πυρός it would seem natural to take δέμας as 'outward appearance' generally: φνὴ as 'growth,' i.e. 'stature.' But this latter meaning belongs to δέμας in E 801 Τυδεὺς τοι μικρὸς μὲν ἔην δέμας. Perhaps we may render 'stature and figure' with about the same degree of vagueness. Cf. N 432 κάλλει καὶ ἔργοισιν ἰδὲ φρεσί.

117. ὅτι Ζηνόδοτος αὐτὸν ἠθέτηκεν ὡς τῆς διανοίας εὐήθους οὐσης. οὐ δέ δὲ αὐτὸν ἰδῆαι προφέρεσθαι, ἀλλὰ συνάπτειν τοῖς ἀνω· ἐν παρενθέσει (ms. ἐν ἡθεί) γὰρ λέγεται, Ariston., rightly. (For the emendation of ἐν ἡθεί see Verrall on Eur. Med. 148; so in Schol. A on A 234, E 150.) ΣΩΟΝ is preferable to the ΣΩΝ of Ar., a contracted form not elsewhere found in H. except in the nom. ΣΩ in X 332. But the correct form is ΣΑΟΣ: see note on I 424.

118. ΓΕΡΑΣ, the gift of honour to the king, set aside before the division of the spoil.

119. Οὐδὲ ἔοικε, perhaps 'it is not even decent,' much less reasonable.

123. ΤΑΡ: see on 8. It is to be preferred as the rarer form, and has prob-

ably often been supplanted by γὰρ in similar passages.

124. ΚΕΙΜΕΝΑ ΠΟΛΛΑ go together, a common store laid up in abundance. ΣΥΝΗΪΑ recurs as an adj. in Ψ 809. ΠΩ here, as often in H., in *any* wise; it is not restricted, as in later use, to the sense *yet*.

125. ΤΑ ΜΕΝ is here the relative, *what we have plundered out of the towns, that is divided*. But this use of τὰ is not consistent with the usual practice by which the art. when used as a relative must follow the noun or pronoun to which it refers, and we ought probably to read ἀλλὰ θ' ἂ μὲν (see H. G. § 262). Even then ἐξεπράθομεν is curious; elsewhere πέρθειν is used only with *city*, not *booty*, as the object. The preceding ten years of war have been mainly occupied in plundering neighbouring towns; Achilles counts twenty-three such forays in I 328, and they are alluded to elsewhere.

126: ΛΑΟὺς is perhaps to be taken after ἐπαγείρειν, in the sense *to gather again from the people*, with the double acc. usual after verbs of taking away. ἐπι- thus expresses, as often, the idea of going *over* a space, or *round* a number of people, e.g. ἐπινοεῖμαι, ἐπιπωλεῖσθαι, ἐπιστρωφᾶν (Paley).

δῶσι πόλιν Τροίην ἐντείχεον ἐξαλαπάξαι."
 τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 130
 "μὴ δ' οὕτως, ἀγαθὸς περ ἐὼν, θεοεἰκελ' Ἀχιλλεῦ,
 κλέπτε νόωι, ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις.
 ἡ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτῶς
 ἥσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι;
 ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, 135
 ἄρσαντες κατὰ θυμόν, ὅπως ἀντίξιον ἔσται·

129. Τροίην Zen.: τροίην Ar. 132. νόωι: νόον U. 133-4 δθ. Ar.
 133. ἔχαις C. 136. ἄρσαντες Ar. A.

129. Τροίην, Ar., as an adj., a *city of Troas*, not 'the town of Troy.' It might appear in that case better to read Τρωίην, the usual form of the adj. (v. Cobet *M. C.* 252); but as Τρωίης generally, though by no means always, stands with the first syllable in thesis, it is probable that it should itself be written Τρώϊος: see van L. *Ench.* p. 84. Ar. held that H. does not use the expression πόλις Τροίην for 'the town of Troy,' but πόλις Τρώων, though in λ 510 πόλις Τροίην (Ar. Τροίην) must mean 'Troy': and there seems no reason to reject this sense here. Zoilos, the famous Ὀμηρομάστιξ, accused Homer of solecism in this line for using a plural verb instead of a singular; he must therefore have read δῶσι, which was probably indeed the original form of the 3rd sing. subj., answering to **idai*, not a contraction of δῶσι: see *H. G.* § 81, and Mulvany in *C. R.* x. p. 25. Brandreth after P. Knight reads δῶσι Τροίην.

131. περ seems here to have merely its original force of 'very,' rather than of 'though,' which indeed belongs properly to the participle. The meaning is 'Being a very great warrior (the Hom. sense of ἀγαθός), be content with that, and do not attempt to outdo me in cunning too.'

132. νόωι is here instrumental rather than locative; lit. 'by thought' as opposed to brute force. Cf. Soph. *El.* 56 λόγῳ κλέπτοντες, and Ξ 217 πάμφαις, ἦ τ' ἐκλεψε νόον πύκα περ φρονέωντων: and for παρελεύσεαι, ν 291 κερδαλέος κ' εἴη καὶ ἐπικλοπος, δι' σε παρέλθοι, ε 104 παρελθεῖν Διὸς νόον. So Theog. 1285 δόλῳ παρελεύσεαι.

133. Three ways of translating this line have been proposed. (a) 'Wouldst thou, while thou thyself keepest thy

prize, have me for my part sit idle with empty hands?' (b) 'Wouldst thou, in order that thou mayest keep,' etc. (c) 'Dost thou wish that thou shouldst keep thy prize, but that I should sit,' etc. In favour of the construction of ἐθέλειν with ὄφρα instead of the infin. in (c) E 690 is quoted, λελημένος ὄφρα τάχιστα ὤσαι' Ἀργεῖους, and so Δ 465; but in neither of these passages is it necessary to join ὄφρα with the participle. Cf. also Z 361 θυμὸς ἐπέσσεται ὄφρα. In Π 653 ὄφρα with the opt. seems to be exegetical of εἶναι: but that single passage does not justify our assuming so harsh a construction here, especially as there is nothing in the way of the natural construction αὐτὸς μὲν ἔχειν. Both (a) and (b) give a good sense, (a) referring to the distance of time at which the recompense is to be made (128), (b) to Achilles' refusal to accord the restitution at all. But (b) is preferable, firstly, because ὄφρα when it stands alone is commonly a final particle; in the sense of *εἰς* it is regularly followed by τόφρα (not always, v. Ψ 47, Δ 346; *H. G.* § 287); and secondly, because for ἔχῃς we want in this sense ἔχεις (which O reads). The αὐτὰρ is not of course logical, but the interposition of an adversative particle to accent the contrast between the two persons is a perfectly natural anacoluthon. A very similar instance is I' 290 εἰ δ' ἄν . . αὐτὰρ ἐγώ. κέλεαι is paratactic = *seeing that thou biddest me*. Ar. athetized the two lines on subjective and insufficient grounds.

136. It seems natural to take ὅπως ἀντίξιον in the sense 'be sure that the recompense is adequate'; but this construction, though found in Herod. and Attic, is not Homeric; and the clause ἄρσαντες κατὰ θυμόν should come

εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἢ τεὸν ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος
 ἄξω ἑλῶν· ὁ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι.
 ἀλλ' ἢ τοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὐτίς, 140
 νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα διαν,
 ἐν δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην
 θείομεν, ἂν δ' αὐτὴν Χρυσήϊδα καλλιπάρηιον
 βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,
 ἢ Αἴας ἢ Ἴδομενεὺς ἢ δῖος Ὀδυσσεὺς 145
 ἢ ἐσύ, Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,
 ὄφρ' ἡμῖν ἐκάεργον ἰλάσσεαι ἱερὰ ρέξας."
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλέοφρον,
 πῶς τίς τοι πρόφρων ἔπεσιν πείθεται Ἀχαιῶν 150
 ἢ ὁδὸν ἐλθέμεναι ἢ ἀνδράσιν ἱφι μάχεσθαι;
 οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἤλυθον αἰχμητῶν
 δεῦρο μαχσόμενος, ἐπεὶ οὐ τί μοι αἰτιοί εἰσιν·

137. δώουσαι G Par. h (k supr.). 139 dθ. Ar. 140. αὔεις CD. 142.
 ἐν δ' ἐρέτας Ar.: ἐς δ' ἐρέτας Ω (εἰς Vr. b). Cf. 309. 143 dθ. Zen. || αὐτῶ
 L. 147. ἔμην Herod. AT¹U. 149. κερδαλέοφρων Q Vr. c. 150. πείσονται S.
 151. ἐλθέμεναι τ' S.

in the apodosis rather than the protasis. We may take δλλ' (135), in connexion with what precedes, as 'Very well, if they will give me a prize, such that the recompense is fair (I will do so).' Bayfield ingeniously suggests that ἀρσαντες κατὰ θυμὸν is itself the apodosis, the verb διδόντων being supplied from the protasis, *let them give it to meet my wish*. The idiom by which a verb common to two clauses is expressed in one only is not rare in later Greek (Kühner ii. p. 1079); but clearness requires that the two clauses should be distinctly separated, by particles or otherwise, which is not the case here. Nor does the idiom recur in H. with the doubtful exception of I 46 (q.v.). But there is no doubt that this gives the best sense. δώουσαι (135) echoes Achilles' δώσουσι (123). Note that there is no appreciable difference between εἰ with fut. ind. and εἰ κε with aor. subj.

137. There is some doubt as to the punctuation here, some putting a colon after ἔλωμαι, but this makes the repetition of the participles ἰὼν . . . ἑλῶν very awkward. That given in the text is

unobjectionable. 139 was rejected by Ar. as superfluous and εἰσθες. This athetesis is accepted by those who would banish κε with the fut. ind. from the text of Homer; but the grounds given by Ar. are not convincing, and the omission of the line would damage the effect.

140. μεταφρασόμεσθα, i.e. we will postpone the consideration of this for the present.

144. ἀρχός is predicate: *let one, a member of the council, be in command*. For those who had the right to be summoned to the royal βουλή see B 404.

146. ἔκπαγλος is not entirely a word of blame, cf. Σ 170. It is perhaps for ἐκ-πλαγ-λος (root πλακ-), meaning 'vehement,' 'violent.'

149. ἐπιειμένε: cf. i 214 μεγάλην ἐπιειμένον ἀλκήν, γ 205 δύναμιν περιβείναι, *to clothe as with armour*. κερδαλέοφρον, *greedy*, or perhaps *crafty*; cf. Z 153 Σίσυφος, ὁ κέρδιοςτος γένετ' ἀνδρῶν.

150. πείσονται: a subjunctive expressing submission, *how is any one to obey?* Cf. H. G. § 277.

151. ὁδόν, whether military or diplomatic. ἱφι: v. l' 375.

οὐ γάρ πώ ποτ' ἐμὰς βούς ἤλασαν οὐδὲ μὲν ἵππους,
οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι βωτιανείρῃ 155
καρπὸν ἐδηλήσαντ', ἐπεὶ ἡ μάλα πολλὰ μεταξύ,
οὔρεά τε σκίοεντα θάλασσά τε ἠχῆεσσα·
ἀλλὰ σοί, ὦ μέγ' ἀναιδές, ἄμ' ἐσπόμεθ', ὄφρα σὺ χαίρῃς,
τιμὴν ἀρνύμενοι Μενελάω σοί τε, κυνῶπα,
πρὸς Τρώων· τῶν οὐ τι μετατρέπηι οὐδ' ἀλεγίξεις· 160
καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
ὣι ἐπὶ πολλὰ μόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.
οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅππότε Ἀχαιοὶ
Τρώων ἐκπέρσωσ' ἐν ναϊόμενον πτολίεθρον·
ἀλλὰ τὸ μὲν πλείον πολυαῖκος πολέμοιο 165
χεῖρες ἐμαὶ διέπουσ', ἀτὰρ ἦν ποτε δασμὸς ἵκηται,
σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.
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157. σκίοεντα Ar. 158. χαίρεις Q. 159. ἀρνύμενος Zen. 160 ἀθ.
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οἴκαδ' ἵμεν σὺν νηυσὶ κορωνίσιν, οὐδέ σ' ὅτω 170
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 τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
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αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας, ὄφρ' ἐν εἰδήϊς 185
 ὅσσον φέρτερός εἰμι σέθεν, στυγέη δὲ καὶ ἄλλος
 ἴσον ἐμοὶ φάσθαι καὶ ὁμοιωθήμεναι ἄντην."
 ὥς φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
 στήθεσσι λασίοισι διάνδιχα μερμήριζεν,
 ἦ ὃ γε φάσγανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ 190
 τοὺς μὲν ἀναστήσειεν, ὃ δ' Ἀτρεΐδην ἐναρίζοι,
 ἦε χόλον παύσειεν ἐρητύσειέ τε θυμόν.
 ἕως ὃ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
 οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη, 195
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 στή δ' ὀπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα,
 οἴωι φαινομένη, τῶν δ' ἄλλων οὐ τις ὄρατο.
 θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ', αὐτίκα δ' ἔγνω
 Παλλὰδ' Ἀθηναίην· δεινὴ δέ οἱ ὅσσε φάανθεν. 200
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα/

186. στυγέη JPR: στυγέοι Bar.
 ἐναρίζοι H²JPRST: ἐναρίζαι G Vr a.
 193. ὥρμαινε D. 195-6 δθ. Ar.
 τινές (Zen.?) An., Par. c *supr*.

189. μερμήριζεν GHL Cant. 191.
 192 δθ. Ar. (see note on 188 below).
 197. πανοῦν δὲ κόμην . . . πηλεόωνος
 198. ὤρητο U: ὀρητο Zen. C. Cf. 56.

185. τὸ σὸν may be an Attic corruption: *τέον* P. Knight (see 207, Z 407, 490, II 40, Σ 457). But the article has a certain emphasis, 'that *γέρας* of thine.'

187. *ἴσον* is an adverb, *ἰσαγορῆσαι* μοι (schol.), not an adj., as it would then rather be *ἴσος*. Cf. ο 377 *ἀντία* δεσποίνης φάσθαι.

188. *ἐν* is here still an adverb, *within*, 'his heart in his shaggy breast.' *λασίοισι*, according to the Schol. A, because they cover the heart, *ἐν ᾗ ἐστὶ τὸ πυρῶδες καὶ θερμὸν καὶ μανικὸν τῆς ψυχῆς* . . . ἡ θέρμη γὰρ αἰτία τῆς ἐκφύσεως τῶν τριχῶν. So Hentze quotes Galen, *de Temp.* εἰ τις ἱκανῶς εἴη δασύς τὰ στέρνα, θυμικὸν ἀποφαίνονται.

189. διάνδιχα μερμήριζεν: see note on Θ 167, (ὁ ὀβελός) *ὅτι δύο ἐμερμήριζεν οὐκ ἐναντία ἀλλήλοις, ὅπερ ἐκλαβὼν τις προσέθηκεν* "ἦε χόλον παύσειεν," and on 192, *ὅτι ἐκλύεται τὰ τῆς ὀργῆς (the picture of passion is weakened) διὸ ἀθετεῖται*—Ariston. These remarks are perfectly right; *διάνδιχα μερμήριζεν* means 'he had "half a mind,"' and does not

require two alternatives expressed; and 192 entirely spoils the picture.

191. ὃ δὲ as often repeats the subject of the first clause; the contrast is with *τοὺς μὲν*.

193. *ἕως* scanned as a trochee represents of course an original *ἦος* (εἶος acc. to the rule of our MSS.), clearly by an error in transcription of an old Attic (H)EOΣ. This is the only scansion of the word in *Il.* except in P 727; the alternative form *εἶως* is equally *ἦος* (but *τέως* is — in T 189, Ω 658). In *Od.* the scansions — — or — (synizesis) are commoner. See van L. *Ench.* pp. 550 f.

195-6 were rejected here by Ar. as wrongly anticipated from 208-9 (which Zen. *athetized*); it is not for the poet but for the goddess to give this information.

197. *came up*; this is the usual sense of the aor. *ἔστην*.

200. *οἱ* may refer to Athene—*her* eyes gleamed terrible; or to Achilles—*terrible* shone her eyes *on him*. Cf. T 17, which is in favour of the former view.

ἦ αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας ;
 ὕβριν ἰδῆις Ἀγαμέμνονος Ἀτρεΐδαο ;
 ἔκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι ὁτῶ·
 περὶ πλῆϊσι τάχ' ἄν ποτε θυμὸν ὀλέσσει." 205
 ἦ δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 ὃν ἐγὼ παύσουσα τεὸν μένος, αἶ κε πίθῃαι,
 ὅθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη,
 ὁμῶς θυμῶι φιλέουσά τε κηδομένη τε.
 ἄγε λῆγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρί· 210
 ἦ τοι ἔπεισον μὲν ὀνειδισον ὥς ἔσεται περ.
 ἰὰρ ἐξέρεω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 οὔτε τῆς τῶσσα παρέσσεται ἀγλαὰ δῶρα
 οἷνεκα τῆσδε· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν."

ἦ: αὐ PS Mosc. 2. 203. Ἰδῆις Zen. GJR Par. c f: Ἰδῆι Ar. Ω.
 ισσι Ar. Par. f: τετέλεσσαι Ω: τετελεσμένον ἔσται Zen. 205.
 ι)CD(R¹)STU Harl. b¹. 207. τεὸν Harl. c d, Par. d e h, Eust.:
 208-9 dθ. Zen. 212. τετέλεσσαι ὁτῶ Zen. 213. τοι: coi H.

α, again, an expression of
 implying 'one vexation after
 Cf. 540.

vulgate ἰδῆι for Ἰδῆις might
 l if written ἰδῆ(αι), but the
 form is late. Ar. preferred
 in this verb there appears to
 tinction whatever in sense
 ie active and middle voices.
 ilarly ἰδῶν . . ἰδῶμαι, l. 262.)
 bj. the latter is commoner,
 ie 1st pers. pl., where ἰδῶμεθα
 ad. See also Γ 163, Δ 205,
 2. The hiatus after ἴνα and
 ted F of Ἰδῆις suggest that
 ng, especially as the word is
 ily Odyssean, recurring in *Il.*
 : (ὕβριζοντες Δ 695, ὕβριστήσι
 i very late passages).

α, soon, never 'perhaps' in
 it the word has little force.
 i subj. as a solemn threat see
 75 b. For the scansion of
 α (i in thesis) cf. τρέψοσι
 note on Α 678. This seems
 e licence. The various diffi-
 is short speech, and the dis-
 ne, strongly contrasting with
 est that 201-5 may be a later

ukῶνις, either 'bright-eyed'
 'ey-eyed.' See Paus. i. 14. 6
 e in the temple of Hephaistos,

τὸ δὲ ἀγαλμα ὁρῶν τῆς Ἀθηνᾶς γλαυκοῦς
 ἔχον τοὺς ὀφθαλμούς, Λιβύων τὸν μῦθον
 ὄντα εὕρισκον. τούτοις γάρ ἐστιν εἰρημένον
 Ποσειδῶνος καὶ Ἀλμῆς Τριτωνίδος θυγατέρα
 εἶναι, καὶ διὰ τοῦτο γλαυκοῦς εἶναι ὥσπερ
 καὶ τῷ Ποσειδῶνι τοὺς ὀφθαλμούς. Cicero
 (*Nat. Deor.* i. 30, 83) says that Neptune's
 eyes were sky-blue, which is in favour of
 blue rather than grey as the colour of
 Athene's eyes. See Frazer's note ad loc.
 As with other colour-words, we have
 considerable latitude of explanation. The
 simple γλαυκός is used in H. only once,
 of the sea (II 34), with γλαυκιδῶν T 172,
 which can have no distinct reference to
 colour. As the owl is Athene's bird,
 some would translate 'owl-eyed,' and
 explain by an owl-totem identified with
 the goddess. But any such sense must
 have completely disappeared by Homeric
 times. See on 39.

211. ὥς ἔσεται περ is the object of
 ὀνειδισον, cast in his teeth how it will
 be, what will follow, as Achilles pro-
 ceeds to do. Cf. φ 212 σφῶν δ' ὥς ἔσεται
 περ δληθείην καταλέξω, and so τ 312,
 γ 255; and for the construction of ὀνει-
 δίσειν, B 255 ὀνειδίζειν ὅτι . . διδοῦσιν:
 cf. I 24, σ 380. ὀνειδίζειν occurs without
 an expressed object only in H 95 (where,
 however, see note).

213. παρέσσεται, shall be laid before
 thee. τῆς τόσσα: cf. Ω 686.

τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “*χρὴ μὲν σφωϊτερόν γε, θεά, ἔπος εἰρύσσεσθαι,* 216
καὶ μάλα περ θυμῷ κεχολωμένον· ὥς γὰρ ἄμεινον·
ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυον αὐτοῦ.”
 ἦ καὶ ἐπ' ἀργυρέῃ κώπῃ σκέθε χεῖρα βαρεῖαν,
 ἀψ δ' ἐς κουλεὸν ὥσε μέγα ξίφος, οὐδ' ἀπίθησε 220
 μύθῳ Ἀθηναίης· ἦ δ' Οὐλυμπόνδε βεβήκει
 δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.
 Πηλεΐδης δ' ἐξαυτίς ἀταρτηροῖς ἐπέεσσιν
 Ἀτρεΐδην προσέειπε, καὶ οὐ πῶ λῆγε χόλοιο·
 “*οἶνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο,* 225
οὔτε ποτ' ἐς πόλεμον ἅμα λαῶι θωρηχθῆναι
οὔτε λόχονδ' ἵεναι σὺν ἀριστήεσσιν Ἀχαιῶν

216. *μὲν* : με G. 219-20. ὥς εἰπὼν πάλιν ὥσε μέγα ξίφος, οὐδ' ἀπίθησε Zen. 222 δύναται ἀθετεῖσθαι Schol. BL (Ar. ?). 223. ἀπαμειβόμενος C. 225-33 ἀθ. Zen.

216. *σφωϊτερόν*, because Athene speaks for Here as well as for herself. *ἀπύσσεσθαι*, to observe, from (σ)ρῦ, (σ)εῖν = Lat. *serv-are*. It is now generally recognised that this is the root, and that the verb has nothing to do with *φέρω* = *δραω*, though the forms are very similar, and in the numerous cases where the verb is used of the dead and wounded *δραω* *away* or *saved* from the enemy either root gives an equally good sense. The chief forms of the verb are (1) non-thematic pres. *ῥύσθαι*, *ῥύατ'*, *ῥύσκει*; (2) thematic *ρύομαι* (*ῥ* and *ῥ*): (3) aor. *ἔρρύσατο*, *ῥύσασθαι*, fut. *ῥύσομαι* (from *σρῦ*); (4) aor. *εἰρύσαμην* (*ἐ-σερν-*), *ἐρύσ(σ)ασθαι*, etc., fut. *ἐρύσεται*, *ἐρύσεται*; (5) perf. *εἰρύμαι*, etc. (= *se-sru-mai*). This leaves *εἰρύσσεσθαι* here and elsewhere, *εἰρύσσονται* Σ 276, *εἰρύμεσθαι*, to be explained as due to the analogy of *εἰρύμαι* regarded as a present. The varying quantity of the *υ* naturally arises from the mutual influence of the forms (σ)ρῦ and (σ)εῖν. (So Schulze *Qu. Ep.* 325-9; cf. also van L. *Ench.* p. 406.) None of these forms require, and few admit, a *τ*, which is rarely absent where the verb means to *δραω* (ι 194 = κ 444 is apparently a mistaken adaptation of ξ 260 = ρ 429). The active forms are all from *φέρν-*, to *δραω*. The ambiguous forms are chiefly those of the 1 aor. middle, and the perf. and plpf.

218. The *τ* is called a 'gnomic' *τε*.

It may, however, be for *τοι* (cf. 170); or possibly we should read *δε τε* for *δε κε*, in which case the repeated *τε* will simply mark the correlation of the two clauses, as often in gnomic lines; v. on 81, and *H. G.* § 382. The *αὐτοῦ* at the end, however, seems so weak as to raise a more serious doubt as to the authenticity of the line, which is in itself rather flat, and precisely of the sort which would be likely to be interpolated in the age of Hesiod or the 'seven sages' (Döderlein conj. αὐ τοῦ).

219. *σχέθε* must be taken here as aor., not imperf. (see note on N 163), as *καὶ* always introduces an action coincident with the words: *he stayed his hand*.

221. *βεβήκει*: 'the pf. *βέβηκα* expresses the attitude of walking, the step or stride; hence *βεβήκει*, "was in act to go," comes to mean "started to go" (not "had gone").'—Monro.

223. *ἀταρτηροῖς*, a word of doubtful origin; Hesych. *ἀταρτᾶται*· *λυκαί, βλάττει*. Cf. β 243 *Μέντορ ἀταρτηρέ*.

225. For the dog as the type of shamelessness cf. 159, and the curious compar. *κύντερος*. *οἶνοβαρές*: cf. ι 374 *οἶνοβαρέων*, γ 139 *ὄνικ βαβαρήως*, τ 122.

226. Observe the distinction between *πόλεμος*, open battle in which the whole host (*λαός*) is engaged, and *λόχος*, the heroic 'forlorn hope,' reserved for the *élite* (*ἀριστῆς*). As a test of courage the *λόχος* is vividly described in N 275-86.

τέτληκας θυμῶι· τὸ δέ τοι κῆρ εἶδεται εἶναι.
 ἢ πολὺ λῴϊόν ἐστι κατὰ στρατὸν εὐρύν Ἀχαιῶν
 δῶρ' ἀποαιρεῖσθαι, ὅς τις σέθεν ἀντίον εἴπηι· 230
 δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·
 ἢ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.
 ἀλλ' ἔκ τοι ἐρέω καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι·
 ναὶ μὰ τὸδε σκῆπτρον· τὸ μὲν οὐ ποτε φύλλα καὶ ὄζους 235
 φύσει, ἐπεὶ δὴ πρῶτα τομῆν ἐν ὄρεσσι λέλοιπεν,
 οὐδ' ἀναθλήσει· περὶ γάρ ῥά ἐ χαλκὸς ἔλεψε
 φύλλά τε καὶ φλοιόν· νῦν αὐτέ μιν υἷες Ἀχαιῶν
 ἐν παλάμῃς φορέουσι δικασπόλοισι ὅς τε θέμιστας
 πρὸς Διὸς εἰρύεται· ὁ δέ τοι μέγας ἔσσεται ὄρκος·
 ἢ ποτ' Ἀχιλλῆος ποθὴ ἵξεται υἷας Ἀχαιῶν 240
 σύμπαντας· τότε δ' οὐ τι δυνήσεται ἀχνύμενός περ
 χραισμεῖν, εἴτ' ἂν πολλοὶ ὑφ' Ἑκτορος ἀνδροφόνου

230. δῶρα ἀφαιρεῖσθαι G. || εἴποι R (and S *supr.*). 235. φύει P. 236. ἀποαιρεῖσθαι Q: ἀποαιρέσει S (*supr.* m over α). || ἔρεψε(ν) LS. 238. παλάμῃς Harl. c d, Par. b f j, Et. Mag.: παλάμῃς Ω. 239. ὄρκος ἐστίται G. 240. εἴ ποτ' S. 241. πύμπαντας Q. || τότε Ar. A: τοῖς Ω (Par. k has τοῖς in ras.). || θυμῶι PR Vr. a¹, Mosc. 1 2.

228. κῆρ: cf. Γ 454 ἴσον γάρ σφιν πᾶσιν ἀτήχθετο κηρί μελαίνῃ.

230. ἀποαιρεῖσθαι: so 275, but ἀφαιρεῖται, 182, etc. There is no plausible explanation of these occasional signs of an evanescent initial consonant, and the contraction is suspicious. (Brandreth conj. ἀπαιρεσθαι, but there is no similar use of the word in Greek, cf. Φ 536.)

231. δημοβόρος, devourer of the common stock. For δῆμος in this sense compare B 547, A 704, Σ 301. For the exclamatory nom. H. G. § 163. οὐτιδανοῖς, men of naught; cf. 293-4, which explain the γάρ, 'else,' in the next line. For the form compare ἡπεδανός by ἡπιος. For λωβήσαιο we should rather have expected the aor. indic.; cf. on Δ 223, E 311.

234. The σκῆπτρον does not belong to Achilles, but is that which is handed by the herald to the speaker as a sign that he is 'in possession of the house.' See K 321, Σ 505, Ψ 568, β 37. So in the Ellice Islands in the Pacific Ocean the natives 'preserved an old worm-eaten staff, which in their assemblies the orator held in his hand as the sign of having the right to speak' (Tylor *Anthropology* p.

374). Virgil imitates the passage in *Aen.* xii. 206-11. He may have read κόμην for τομῆν, *posuitque comas et brachia ferro.*

235. πρῶτα, at the first, i.e. once for all, just as in T 9; cf. A 6, Z 489, γ 183, 320 (with M. & R.'s note). So *ubi primum*, 'as soon as ever.'

238. δικασπόλος, *qui jus colit*, see on 63; the σ, however, is strange, as compounds are very rarely formed directly from the acc. See, however, H. G. §§ 124 f. Brugmann, *Gr.* i. 172, compares μογαστόκος for μογόν-τοκος. ἐμίστας εἰρύεται, guard (216) the traditions, which are deposited as a sacred mystery in the keeping of the kings. So in old Iceland and Ireland law was a tradition preserved entirely by the special knowledge of a few men; the plur. θέμιστες is used exactly in the sense of our 'precedents.' See note on I 99.

239. πρὸς Διός, like *de par le Roi*, by commission of Zeus. Cf. ξ 57 πρὸς γὰρ Διὸς εἰσι ξείνοι, and I 99. Or we may take it with θέμιστας, laws given by Zeus. ὄρκος is here used in the primitive sense of the object sworn by.

242. ὄνός, because πίπτωσι is in sense a passive, as P 428; so also with φεύγω, πάσχω, etc.

θνήσκοντες πίπτωσι· σὺ δ' ἔνδοθι θυμὸν ἀμύξεις
χωόμενος, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας."

ὥς φάτο Πηλεΐδης, ποτὶ δὲ σκῆπτρον βάλε γαίῃ 245

χρυσείοις ἥλοισι πεπαρμένον, ἔζετο δ' αὐτός·

Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνιε. τοῖσι δὲ Νέστωρ

ἡδυεπὴς ἀνόρουσε, λυγρὸς Πυλίων ἀγορητής,

τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή.

τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250

ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἡδὲ γέγοντο

ἐν Πύλῳ ἡγαθέη, μετὰ δὲ τριτάτοισιν ἀνασθεν.

ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·

"ὦ πόποι, ἦ μέγα πένθος Ἀχαιίδα γαῖαν ἰκάνει·

ἦ κεν γηθῆσαι Πρίαμος Πριάμοιό τε παῖδες, 255

ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ,

εἰ σφῶν τάδε πάντα πυθόιατο μαρναμένοιιν,

οἳ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι.

245. ΠΗΛΕΪΔΗΣ: χωόμενος Athen. xi. 488.

247. ΔΕ: Δ' ὁ J.

249.

ΓΛΩΤΤΗΣ CP. || ΓΛΥΚΙΩ Zen.

251. αἶ ol Zen.

253. ὃ Ar. Ω: ὅς H²PQ.

254. ἀχαιίδα JP: ἀχαιίδα C.

255. ΓΝΘΨΙ (C supr.) P(R supr.): ΓΝΘΨΙ Q(H

supr.).

258. ΒΟΥΛΗΝ Ar. A (supr. ^ i, T.W.A.) C¹Q Par. d: ΒΟΥΛΗ Ω (C

supr.). || ΜΑΧΕΣΘΑΙ: ΜΑΧΗΤΑΙ Et. Mag.

244. ὃ τ', sc. ὃ τε = ὅτι τε. On the difficult question of the elision of ὅτι see *H. G.* § 269 ad fin.

246. The 'golden nails' here seem to be a mere ornament; in the case of the sword in A 29 they doubtless fasten the blade to the handle. See Helbig *H. E.* pp. 377, 333 f.

249. The καί is very unusual as introducing a purely exegetical sentence—in this case merely an expansion of what has already been said. Compare, however, T 165 with note.

250. Nestor is represented as having lived through more than two generations, and still being a king in the third; i.e. between his 70th and 100th years, if with the Greeks we count three γενεαὶ to a century. In γ 245 he is said to have reigned over three generations, which seems to be an instance of the growth of the legendary into the miraculous. ΜΕΡΟΠΩΝ, an epithet of which the real sense was in all probability forgotten in Homeric days, as it is used only in purely stereotyped connexion with ἀνθρώποι (exc. B 285, q.v.). We can only say with confidence that it does

not mean 'articulate,' μερίζοντες τὴν ὅπα, as in so ancient a word the F of Fδψ would not be neglected. The other derivations which have been proposed are quite problematical.

251. ΤΡΑΦΕΝ ἡδὲ ΓΕΓΟΝΤΟ: for the ὕστερον πρότερον cf. μ 134 θρέψασα τεκούσά τε μήτηρ, and elsewhere. ΕΦΘΙΑΤΟ is probably plpf., but it might be aor. ΤΡΑΦΕΝ: see on B 661.

252. ἈΓΑΘΕΟΣ, an epithet, like ζάθεος, applied only to places; no doubt both mean 'divine,' as they are only applied to localities connected with particular gods. We should perhaps read ἀγάθεος (from ἀγαν), the first syllable being lengthened metrically: see App. D. ἡγ. is used of Pytho (θ 80), Lemnos (B 722), and Νυσῆιον (Z 133). Some take it to be another form of ἀγαθός, which is, however, never applied to localities.

257. For the construction πυθέσθαι τινας for περὶ τινας (lit. 'if they were to hear all this about you fighting') cf. λ 505 Πηλῆος ἀμύμονος ὅστι πέπυσμαι, O 224, etc.; so λ 174 εἰπείν τινας, Δ 357 ὥς γινώχωμένοιο: cf. *H. G.* § 151 d.

258. Construe περίεστε μὲν βουλὴν Δα-

ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἐστὸν ἐμείο.
 ἦδη γάρ ποτ' ἐγὼ καὶ ἀρείοισιν ἡέ περ ὑμῖν 260
 ἀνδράσιν ὠμίλησα, καὶ οὐ ποτέ μ' οἷ γ' ἀθέριζον.
 οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι,
 οἷον Πειρίθοόν τε Δρύαντά τε ποιμένα λαῶν
 Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον 265
 [Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισι].
 κάρτιστοι δὴ κεῖνοι ἐπιχθονίων τράφεν ἀνδρῶν·
 κάρτιστοι μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο,
 φηρσὶν ὀρεσκώοισι, καὶ ἐκπάγλως ἀπόλεσσαν.
 καὶ μὲν τοῖσιν ἐγὼ μεθომίλεον ἐκ Πύλου ἐλθὼν,
 τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί· 270

259. *ἐμοῖο* S Vr. b. 260. *ἐγὼν* P. || *ὠμίην* Zen. CGPU (*supr.* *η*): *ἀμῖν* Ar. Ω. 265 *om.* Ω: *habent* H^mJ (*νόθος ὁ στίχος οὗτος*) RTM Harl. a, Vr. a, Mosc. 2 (*man. rec.*), Par. j. 268. *ἐἴρην* P Q² T² Lips. Vr. b. || *ὀρεσκώοισι* G. || *ἐκπ-ἀγλως* T. 269. *ἐγὼν* P.

παῶν, περίεστε δὲ μάχεσθαι: cf. τ 326 *περίεμυ γυναῖκων*. For the co-ordination of substantive and infin., O 642 *ἀμείνων παντοίας ἀρετάς, ἡμὲν πῶδας ἡδὲ μάχεσθαι*.

260. *ὠμίην*, so Zenod.; Ar. read *ἡμῖν*, thus saving Nestor's politeness at the cost of his point. Ar. objected to Zen.'s reading *ἐφύβριστος ὁ λόγος*: in other words, he wished to import into heroic language the conventional mock-modesty of the Alexandrian Court. The whole meaning of Nestor's speech is that he himself is the peer of better men than those he is advising (v. Cobet *M. C.* p. 229).

262. Cf. ζ 201 *οὐκ ἔσθ' οὗτος ἀνὴρ κερὶς βροτῶν οὐδὲ γέννηται*. The substantive being a more archaic form of the fut. perhaps suggests a solemn and prophetic tone.

263. *οἷον Πειρίθοον*: accus. by attraction to the case of *τοίους*, for *οἷος ἦν Πειρίθοος*. The names are those of the chiefs of the Lapithai.

265. This line, which is quoted by Pausanias x. 29. 10, is found also in the pseudo-Hesiodian 'Shield of Herakles,' 182. Theseus is mentioned again only in λ 322, 631, both doubtful passages; the latter indeed is expressly said by Heraeus of Megara (*ap.* Plutarch, *Thes.* xx.) to be an interpolation of Peisistratos to please the Athenians. It is, however, a question if the same may not be equally mid of the whole reference to the

Lapithai; it is doubtful if there ever was a Peirithoos in any but Attic legend.

268. The fight of the Centaurs and Lapithai is mentioned at some length in φ 295-304, and is alluded to in B 743, where the word *φῆρες* is again used. It is commonly said to be an Aeolic form for *θῆρες*, 'wild men'; but for this there is only the authority of grammarians, and both H. and Pindar seem to use it as a tribal name. The identification with *θήρ* may well be a later fancy (Meister *Dial.* i. 119). There is no allusion in H. to the mixed bodies of the later legend, and it is possible that he conceived them as purely human beings (note, however, the opposition to *ἄνδρες* in φ 303); the myth may very likely refer to ancient struggles with a primitive race of autochthones. The present passage seems to imply the existence of a prae-Homeric epic dealing with the story. The last half of the compound *ὀρεσκώοισι* is possibly connected with *κοῖ-τος* (*κείμεαι*), and means 'couching in the mountains'; or else with *κῶς* or *κόος* = a cave (Hesych.); cf. ε 155 *αἴγας ὀρεσκώους*. In that case we should read *ὀρεσκώος* for *-κόφ-ιος*. *ὀρέσκοος* occurs in Aisch. *Sept.* 532.

270. *ἀπῖης* is generally derived from *ἀπό* as = *distant*; but there is hardly a Greek analogy for such a formation. It is used by Aisch., Soph., and others,

καὶ μαχόμεν κατ' ἔμ' αὐτὸν ἐγὼ· κείνοισι δ' ἂν οὐ τις
 τῶν, οἳ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι, μαχέοιτο.
 καὶ μὲν μεν βουλέων ξύνιεν πείθοντό τε μῦθωι.
 ἀλλὰ πίθεσθε καὶ ὑμεες, ἐπεὶ πείθεσθαι ἄμεινον.
 μήτε σὺ τόνδ' ἀγαθὸς περ ἔων ἀποαίρεο κούρην, 275
 ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας υἱες Ἀχαιῶν·
 μήτε σύ, Πηλεΐδῃ, θέλ' ἐριζέμεναι βασιλῆϊ
 ἀντιβίην, ἐπεὶ οὐ ποθ' ὁμοίης ἔμμορε τιμῆς
 σκηπτούχως βασιλεύς, ὦι τε Ζεὺς κύδος ἔδωκεν.
 εἰ δέ σὺ καρτερός ἐσσι, θεὰ δέ σε γέινατο μήτηρ, 280
 ἀλλ' ὅδε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
 Ἀτρεΐδῃ, σὺ δὲ παῦε τὸν μένος· αὐτὰρ ἐγὼ γέ
 λίσσομ' Ἀχιλλῆϊ μεθέμεν χόλον, δς μέγα πᾶσιν

271. **ἔμ' αὐτόν** Ar.: **ἐμωυτόν** Zen. 272. **μαχέοιτο** DH²U². 273. **πύνιον**
 Ar. A[H] Par. e¹ (†) f¹ (†): **πύνιον** Ω (**πυνήιον** P). 275. **τόν γ'** Eton.: **τόν R**.
 277. **πυλεΐδ' ἤεελ'** AQ(R†)U Lips. Eton. 281. **ὅ γε** GL.

as a name of Peloponnesos (ἀπία γῆ), and may be the same here in spite of the difference of quantity. For a suggested etymology see Curtius *El.* p. 469.

271. **κατ' ἔμ' αὐτόν**, 'for my own hand,' as we say; as a champion acting independently. Cf. in a slightly different sense B 366 **κατὰ σφέας μαχέονται**.

272. **βροτοὶ ἐπιχθόνιοι** together form the predicate. **μαχέοιτο**, like **μαχέονται** 344, is a highly doubtful form; the stem **μαχε(σ)** is implied in **μαχέσ(σ)ομαι**, but nowhere else appears in the pres. The best emendation is Platt's **μαχέσαιοτο**, *would have fought* (*J. P.* xxiii. 211); this use of the opt. to express past time (*H. G.* § 300 c) appears to belong properly to the aor. (A similar case is T 171, where many mss. give **μαχέσασθαι** for **μαχέσασθαι**.) See note on E 311.

275. **ἀποαίρεο**: for this syncopated form (for **-ρέο**) cf. *H. G.* § 5 (and Fritzsche in *Curt. Stud.* vi. 128); so Ω 202, β 202, etc. **ἀπαίρεο** Brandreth. See note on 230.

277. Aristarchus read **Πηλεΐδῃ θελ'**, or, as we should write it, **Πηλεΐδῃ ἐθέλ'**, on the ground that **ἐθέλειν** is the only Homeric form. But it is better to admit the possibility of a single appearance of a form so common in later Greek than to have recourse to an unparalleled crasis, rendered the harsher by the slight pause after **Πηλεΐδῃ**. (See *H. G.* § 378.)

278. **οὐχ ὁμοίως** = 'very different' (from common men); *litotes*, cf. E 441;

non simili poena, *Aen.* i. 136. It has been objected, with force, to this line and the next that they are a pointless generality here, as Achilles is just as much a **σκηπτούχως βασιλεύς** as Agamemnon; the real ground for his yielding is given by 281. For the form **ἐμωρε** see *H. G.* § 23 (2).

280. The antithesis of **καρτερός** and **φέρτερος** ('in greater place') is the same as in 178, 186. The similarity of the terminations has its effect, though they are of course different in origin and meaning as well as accent.

282-4. The connexion of thought in these three lines is not very clear, and has given rise to suspicions of interpolation, which do not seem justifiable. The reiterated entreaty, the almost pathetic appeal to personal influence, is entirely in accordance with Nestor's character, human nature, and the necessities of the situation, which is not one where we need demand strict logical consistency. Nestor, after appealing equally to both, ends with an especial prayer to Agamemnon, who is obviously the offending party. **αὐτὰρ ἐγὼ γε**, 'Nay, it is I, Nestor, who ask it.' There is no antithesis with **σὺ δέ**, which is merely the common use of the pronoun after a vocative; **αὐτὰρ** is not adversative except in so far as it marks the transition to a new line of remonstrance.

283. **Ἀχιλλῶϊ** may be taken with **χόλον** (*thine anger with Achilles*), or

- ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο."
 τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 285
 "ναὶ δὴ ταῦτά γε πάντα, γέρον, (κατὰ μοῖραν) ἔειπες.
 ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
 πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
 πᾶσι δὲ σημαίνειν, ἃ τιν' οὐ πείσεσθαι ὄτω.
 * εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἔόντες, 290
 τούνεκά οἱ προθέουσιν ὀνείδεα μυθήσασθαι;"
 τὸν δ' ἄρ' ὑποβλήδην ἡμίβετο δῖος Ἀχιλλεύς·
 "ἦ γάρ κεν δειλὸς τε καὶ οὐτίδανός καλεοίμην,
 εἰ δὴ σοὶ πᾶν ἔργον ὑπείξομαι, ὅττι κεν εἴπηις·"

286. ἔρκος PQRSU Mosc. 1 2. 287. πάντων περιέμμεναι Eust. 289.
 πείσεσθαι Mosc. 1. 293. κε Q. || θαλός (om. τε) PQ.

better, on account of the order of the words, with μεθέμην as a sort of dat. commodi, *relax in favour of Achilles*. Cf. φ 377 μέθην χαλεποῖο χόλου Τηλεμάχῳ. μέγα is perhaps an adverb, such as continually precedes πάντες: cf. 78 μέγα πάντων Ἀργείων κρατεῖ, and ἐν πάντα, μάλα πάντα, ἅμα πάντα, often.

287-9. The tautological repetitions of these three lines are very suitable to unreasoning fury; they have to do duty for arguments.

289. *οὐαίναν* with dat. = *to give orders*, as B 805. *τινα, one*, a general expression in form, though Agamemnon is of course thinking of himself. Nägelsbach compares Soph. *Ant.* 751. ἦδ' οὖν θανέται καὶ θανοῖς ὀλεῖ τινά (sc. ἐμέ).

291. *προθέουσιν*—(ἡ διπλή) *δτι συνήθως* *ἐαυτῶι προθέουσι τὰ ὀνείδη*, i.e. the plural verb with the neuter plural is in accordance with the poet's practice. This shows that Ar. took *ὀνείδεα* as nom., but we are not told how he explained the line. Ameis (followed by Monro) takes the words to mean 'do his revilings therefore dash forward (like spearmen themselves, cf. the phrase *πολὺ προθέσκε* X 459) for him to speak them?' Monro compares, for the 'half-personified' *ὀνείδεα*, Herod. vii. 160 *ὀνείδεα κατόντα ἀνθρώπωι φιλέει ἐπανάγειν τὸν θυμὸν* (though the other passage which he quotes from i. 212, *κατόντος τοῦ οἴνου ἐς τὸ σῶμα*, seems to weaken the relevancy of this, as shewing that the metaphor is material, not personal); and for the use of *προθέω*, ω 319 *ἀνὰ ῥίνας* . .

δριμὺ μένος προθύψε (where again *μένος* is rather a physical conception than a personification, cf. *μέγος πνέοντες*). The extreme harshness of this metaphor has led most recent editors to regard *ὀνείδεα* as the object, and *προθέουσι* as another form for *προτιθέασιν*, 'do they set before him (i.e. allow him) revilings for him to utter?' This certainly gives a better sense, but no satisfactory analogy for the form of the verb has been given (there is a doubtful *ἀνέθει* in an Ionic inscription, *C. I.* 1195; see Curtius *Verb.* i. 213). Bekker suggests *προθέωσι* as aor. subj. The mood might be explained as one of expectation: 'are we to look for them to suggest words of insult?' But the form with the short stem-vowel is entirely unexampled, and I see no choice but to regard the passage as hopelessly corrupted.

292. *ὑποβλήδην*, *interrupting*; *ὑποβαλὼν τὸν ἴδιον λόγον* Schol. B. Cf. *ὑββάλλειν* T 80, and for the form *παραβλήδην* Δ 6. Observe that Achilles begins without the usual formula of address.

294. *ὑπείξομαι*: future rather than aor. subj., cf. 61. There is a slight change of attitude, as so often happens, after the opt. *καλεοίμην*: what Achilles in 293 conceives only as a supposition he here vividly realizes as an admitted fact (this is of course the same, however we take *ὑπείξομαι*). *ὑπείξομαι* should be *ὑποφείξομαι*, and various conjectures have been proposed to restore the full form, but none seem satisfactory (*ὑπίσχομαι* Brandreth).

ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἐμοὶ γέ 295
 σήμαιν'. οὐ γὰρ ἐγὼ γ' ἔτι σοι πείσεσθαι ὀτῶ.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σήμισι.
 χερσὶ μὲν οὐ τοι ἐγὼ γε μαχήσομαι εἵνεκα κούρης
 οὔτε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες.
 τῶν δ' ἄλλων, ἃ μοι ἔστι θοῇ παρὰ νηὶ μελαινῇ, 300
 τῶν οὐκ ἂν τι φέροις ἀνελὼν ἀέκοντος ἐμεῖο.
 εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνῶωσι καὶ οἶδε.
 αἰψά τοι αἶμα κελαινὸν ἐρώσει περὶ δουρί."
 ὥς τῷ γ' ἀντιβίοισι μαχεσσαμένῳ ἐπέεσσιν
 ἀνστήτην, λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν. 305
 Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας εἴσας

296 ἄθ. Ar. (ὁ λογιγῶνος περισσὸν φησι τοῦτον τὸν στίχον Jm). || ἔγωγε τί QR
 Vr. a, Mosc. 2. || πείσεσθαι H Mosc. 1. 298. οὐτι GHPRSU. || μαχήσομαι
 Ar. Aph. Antimachos, Mass. Argol. Sinop. ACDJT Vat. Vr. a, Mosc. 1 2: μαχέ-
 σομαι GHPQRSU. || οὔνεκα J. 299 om. Q. || ἐπεὶ δ' ἐπέεσσιν ἀφέλεσθαι Zen.
 301. φέρεις L'U Par. f¹ (?) h. || ἔνι ἐλῶν AT Bar. || ἐμοῖο PQS. 304.
 μαχεσσαμένῳ Ω: μαχνησαμένῳ Ar.

295. (ἡ διπλῇ) ὅτι κοινὸν τὸ ἐπιτέλλεο
 καὶ ὁ γὰρ περισσός. οὕτως δὲ γίνεται
 περισσὸς ὁ ἐξῆς· διὸ ἀθετεῖται, Ariston.
 (emended by Cobet); i.e. Ar. obelized
 296 on the ground that σήμαινε had
 been added in order to supply a verb
 which was wrongly supposed to be re-
 quired by the second clause of 295.
 This is a fertile source of interpolation
 of whole lines; e.g. Ω 558, Φ 570.

298. χερσὶ μὲν, as though he meant
 to continue, 'but by abstention from
 war I will.' But in 300 the course of
 thought is changed, and τῶν ἄλλων is
 made the antithesis to κούρης. The mss.,
 as often, vary between μαχήσομαι and
 μαχέσομαι. But the weight of tradi-
 tion, confirmed by the mss. of Herodotos,
 is strongly in favour of (Ionic) fut.
 μαχήσομαι, aor. μαχέσ(σ)ασθαι. See
 Schulze *Q. E.* p. 450, *H. G.* § 63. Ar.
 preferred -σθ- for both tenses, but this
 takes no account of the short form
 μαχέσασθαι.

299. ἀφέλεσθέ γε δόντες: Achilles re-
 cognizes that the γέρας is a free gift, not
 a matter of right, like the share of the
 spoil.

302. In εἰ δ' ἄγε the εἰ is clearly inter-
 junctional, as in I 46 εἰ δὲ . . . φευγόντων.
 Lange calls it an 'adhibitive' particle,
 by which the speaker appropriates, as
 by the 'prohibitive' μή he puts away, a

thought, supposition, or, as here, com-
 mand. Nikanor, followed by van L.,
 however, separates the εἰ here from εἰ, ἴφ,
 writing εἰ' (εἰα) for εἰ δ'; cf. Lat. *eia age*.
H. G. § 320. For the δ' see on 340.

303. ἐρωῖσθαι only in this line (= π
 441) means *flow*. The connexion of this
 with the usual sense, *to hang back*, and
 of both with the subst. ἐρωή, is very
 obscure.

306. εἰσας, a form found only in the
 fem. with cases of νηῦς, ἀσπίς, δαίς: in *Od.*
 only with φρένας, and once besides B 765.
 In the last passage it clearly means *ισας*,
 and with νηῦς and ἀσπίς this gives a
 good sense, 'even,' i.e. *trim* of the
 ship, *well-balanced* of the shield. (To
 take πάντρος' εἶση as 'equal in all direc-
 tions,' i.e. *circular*, is intolerably mathe-
 matical and prosaic. That the ponderous
 Mykenean shield should be 'well-
 balanced on every side' was a matter
 of life and death to the wearer.) With
 δαίς it cannot mean strictly, if we push
 the word, *equally* divided (see on H
 320), but a banquet where some receive
 a larger portion in virtue of their dignity
 may yet be 'fair.' Still this account
 of the word has not satisfied all com-
 mentators; anciently it was often ex-
 plained to mean 'good' (εἶσον· ἀγαθόν,
 Hesych.); recently it has been pro-
 posed to refer it to root *Φικ*, 'seemly'

ἦμε σὺν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν,
 Ἀτρεΐδης δ' ἄρα νῆα θοὴν ἄλαδε πρὸέρυσεν,
 ἐν δ' ἐρέτας ἔκρινεν ἐείκοσιν, ἐς δ' ἐκατόμβην
 βῆσε θεῶι, ἀνὰ δὲ Χρυσηΐδα καλλιπάρῃον 310
 εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.
 οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ἵγρὰ κέλευθα,
 λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.
 οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἄλα λύματ' ἔβαλλον,
 ἔρδον δ' Ἀπόλλωνι τελέεσσας ἐκατόμβας 315
 ταύρων ἢ δ' αἰγῶν παρὰ θῖν' ἁλὸς ἀτρυγέτοιο·
 κνίσῃ δ' οὐρανὸν ἵκεν ἐλισσομένη περὶ καπνώϊ.
 ὥς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων
 λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλλῆϊ,
 ἀλλ' ὃ γε Ταλθύβιόν τε καὶ Εὐρυβάτην προσέειπε, 320
 τῷ οἱ ἔσαν κήρυκε καὶ ὀτρηρῷ θεράποντε·
 “ἔρχεσθον κλισίῃν Πηληϊάδεω Ἀχιλλῆος·
 χειρὸς ἐλόντ' ἀγέμεν Βρισηΐδα καλλιπάρῃον·
 εἰ δέ κε μὴ δώμισιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ῥίγιον ἔσται.” 325
 ὥς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε.

309. ἐν δ' ἐρέτας Ar. Par. k: ἐς δ' Ω. 311. ἔν δ' GP Harl. a, Vr. A: ἀνὰ
 δ' S. 312. ἀπέπλεον Vr. a¹. 314. ἀπολυμαίνοντο GH. || λύματα βάλλον
 Ar. U. 317. κνίσῃ ATU: κνίσῃ Ω. || ἵκεν DHQR. 324. θώωσιν GH
 (supr. κ). 326. κρατερὸς L.

(the form *εἰσος* is found in Doric), or *ῥιδ*, 'conspicuous' (?). All this seems needless.

307. The story of Troy is regarded as familiar, even apart from the *Iliad*; for Patroklos, like Agamemnon in l. 7, is first introduced by his patronymic alone.

313. *ἔνωρε* is in form an imperf. from *ἀνώγειν*, which is a secondary pres. from the perf. *ἄνωγα*. In use, however, it is an aor. and is so found in the famous Cypriote inscr. from Idalion (Collitz no. 60), *Ἡθαλιέφες ἄνωγον Ὀνάσιλον κτλ.* A sigmatic aor. occurs in O 295, κ 531, *Scut. Her.* 479 (*ἀνώξει*). See van L. *Ench.* p. 468.

314. Perhaps the Greeks had abstained from ablution during the plague in sign of mourning, and now typically threw off their sin, the restitution having been made. *εἰς ἄλα*, because *θάλασσα κλύει πάντα τὰνθρώπων κακὰ* (Eur. *I. T.* 1193). *λύματα*, *defilement*, as in *ἔ* 170 ("Ἡρη)

ἀπὸ χροῦς ἱμερόεντος λύματα πάντα κάθηνεν. Thus it is meant that they washed in the sea, not that they washed on land and threw the defiled water into the sea. Cf. *καθάρματα* in Aisch. *Cho.* 98. The Neapolitans used to practise an annual lustration in the sea down to 1580 A.D., doubtless a survival from Greek times.

317. *περὶ καπνώϊ*: for *περὶ* meaning *inside* cf. X 95, of a snake, *ἐλίσσόμενος περὶ χειρῇ*, and II 157 *περὶ φρεσὶν ἀσπετος ἀλκή*. So *περὶ δειματι*, *φόβῳ*, etc., lit. *compassed by fear*, Pind. *P.* v. 58, Aisch. *Pers.* 696, *Hymn. Cer.* 430, etc. Cf. Δ 46.

320. Both these names are legendary names of heralds generally; for the hereditary heralds of Sparta were called Talhybiadae, and Eurybates is the herald also of Odysseus, B 184.

325. *ῥίγιον*: a comparative (cf. *ῥίγιστα* E 873) formed directly from the substantive *ῥίγος*, cf. *κύντερος*, *ἐχθίων*, *κύδιστος*, *κέρδιον*.

τὼ δ' ἀέκοντε βάτην παρὰ θῖν' ἄλὸς ἀτρυγέτοιο,
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.
 τὸν δ' εὗρον παρά τε κλισίῃ καὶ νηὶ μελαίνῃ
 ἦμενον· οὐδ' ἄρα τῷ γε ἰδὼν γήθησεν Ἀχιλλεύς. 330
 τὼ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῇα
 στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·
 αὐτὰρ ὁ ἔγνω ἦισιν ἐνὶ φρεσὶ φώνησέν τε·
 “χαίρετε, κήρυκες, Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν·
 ἄσπον ἵτ'· οὐ τί μοι ὕμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων, 335
 δ σφῶϊ προτεῖ Βρισηΐδος εἵνεκα κούρης.
 ἀλλ' ἄγε, διογενὲς Πατρόκλεις, ἔξαγε κούρην
 καὶ σφῶϊν δὸς ἄγειν. τὼ δ' αὐτῶ μάρτυροι ἔστων
 πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων
 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δ' αὖτε 340
 χρεῖῳ ἐμῷ γένηται ἀεικέα λοιγὸν ἀμύναι
 τοῖς ἄλλοις. ἦ γὰρ ὃ γ' ὀλοῖησι φρεσὶ θύει,
 οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,

328. δ' om. P. 332. οὐδέ τι Ar. Ω: οὐδέ τε ap. Did. ἡ προσεφώνου S.
 333. δ+ T. 335. ὑπαίτιοι H²QS Laud. 336. δ Ar. [A]C[R][S]T Lips. Mosc. 1¹:
 δς Ω. || σφῶϊν Zen. (A supr.) Harl. c d, Par. a¹ h j, Mosc. 1: σφῶε King's. 337.
 πατρόκλεις Mor.: πατροκλῆς U¹. 338. σφῶϊ U. || μάρτυρες G: μάρτυρε C.
 340. ἀπηνέος: Σέλευκος ἐν τῇ πολυστίχῳ γρ. ἀναιδέος Did. 341. ἐμοῖο
 PQS Vr. b. || ἀμύναι C (γρ. ἀμύναι man. rec.). 342. ὀλοῖα(ι)ci ΔT:
 ὀλοῖα(ι)ci(η) Ω. 343. τι: τοι J supr.: οὐδ' ἔτι I).

331. ταρβήσαντε: the aor. seems to mean 'struck with alarm' at his look (δεινὸς ἀνὴρ· τάχα κεν καὶ ἀναιτίον αἰτιώωτο, Patroklos says, A 654); while the pres. αἰδομένῳ implies their permanent respect. For the juxtaposition of the two ideas compare the favourite δεινὸς αἰδοῖός τε.

334. Διὸς ἄγγελοι: cf. Θ 517 κήρυκες δίοφιλοι. The herald has no connexion with Hermes till post-Homeric times.

336. For the difference between σφῶϊ and σφῶϊν (338) see on l. 8.

339. πρὸς, before the face of; the phrase occurs occasionally in later Greek, e.g. Xen. Anab. i. 6, 6 βουλευόμενος ὁ τι δίκαιόν ἐστι καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων. Hence the use in oaths and entreaties, πρὸς πατρός γοναίεσθαι, etc. It seems to be derived from the purely local sense, as in πρὸς ἁλός, 'in the direction of the sea,' πρὸς Διὸς εἰρήσεται 239, q.v.; cf. Z 456.

340. τοῦ βασιλῆος ἀπηνέος, him the king uplookard. The order of the words shews that τοῦ is not the article. ἀπηνέος, lit. with averted face (cf. Skt. āpa = mouth, face; πρηνής, ὑπὴρη = that which is under the mouth), of one who turns away from the suppliant; opposed to προσήνης. It seems best to follow the unanimous ms. tradition in writing δ' αὖτε, though the δ' must represent δή. But the vowel so often coalesces with another that it is necessary to assume that δή had a weak form δέ (cf. μέν by μὴν), the spelling δή being retained to distinguish it from the adversative particle when the vowel was not elided (cf. van L. Ench. p. 587, and H. G. § 350, where it is noted that the δ' in εἰ δ' ἄγε is the same). αὖτε, hereafter, as E 232, H 30, etc.

343. 'To look before and after' is, as in Hamlet, the prerogative of reason, which argues from the past to the future.

ὅππως οἱ παρὰ νηυσὶ σόοι μαχέονται Ἀχαιοί.”
 ὥς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἐταίρῳ, 345
 ἐκ δ' ἄγαγε κλισίης Βρισηίδα καλλιπάρηιον,
 δῶκε δ' ἄγειν. τῷ δ' αὖτις ἵτην παρὰ νῆας Ἀχαιῶν,
 ἣ δ' ἀέκουσ' ἄμα τοῖσι γυνὴ κίεν. αὐτὰρ Ἀχιλλεὺς
 δακρύσας (ἐτάρων ἄφαρ ἔζετο νόσφι λιασθεῖς
 θῖν' ἔφ' ἄλδος πολιῆς, ὁρώων ἐπὶ οἴνοπα πόντον· 350
 πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς·
 “ μῆτερ, ἐπεὶ μ' ἔτεκές γε μινυθᾶδιόν περ ἔοντα,
 τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίξαι
 Ζεὺς ὑφιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.
 ἦ γάρ μ' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων 355
 ἠτίμησεν· ἔλῶν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.”
 ὥς φάτο δάκρυ χέων, τοῦ δ' ἔκλυε πότνια μήτηρ
 ἡμένη ἐν βένθεσσιν ἄλδος παρὰ πατρὶ γέροντι.

345. ἐπιπείθεθ' L. 346. ἔτε PT. 347. αὖτις C. 350. ἐπὶ οἴνοπα :
 ἐπ' ἀπείρονα Ar. 351. ἠράσσατο G. || 352. γε : ἀναπᾶς Zen. (? χεῖρ' ἀνα-
 πῆκας Cobet) : τινὲς ἀνασχῶν Schol. T. 352. γε : τε S. 353. τιμὴν μέν
 Vr. a. 355. γὰρ (om. μ') H.

344. ὅππως : here an adv. of manner, 'how his men can fight,' clearly shewing the transition to the final use. *μαχέονται* is quadruply wrong : (1) the hiatus is intolerable ; (2) -οντο for -ατο is not Homeric ; (3) *μαχε-* is not the pres. stem (see on 272) ; (4) the opt. is the wrong mood (*M. and T.* § 322). Barnes's conj. *μαχεοίαν* removes only the first two difficulties. Porson conj. *μαχέωνται*, Thiersch *μαχέονται* (fut. indic., B 366) ; the latter is best, cf. *H. G.* § 326 (3).

350. ἐπὶ οἴνοπα : so mss. ; Ar. ἐπ' ἀπείρονα, perhaps on the ground that *οἴνοπα* is inconsistent with *πολιῆς*. But, if the epithets are to be pressed, it might be urged that there is very vivid truth in the contrast of the 'purple deep' with the greenish grey of the shallow water near the shore, which is almost always the meaning of ἄλς. Φ 59 is almost the only exception. Ameis thinks that the 'infinite' sea intensifies the feeling of despair and desolation — a German rather than a Greek idea.

352. There seems to be a mixture of two trains of thought in this speech. It opens as though *μιν. περ ἔοντα* were a parenthetical complaint, 'Mother—for you did give me life, of however

short a span.' But this apparently subordinate clause is then made one part of the emphatic antithesis of the entire sentence, 'since my life is short, it should at least be glorious.' The sentence, like the 'two-sided' similes (see on M 151), buds out into new relations while it is being uttered. It is possible, but more prosaic, to leave *μιν. περ ἔοντα* out of sight altogether as a mere parenthesis, and take *ἔτεκές* as involving the claim, the divinity of his mother being understood : 'since you, a goddess, bore me, the gods should have dealt better by me.'

353. ὄφελλεν = ὄφειλε, not to be confused with the quite distinct ὀφέλλω = *augeo*. See note on Z 350.

356. αὐτός, by his 'own arbitrary will, not in the name of justice. ἀπούρας = ἀπό-*φρα*-, root *φερ*, short form *φρα* (= *φρ*) ; the long form is found in ἀπό-*φερσε*, etc., Z 348, Φ 283, 329 (van L. *Euch.* p. 379, *H. G.* § 13).

358. The πατήρ γέρων or ἄλιος γέρων is known to later mythology as Nereus, but is never named in Homer. (In δ Proteus also is called ἄλιος γέρων.) The nymphs are named *Νηρηίδες* only in a passage of doubtful authenticity, Σ 38, 52.

καρπαλίμως δ' ἀνέδου πολιῆς ἀλὸς ἡὺτ' ὁμίχλη,
καὶ ῥα πάροιθ' αὐτοῖο καθέζετο δάκρυ χέοντος, 360
χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
"τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος;
ἐξαύδα, μὴ κεῖθε νόωι, ἵνα εἶδομεν ἄμφω."
τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"οἶσθα· τί ἦ τοι ταῦτ' εἰδυῖμι πάντ' ἀγορεύω; 365
ὠιχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,
τὴν δὲ διεπράθομέν τε καὶ ἥγομεν ἐνθάδε πάντα.
καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱες Ἀχαιῶν,
ἐκ δ' ἔλουν Ἀτρεΐδῃ Χρυσήϊδα καλλιπάρηιον.
Χρύσης δ' αὖθ' ἱερεὺς ἑκατηβόλου Ἀπόλλωνος 370
ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος

359. ἡύε' ὁμίχλη Vr. a² b. 362. σε: σου Q. 365. ἀγορεύω QT
Eton. Vat. Lips. 366-92. ἀλλότριοι οἱ ἐπιφερόμενοι στίχοι εἰκοσι ἑπτὰ An.
366. ἱερὴν R. 370. αὖθ': αὖ A (supr. ε' T.W.A.) Vat.

361. κατέρεξε, *stroked*, so E 424 *καρρέζουσα*. This can hardly be connected with the ordinary sense of (F)ρέω: Autenrieth refers it to root *reg* of ῥέγω.

365. ταῦτ' εἰδυῖμι, i.e. ταῦτα *Fiδύμι*. This, the only correct form of the fem. part., has been preserved by some of the mss. in the phrase *ιδυῖναι πραπίδεσσι* (608, Σ 380, 482, T 12), but is elsewhere restored by conjecture only. Cf. I 128.

366-92 were condemned by Ar. as superfluous, and contradictory of 365. The real objection is, of course, that they are not required, at least from 368, for the sake of the hearer. But the frequent verbal repetition of messages shews what the Epic poet and his hearers liked. For Θάβη see notes on 37, B 690, Z 397. Why Chryseis was taken here instead of in her own home we are not told.

ἱερός, *holy*, because a city is an institution to which men submit without asking why; it is a bond imposed by a higher power, and is hence dedicated to a deity. So *ἱερὸν τέλος* K 56, of a dignity. 'The impersonal and inanimate, when it exercises power, is divine . . . Sea, river, and night are divine as well as *ἱερὸν* . . . The fish that breathes in water where men die

is *ἱερός* . . . Human power and soul, ascribed to an indefinite godhead, are the *ἱερὸν μένος*, kings are *διογενεῖς*. The official, as his insignia denote, is dedicated; he belongs not to himself but to his office, the impersonal divine which we call *duty*' (W.-M. H. U. p. 106). But it must be admitted that this is not satisfactory as regards the fish; it is tempting to seek, with Frazer, a less subtle explanation in a 'taboo' or religious scruple against the eating of fish, which agrees with the well-known fact that Homeric heroes do not eat fish except as a last resource (see 'Taboo' in *Encycl. Brit.*). Some would recur to the supposed primitive sense of *ἱερός*, *strong* (Skt. *ishiras*); but in Greek any such meaning, if it ever existed, must have long died out, for all the derivative forms (cf. *ἱερέω*) are entirely restricted to the sense *sacred*. Those who are not satisfied with this explanation will find ample discussion from other points of view in Schulze *Q. E.* 207 ff., Mulvany *J. P.* xxv. 131 ff.

367. ἥγομεν is properly used of *living* things; here, in spite of the neuter *πάντα*, Achilles is thinking mainly of the captives.

372-79 are *verbatim* from 12-25.

χρυσέωι ἀνὰ σκήπτρῳι, καὶ λίσσεται πάντας Ἀχαιοῦς,
 Ἀτρεΐδᾳ δὲ μάλιστα δύω, κοσμήτορε λαῶν. 375
 ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
 αἰδεῖσθαι θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε.
 χωόμενος δ' ὁ γέρων πάλιν ὤιχετο· τοιοῦτο δ' Ἀπόλλων 380
 εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν,
 ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δὲ νῦ λαοὶ
 θνήσκον ἐπασσύτεροι, τὰ δ' ἐπ' ὠίχετο κῆλα θεοῖο
 πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ μάντις
 εὖ εἰδὼς ἀγόρευε θεοπροπίας ἐκάτοιο. 385
 αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι·
 Ἀτρεΐδῃ δ' ἔπειτα χόλος λάβεν, αἴψα δ' ἀναστὰς
 ἠπείλησεν μῦθον, δὲ δὴ τετελεσμένος ἐστί.
 τὴν μὲν γὰρ σὺν νηϊ θοῇ ἐλίκωπες Ἀχαιοὶ
 ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι· 390
 τὴν δὲ νέον (κλισίηθεν) ἔβαν κήρυκες ἄγοντες
 κούρην Βρισηῖος, τὴν μοι δόσαν υἱὲς Ἀχαιῶν.
 ἀλλὰ σύ, εἰ δύνασαί γε, περίσχεο παιδὸς ἐοῖο·
 ἔλθοῦς· Οὐλυμπόνδε Δία λίσαι, εἴ ποτε δή τι
 ἦ ἔπει ὦνησας κραδίην Διὸς ἦε καὶ ἔργωι. 395
 πολλὰκι γάρ σεο πατὴρ ἐνὶ μεγάροισιν ἄκουσα
 εὐχομένης, ὅτ' ἔφησθα κελαϊνεφεί Κρονίωνι

374. λίσσεται Ar. AT Lips. : ἐλίσσεται Ω. 375. ἀτρεΐδῃ H. || (After this line Q repeats lines 17–21.) 377. ο' om. G. 381. μάλα : ῥά νῦ in the 'Cyprian and Cretan' acc. to Seleukos ap. Did. 383. ἐπασσύτερον Q (glossed πυκνότερον). 388. δὲ καὶ DR. || τετελεσμένος H. 393. εὖ : εὖ γε P. || εἰδο Zen. HL Cant. Vr. b, Harl. c d, Par. a d¹ (ἐἶδος in ras.) e (in ras. ?) f j k (γρ. ἐἶδος), and γρ. JPR Par. e : ἐἶδος (ἐἶδος) Ar. Ω. 396. ἐνὶ μεγάροισιν U. 396–406 dθ. Zen.

383. ἐπασσύτεροι : usually derived from ἀγχι; cf. ἀσσοτέρω, p 572, τ 506. The ν is called Aeolic. But Brugmann refers it to ἐπ-αν-σ(ε)ύ(ω), separating it from ἀσσον. The sense is much the same, *close upon* or *hurry*ing up.

385. ἐκάτοιο, a short and almost familiar form (*Kosenname*) for ἐκατηβόλος. Fick has shewn that this method of shortening is one which has very largely prevailed in the formation of Greek proper names.

388. The rhythm—a single word of

two spondees filling the two first feet—is almost unique in Homer, and some suspicion attaches to ν ἐφ. added to make position. μῦθον ἐπηπείλησεν Nauck, cf. ν 127.

393. εἰδο, thy : see App. A.

396. σεο must go with ἀκουσα. πατὴρ = my father's (Peleus). Zenod. athetized 396–406, probably on the ground that it was superfluous for Achilles to tell his mother what she had done. But here of course the enlightenment of the reader is sufficient justification.

οἷ ἔν ἀθανάτοισιν ἀεικέα λογιὸν ἀμύναι,
 ὀππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
 "Ἡρη τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη. 400
 ἀλλὰ σὺ τὸν γ' ἐλθοῦσα, θεά, ὑπελύσας δεσμῶν,
 ὥχ' ἐκατόγχειρον καλέσας' ἐς μακρὸν Ὀλυμπόν,
 ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
 Αἰγαίων· ὁ γὰρ αὐτε βίηι οὐ πατρὸς ἀμείνων·
 ὃς ῥα παρὰ Κρονίωνι καθέζετο κύδει γαίων. 405
 τὸν καὶ ὑπέδδισαν μάκαρες θεοὶ, οὐδέ τ' ἔδησαν.
 τῶν νῦν μιν μνήσασα παρέξεο καὶ λαβὲ γούνων,

400. Παλλὰς Ἀθήνη: Φοῖβος Ἀπόλλων Zen. 401. τὸν (om. r') D. 402. ἐκατόγχερα Q: ἐκατόγχερον DP. 403. Βριάρεων Mosc. 3. || σοὶ r' ἄνδρες S. || ἄνδρες: ἄλλοι Q. 404. βίηι: βίη Ar.: Ζηρόδοτος γράφει δ γὰρ αὐτε βίη πολλὸν φέρτατος ἦεν τῶν (MS. φέρτατος ἀπάντων, corr. Bentley) ὅσοι καίους' ὑπὸ Τάρταρον εὐρώμεντα An. 405. καθέζετο Vr. b. 407. μιν: μοι Q (so Dion. Hal. Ant. p. 106). " νῦν μινῆσασα G.

400. As the Scholiast remarks, these three divinities were the allies of the Greeks, which would be a strong argument for Thetis' prayer for help to the Trojans. For Παλλὰς Ἀθήνη Zenod. read Φοῖβος Ἀπολλών, which, as Ariston. remarks, ἀφαιρείται τὸ πιθανόν, spoils the effectiveness of the appeal.

403. The other instances in Homer of double names in the language of men and gods are B 813 τὴν ἣ τοι ἄνδρες Βαλτεῖαν κυκλήσκουσιν, ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης, Ξ 290 ὄρνιθι, ἦν τ' ἐν δρεσσι χαλκίδα κυκλήσκουσι θεοί, ἄνδρες δέ κύμινδι, T 74 ὃν Ξάνθον καλέουσι θεοί, ἄνδρες δέ Σκάμανδρον. Cf. κ 305 μῶλυ δέ μιν καλέουσι θεοί, μ 61 Πηλεΐδης δὲ τοι τὰς γε θεοὶ μάκαρες καλέουσιν. The natural supposition would be that the 'divine' words are archaic survivals, perhaps from an older race. It is sometimes said that the divine name has usually a clearer meaning than the human, and that the Greeks therefore regarded their own tongue as divine, and others as the languages of mere men. But this is only the case with the χαλκίς and κύμινδις, and possibly Ξάνθος and Σκάμανδρος, which, however, look like different renderings of the same foreign word. μῶλυ is not a Greek form, nor is the theory borne out by isolated instances elsewhere, e.g. Diog. Laert. i. 119 λέγειν (ὁ Φερειεύης) ὅτι οἱ θεοὶ τὴν τράπεζαν οὐωρὸν καλοῦσιν. Again the Pelasgian Hermes was called

Ἴμβρος: compare with this the statement of Steph. Byzant., Ἐρμοῦ, ὃν Ἴμβρον λέγουσι μάκαρες. Both Βριάρεων and Αἰγαίων may be equally referred to Greek roots (βρι of βριαρός, βριθύς, and αἰγίς, cf. Αἰγαίων πέλαγος). The father of Briareus was, according to the legend, Poseidon, who himself was sometimes called Αἰγαίων or Αἰγαίος.—The legend is one of a number referring to revolts against the Olympian gods, as of the Titans, Prometheus, etc. αὐτε, again: as Poseidon, in union with the other gods, was stronger than Zeus, so his son again was stronger than he. To avoid the synizesis in Βριάρεων van L. suggests Βριάρην, the gen. of which, Βριάρηος, is quoted from Ibykos.

405. γαίων occurs only in this phrase, E 906 of Ares, Θ 51 and Λ 81 of Zeus. The line in E was rejected by Ar. on the ground that Ares could hardly be said to 'rejoice in his glory' immediately after his ignominious defeat by a mortal. But Hentze suggests that κύδος may refer rather to the outward splendour of a divinity (cf. κυδαίνω E 448), so that the phrase means 'brilliant with splendour.'

406. οὐδέ τ' ἔδησαν: read οὐδέ F' ἔδησαν. The loss of F' = ε can be traced in many places—nowhere more clearly than in Ω 154, q.v. The fact was first discovered by Brandreth, and has been systematically investigated by van Leeuwen. See H. G. § 391.

αἶ κέν πως ἐθέλησιω ἐπὶ Τρώεσσιν ἀρῆξαι,
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιοὺς
 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410
 γνῶι δὲ καὶ Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων
 ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισε."
 τὸν δ' ἡμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
 "ὦ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον αἰνὰ τεκοῦσα;
 αἶθ' ὄφελος παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπῆμων 415
 ἦσθαι, ἐπεὶ νύ τοι αἶσα μίνυνθά περ, οὐ τι μάλα δῆν·
 νῦν δ' ἄμα τ' ὠκύμορος καὶ διζυρὸς περὶ πάντων
 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισι.
 'τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνωι
 εἰμ' αὐτῇ πρὸς Ὀλυμπον ἀγάννιφον, αἶ κε πίθηται. 420
 ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισι
 μήνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν·
 Ζεὺς γὰρ ἐς Ὀκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
 χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἄμα πάντες ἔποντο·

409. ἔλσαι G. 414. τεκοῦσα: παροῦσα Schol. Δ 31. 417. ὠκύμορος τε καὶ
 Q. 419. δέ τοι: δ' ἔτι P. 420. πίθηται Q. 421. Νῦν: οὖν T. 423.
 ἔς: ἐπ' C. || τινὲς γρ. μετὰ μέμνονος (μέμνονας A) αἰσιόφθας Schol. AT.
 424. κατὰ Ar. Aph. Antim. Mass. Sinop. Cypria al., Par. c²: μετὰ Ω. || ἔποντο:
 ἔπονται ap. Did. (not Ar., v. Ludw. *ad loc.*): ἀνέστην Par. c.

409. ἀμφ' ἄλα, round the bay, where the ships were drawn up. κατὰ, as Φ 225 Τρώας ἔλσαι κατὰ ἄστν, 'in the region of' the sterns, which were drawn up towards the land.

410. ἐπαύρωνται, ironical, 'that they may have profit of their king.' Cf. N 738 ἐπαυρόσονται.

412. The Homeric idea of ἄτη is best explained by Agamemnon himself in T 85-136. Dawes would restore the form ἀ(φ)άτη to Homer throughout (cf. Pind. ἀνάτη), but this is impossible in T 88, Ω 28; and the contracted forms of the verb ἄσασθαι T 95, ἄσε λ 61 (late passages all) are opposed to it. ὅ τ' = ὅτι τε, see note on 244 and H. G. § 269 (3).

414. αἰνὰ, adv., *cursed in my child-bearing*, the same idea as κακῇ αἴσῃ in 418.

416. The omission of the substantive verb with an adverb is perhaps unique. For the use of adverbs with εἰμι see Z 131 δῆν ἦν, H 424 διαγινῶναι χαλεπῶς ἦν, I 551 Κουρήτεσι κακῶς ἦν, and cf. Δ 466 μίνυνθα δέ οἱ γένεθ' ὁρμή.

418. κακῇ αἴσῃ must have the same sense as αἶσα above, and therefore mean *to an evil fate*; cf. X 477 ἰθὺ ἄρα γενό-

μεθ' αἶσῃ, H 218 προκαλέσσατο χάρμη, and perhaps II 203 χόλωι ἄρα σ' ἔτρεφε μήτηρ. αἶσα is one of the Homeric words which the Cyprian inscriptions have shewn us yet alive in the primitive sense of *measure*: τῷ Διὶ τῷ Φοίνω αἶσα ἐτι γ' ἔχες (Collitz no. 78). Cf. also Hegesandros *ap. Athen.* viii. 365 δ' Ἀργεῖοι . . καλέονσι . . τὴν μερίδα αἶσαν. τῷ, not τῶι, is the reading of A in all passages where it means *therefore*; and with this grammatical tradition agrees. It seems to be a genuine relic of the old ablative; compare πω with πως, and perhaps οὕτω with οὕτως. (M. L. Earle in *C. R.* xi. 243 would read τῶς here, *so ill-starred did I bear thee*. This seems very probable; there is no place for an inferential particle here.)

423. For the theories which have been founded on the absence of the gods here as compared with 222 see the Introduction. For the journey of the gods to the Aethiopians compare α 22-26, where Poseidon alone is entertained by them. They dwell on the extreme limits of the world, by the stream of Ocean.

424. κατὰ Ar., μετὰ MSS. κατὰ

δωδεκάτηι δέ τοι αὖτις ἐλεύσεται Οὐλύμπόνδε, 425
 καὶ τότ' ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,
 καὶ μιν γονάσσομαι, καὶ μιν πείσεσθαι δῶ.”
 ὥς ἄρα φωνήσας' ἀπεβήσето, τὸν δ' ἔλιπ' αὐτοῦ
 χωόμενον κατὰ θυμὸν ἐυζώνοιο γυναικός,
 τὴν ῥα βίηι ἀέκοντος ἀπηύρων. αὐτὰρ Ὀδυσσεὺς 430
 ἐς Χρύσην ἵκανεν ἄγων ἱερὴν ἐκατόμβην.
 οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
 ἰστία μὲν στείλαντο, θέσαν δ' ἐν νηϊ μελαίνῃ,
 ἰστὸν δ' ἰστοδόκῃ πέλασαν προτόνοισιν ὑφέντες
 καρπαλίμως, τὴν δ' εἰς ὄρμον προέρεσαν ἐρετμοῖς. 435
 ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν.
 ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης,
 ἐκ δ' ἐκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι.
 ἐκ δὲ Χρυσῆϊς νηὸς βῆ ποντοπόροιο.
 τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς 440
 πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν.
 “ὦ Χρῦση, πρὸ μ' ἔπεμψεν ἀναξ ἀνδρῶν Ἀγαμέμνων
 παῖδά τε σοὶ ἀγέμεν Φοῖβωι θ' ἱερὴν ἐκατόμβην

425. αὖτις C. 428. ἡ μὲν ἄρ' ὥς εἰποῦς J. || ἀπεβήσето DGH¹JPQU.
 429. χωόμενος L. 432. ἐντὸς: ἐντὺς Ar. 434. ὑφέντες Zen. Ω: ἀφέντες
 Ar. 435. προέρεσαν Ar. Argol. Sinop. Sosigenes: προέρου(ς)αν Ω. 443.
 σοὶ: σὴν J²Q.

means 'in the matter of a banquet,'
 cf. *H. G.* § 212 (3); *μετά* would be 'to
 look for' a banquet, which is a some-
 what undignified expression as used of a
 god. The variant *ἕπονται* for *ἕποντο*,
 mentioned by Did., is an attempt to get
 over the contradiction of the line with
 the presence of the gods in the camp:
 'they are following (going to follow)
 him (to-day?).' But *ἕπεσθαι* in Greek
 always means 'to accompany,' or some
 immediately related notion. It never
 means 'to follow' at an interval.

426. δῶ is generally explained as
 = δῶμ, an old *m*-stem, cf. *ἐνδον* = ἐν
 δομ. Brugmann, *Gr.* § 223 ad fin.,
 mentions the suggestion that it is
 originally = our *to*, Germ. *zu*, a heavier
 form of the enclitic *-δε*, and got the
 meaning 'house' only from its acci-
 dental resemblance to δῶμα in the
 common phrase *ἡμέτερον δῶ* = *ἡμέτερον δε*.

430. On the question of the genuine-
 ness of this episode (to 489) see Intro-
 duction. *βίηι ἀέκοντος* seems to be a

pleonastic expression, 'in spite of him
 unwilling.' We cannot construe *ἀέκοντος*
 with *ἀπηύρων*, as verbs of robbing take
 a double acc.

432. For *ἐντὸς* Ar. read *ἐγγύς*, but
 this is not necessary, as *ὄρμον* in 435 is
 the mooring-place inside the harbour,
 and is not identical with *λιμὴν*, as he
 probably considered.

433. *στείλαντο*: the mid. may mean
 'furled their sails,' but in this sense it
 occurs only here. *στεῖλάν τε* has been
 conjectured by Wakefield.

434. The *ἰστοδόκῃ* was a crutch, a
 forked piece of wood at the stern of the
 ship, into which the mast was lowered
 by slackening the forestays. See diagram
 and Excursus in M. and R. pp. 541-3.

436. The *εὐνὰί* are heavy stones with
 hawsers thrown out to moor the bows of
 the ship, while the stern is secured by
 the stern ropes (*πρυμνήσια*) to moorings
 on shore, probably to a stone with a
 hole set up for the purpose (*τρητὸς λίθος*
 v 77).

ρέξαι ὑπὲρ Δαναῶν, ὄφρ' ἱλασόμεσθα ἄνακτα,
ὅς νῦν Ἀργείοισι πολύστονα κήδε' ἐφήκεν." 445

ὥς εἰπὼν ἐν χερσὶ τίθει, ὁ δὲ δέξατο χαίρων
παῖδα φίλην. τοὶ δ' ὦκα θεῶι κλειτὴν ἐκατόμβην
ἐξείης ἔστησαν ἐνδμήτον περὶ βωμόν,
χερνύσαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.
τοῖσιν δὲ Χρύσης μεγάλ' εὐχετο χεῖρας ἀνασχών. 450
"κλύθι μευ, ἀργυρότοξ', ὅς Χρύσῃν ἀμφιβέβηκας
Κίλλάν τε ζαθέην Τενέδοιό τε Ἰφι ἀνάσσεις·
ἦδη μὲν ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιοι,
τίμησας μὲν ἐμέ, μέγα δ' Ἰφασ λαὸν Ἀχαιῶν·
ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνην ἐέλδωρ. 455
ἦδη νῦν Δαναοῖσιν ἀεικέα λουγὸν ἄμνον."

ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
αὐτὰρ ἐπεὶ ῥ' εὐξαντο καὶ οὐλοχύτας προβάλοντο,
αὔευσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,

444 δθ. Ar. || ἱλασόμεσθα ACHR *al.*: ἱλασσόμεσθ' P: (*supr.* ο) Vr. b A: ἱλασσόμεσθ' Vr. a: ἱλασσόμεσθ' S: ἱλασσόμεσθα G: ἱλασσόμεσθ' Lips.: ἱλασσόμεσθα D: ἱλασσόμεσθ' U: ἱλασσόμεσθα Q: ἱλασσόμεσθ' T'. 445. νῦν ἐπ' ἀργ. Q. || κήδε': πύματ' J. 446-7. ὦς εἰπὼν (εἶπεν Wolf) τοὶ δ' ὦκα θεῶι ἱερὴν ἐκατόμβην Zen. 447. τοὶ: οἱ Ambr. || κλειτὴν Q: ἱερὴν Ar. 449. ἀνέλοντο: προβάλλοντο Eust. 451. μευ: μοι *ap.* Did. 453. εἰ δὲ μὲν Q: ἢ μὲν δὲ Schol. Σ 75 (ἅμην δὲ seems to be Bekker's conj. from II 236). 458. προβάλλοντο: ἀνέλοντο R. 459. αὔευσαν AG: ἀνέρυσαν Eust. and γρ. J: αὐ ἔρυσαν Q. || ἔδειραν Q.

449. χερνύσαντο, a *παζ* λεγόμενον in Homer, unique in form among Greek compounds. The pres. χερνύσσομαι occurs frequently in Attic, e.g. Aristoph. Pax 961. οὐλοχύτας, barley grains; so οὐλαί γ 441, the Attic δλαί. They appear to have been merely bruised—a relic, such as often appears in ritual, of a forgotten time before grinding was invented. The usual course seems to have been to cast them into the fire, but occasionally they were thrown on the victim's head. 458 below would suit either. ἀνέλοντο, 'took up in their hands from the basket.' Compare the whole description of the sacrifice in γ 430-63, and in Aristoph. Pax 948 sqq.

454. τίμησας, an 'explicative' asyndeton, merely expanding the sense of ἔκλυες. Bekker would read *τιμήσας*, which however is not necessary. Ἰφασ, *didst smile*, Lat. *ic-ere*; cf. *ἱκούμενος*, *crushed down*, Aisch. P. V. 365. So ἰφεται B 193.

459. αὔευσαν, for *αὐ-φέρουσιν* by assimilation from *αὐ-φέρ*, 'they *ἀφείνω* back, lifted up (the head)' (Att. *ἀναρρῶ*) partly perhaps for convenience of cutting the throat, partly in sign of dedication to the heavenly gods. (Compare *ἀνασχόμενος* ξ 425, *ἀνελόντες* γ 453.) So victims to Chthonian powers were killed into a pit, οὕτω γὰρ θύουσι τοῖς χθονίοις, τοῖς δὲ οὐρανίοις ἄνω ἀναστρέφοντες τὸν τράχηλον σφάζουσιν (schol. Ap. Rhod. I 587): Κυμαίων δὲ ἔθος, αἰτούντων τὸν θεὸν ἀπὸ τῶν κάτω ἐπὶ τὰ ἄνω αὐτοὺς ἔλκειν (Schol. B here). Cf. also Cecil Smith's paper on 'Nike sacrificing a Bull,' *J. H. S.* vii. 275 sqq. (See Schulze's excellent discussion, *Qu. Ep.* 56-60.) In Pindar O. xiii. 80 *ἀναρήμι* is explained by the Schol. σφάζει, θύει. Most mss. give *αὐ ἔρυσαν*, which cannot be right, as *αὐ* never = *κατόπιωθε*: in Θ 324-5 the repetition of *αὐ* would be intolerable.

- • μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν 460
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 καίε δ' ἐπὶ σχίζῃσι ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον
 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχχ' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἄμφ' ὀβελοῖσιν ἔπειραν, 465
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἰσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο, 470
 νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν,

462. σχίσεις G. 463. After this add 463^b σπλάγχχῃ δ' ἄρ' ἀνέπρανται ὑπέρειχον (ὑπερέϊχον J) ἡφαίστιο (= B 426) J L Q R T^m Harl. b, Par. d f^m. 464. ἡμρε κᾶν Ar. (1 see Ludw. *ad loc.*). || σπλάγχχῃ πασαντο Ar. 465. ἔπειραν SU. 468. οὐδέ τε P: οὐκέτι Eust.: οὐδ' ἐπὶ Vat. Mor. Bar. 470. κρατῆρας QR: καρτῆρας J. || ἐστέψαντο J. 471. ἐπαρξάμενοι Cram. *Epin.* 107. 27.

460. μῆρούς, the thigh bones with the flesh adhering. These are covered with a layer of fat doubled over them, and pieces of flesh from other parts of the body are laid upon them (ὠμοθέτειν, from ὠμός, cf. § 427) in order to symbolise an offering of the whole animal. ἡμρα in 464 seems to be identical with μῆρούς, but, like the commoner μῆρα, is only used in the sacrificial sense; so B 427, γ 179, μ 364, ν 26.

461. δίπτυχα, acc. singular, 'making it (the fat) into a fold.'

462-3. Cf. γ 459, where the lines are certainly more appropriate, as the νέοι there are Nestor's sons, who help him with the sacrifice. Here the idea of young men is not in place. The πεμπώβολα must have been five-pronged forks stuck into the meat to hold it over the fire. Eustathios says that the use of five prongs for the purpose was peculiar to Kyme in Aiolis, the other Greeks using only three. (Engelmann has shewn, *Jahrb. d. d. arch. Inst.* vi. 173, that the forks figured in Helbig, *H. E.*² 354-5, are kitchen utensils used for fishing boiled meat from the caldron, cf. 1 Sam. ii. 13, and could not have been used for Homeric sacrifices, which are always roast.)

464. For ἡμρε κᾶν there is a curious old variant, said to have been approved by Ar., μῆρε κᾶν, where μῆρε is supposed

to be a dual = μῆρῶ. The 'tasting' of the entrails at this stage seems to have been symbolical, unless it means simply that they were more rapidly cooked than the other parts, and thus formed a 'first course.'

465. ἀμφί, an adverb; they pierced them with spits on both sides, i.e. so as to make the spit project on both sides.

468. For εἰς see on 306.

470. ἐπεστέψαντο, filled to the brim cf. ἐπιστεφείας οἶνοιο Θ 232, β 431. It was a misinterpretation which led to Virgil's *socii cratera coronant*, and the actual crowning of the goblet with flowers.

471. ἐπαρξέσθαι denotes the libation of a few drops taken by a ladle from the mixing bowl, κρητήρ, and poured into the drinking cups (δεπάεσσιν being a locative dat.). ἀρχεσθαι is particularly used of ritual acts of all sorts, and ἐπ implies 'going round' the guests. They first poured out these drops to the gods and then had their cups filled to drink. (See Buttman *Leril.* p. 169 and M. and R. on γ 340.) The difficulty here is that the libation is mentioned when the drinking is ended (πόσιος 469), contrary to the rule. The whole passage from 451 to 486 entirely consists of lines or phrases appearing elsewhere, except 456, 472, 474, 478

οἱ δὲ πανημέριοι μολπῇ θεὸν ἰλάσκοντο,
καλὸν αἰδίδοντες παιήονα, κούροι Ἀχαιῶν,
μέλποντες ἐκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.
ἦμος δ' ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε, 475
δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·
τοῖσιν δ' ἴκμενον οὖρον ἔει ἐκάεργος Ἀπόλλων.
οἱ δ' ἰστὸν στήσαντ' ἀνά θ' ἰστία λευκὰ πέτασσαν· 480
ἐκ δ' ἄνεμος πρῆσεν μέσον ἰστίον, ἀμφὶ δὲ κῦμα
στεῖρην πορφύρεον ζεγῶν· ἴαχε νηὸς ἰούσης·
ἡ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.
αὐτὰρ ἐπεὶ ῥ' ἴκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
νῆα μὲν οἷ γε μέλαιναν ἐπ' ἡπείροιο ἔρυσσαν 485
ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν,
αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.
αὐτὰρ ὁ μῆνιε νηυσὶ παρήμενος ὠκυπόροισι

474 δθ. Ar. 481. ἐν δ' : ἐνο' J. 484. κατὰ Ar. Ω : μετὰ ADGT
Harl. a, Cant. Vr. A Lips. Mosc. 1 Vat. Bar. 486 om. Tt. || ψαμάθοιο JPQRT^m,
Mor. Cant. Lips. Vr. a b : ψαμάθοιο G Vr. c, Mosc. 3. || ἔρματα H²Q. 488-
92 Zην. ἡθέτηκεν, τὸν δὲ οὐδέ ποτ' ἐκ πόλεωσι (491) οὐδὲ ἔγραφεν.

and it seems to be betrayed by this oversight as an unskillfully made cento —unless, with Düntzer, it be preferred to reject 469-74 altogether. Ar. athetized 474 partly because he did not allow the meaning *sing to μέλπειν* (see on N 637), partly on account of the tautology; and the two participles, with κούροι Ἀχαιῶν interposed evidently by an adaptation of X 391, are certainly awkward.

472. πανημέριοι must = 'all the rest of the day' in which 'the assembly and voyage to Chryse have already happened. For this use compare παννυχίη β 434 (with 388), πᾶν ἡμᾶρ Σ 453.

473. παιήονα, a hymn of rejoicing, not necessarily to Apollo, see X 391. τὸ καλὸν ἀπὸ τοῦ καλῶς, Ariston., rightly.

474. ἐκάεργον, here apparently *Averruncus*, the 'keeper afar' of pestilence; the opposite and complementary function to that of Ἐκπύλοιο, and fitly mentioned now that his anger is appeased.

477. ἠριγένεια, *early-born*; ἡρι = ἡρι- from *ausser-i*, whence also *ἄριστον*, the early meal.

479. ἴκμενον, a word of unknown origin, found four times in *Od.* but only

here in *Il.* Whatever the derivation it must mean 'favourable.'

480. στήσαντο, like στείλαντο 433. Here we could equally read στήσαν τ'.

481. πρᾶσαι : the word means to *puff, spirt out, blow*, and is used (1), as here, of air; (2) of fire = *burn*, πυρὶ or πυρός being generally added in Homer; (3) of fluids, e.g. *Il* 350 (αἷμα) . . ἀνὰ στόμα πρῆσε χανών. Only the sigmatic forms are found in *H.*, with the exception of ἐνέπρηθον *I* 589.

482. στεῖρην, *the stem*; the *solid* beam which had to take the shock when the vessel was beached. πορφύρεον, a word which seems to be properly used, as here, of the dark colour of disturbed waves; cf. notes on 103, E 83, E 16 (πορφύρεον), *Il* 391.

483. διαπρήσσουσα here, with the addition of κέλευθον, shews the transition from the primary meaning 'to pass over' (root *πρα* of *περά-ω* etc.) to that of 'accomplishing.'

486. ἔρματα, *shores*, either large stones or beams of wood, set so as to keep the ship upright. The line seems to come from *Hymn. Ap.* 507. Cf. B 154, Δ 117.

διογενὴς Πηλῆος υἱός, πόδας ὠκὺς Ἀχιλλεύς·
οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν 490
οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ
αὐθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.
ἀλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένετ' ἡώς,
καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἔοντες
πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθητ' ἐφετμέων
παιδὸς ἐοῦ, ἀλλ' ἥ γ' ἀνεδύσετο κῦμα θαλάσσης, 496
ἡερίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλύμπόν τε.
εὗρεν δ' εὐρύσπα Κρονίδην ἄτερ ἤμενον ἄλλων
ἀκροτάτῃ κορυφῇ πολυδεираδος Οὐλύμποιο.
καὶ ῥα πάροιθ' αὐτοῖο καθέζετο καὶ λάβε γούνων 500
σκαίῃ, δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλούσα
λίσσομένη προσέειπε Δία Κρονίωνα ἄνακτα·

489. ΠΗΛΙΟΣ Harl. a, Mosc. 1: ΠΗΛΕΟΣ [AL]H¹J: ΠΗΛΕΩΣ Ω. 490. ΟΥΤΕ
ΠΟΤ': οὐδέπω P¹: οὐδέ ποτ' LP². || ΕΣ Q. 491. ΕΙΣ HJRU. || ΠΟΛΕΜΟΝ Γ'
Draco de Metr. 492. ΑΥΤΗΝ ΚΑΙ P. || ΠΤΟΛΕΜΟΝ [ACS]: ΠΟΛΕΜΟΝ Ω. 493.
This line has the obelos in A, but no Schol. to explain it; possibly Ar. athetized
(Ludw. ad loc.). 495. ΕΠΕΤΜΕΩΝ H. 496. ΕΟΙΟ Q. || ΑΝΕΔΥΣΕΤΟ Ar. Mosc. 1
(A suppr.): ΑΝΕΔΥ(Σ)ΑΤΟ Ω. 497. ΟΥΛΥΜΠΩΝΔΕ J (suppr. τε) PQ. 501.
Δ' ἄρ': ΔΕ Eust.: Δ' ΑΥ L.

489. υἱός as an iambus, see P 575. In the older Attic inscriptions υἱός and υἱός are used indifferently; in the later υἱός is the regular form, the ι becoming semivocalic and then falling out; G. Meyer *Gr.* § 130. The synizesis of Πηλέως or Πηλέος is not Homeric.

490. κυδιάνειραν, elsewhere an epithet of μάχη only; cf. I 441 ἀγορέων ἵνα τ' ἄνδρες ἀριπρεπές τελέθουσιν. These assemblies and battles must be taken as falling within the twelve days after the quarrel.

491. φίλον in this and similar phrases simply = his own, ἐόν: see on 167.

493. ἐκ τοῖο, sc. from the interview with Thetis. This vague reference becomes far more intelligible if we omit 430-89.

496. The acc. κῦμα is strange, cf. 359, ε 337, where we find the gen. which we should expect. βίμφα and κοῦφα have been conjectured.

497. ἡερίῃ either = ἥντ' ὁμίχλη (359), or better 'in the early morning,' from ἥρα, see 477. This is clearly the meaning in ε 52. Cf. also 557, Γ 7.

498. It has been debated from old

times whether εὐρύσπα is from *Φόψ* voice, or from root *ὄπ* to see. The former would of course express the far-reaching voice of the thunder. In favour of this it may be said that the compounds of *ὄπ* make -ωπα, not -σπα, cf. ἐλικῶπις, εὐώπιδα, etc.; and there can be no doubt of the derivation from *Φόψ* in Pindar's Κρονίδαν βαρυόπαν στεροπᾶν πρότανιν, P. vi. 24. The word is generally a nom. On the analogy of βαρυόπαν we ought perhaps to read εὐρύσπαν for the accus. Otherwise we must assume a second nom. *εὐρύσπ.

500. αὐτοῖο: cf. αὐτοῦ in 47. For the suppliant's attitude cf. Θ 371 γούνατ' ἔκυσσε καὶ ἔλλαβε χειρὶ γενείου: in K 454 the touching of the chin only is mentioned. This act perhaps symbolises the last resource of the disarmed and fallen warrior, who can only clasp his enemy's legs to hamper him, and turn aside his face so that he cannot see to aim the final blow, until he has at least heard the prayer for mercy.

501. On the analogy of Θ 371 ἔλλαβε χειρὶ γενείου it would seem that ὑπὸ is here an adverb, 'taking him by the chin beneath.'

“Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ’ ἀθανάτοισιν ὄνησα
ἢ ἔπει ἢ ἔργωι, τόδε μοι κρήνην ἐέλωρ·
τίμησόν μοι υἱόν, δς ὠκυμώτατος ἄλλων 505
ἔπλετ’· ἀτάρ μιν νῦν γε ἀναξ ἀνδρῶν Ἀγαμέμνων
ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
ἀλλὰ σύ πέρ μιν τίσον, Ὀλύμπιε μητίετα Ζεῦ·
τόφρα δ’ ἐπὶ Τρώεσσι τίθει κράτος, ὅφρ’ ἂν Ἀχαιοὶ
υἱὸν ἐμὸν τίσωσιν ὀφέλλωσιν τέ ἐ τιμῇ.” 510
ὥς φάτο· τὴν δ’ οὐ τι προσέφη νεφεληγερέτα Ζεὺς,
ἀλλ’ ἀκέων δὴν ἦστο. Θέτις δ’ ὥς ἤψατο γούνων,
ὥς ἔχετ’ ἐμπεφυυῖα, καὶ εἶρετο δεύτερον αὐτῖς·
“νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,
ἢ ἀποίειπ’, ἐπεὶ οὐ τοι ἔπι δέος, ὅφρ’ ἐν εἰδῶ 515
ὄσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη θεὸς εἰμι.”
τὴν δὲ μέγ’ ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
“ἢ δὴ λολίγια ἔργ’, ὃ τέ μ’ ἐχθοδοπῆσαι ἐφήσεις
Ἥρηι, ὅτ’ ἂν μ’ ἐρέθῃσιν ὀνειδέοις ἐπέεσσιν.
ἢ δὲ καὶ αὐτῶς μ’ αἰεὶ ἐν ἀθανάτοισι θεοῖσι 520

505. μοι: μου HP. 510. τιμῇ DJQ (*supr.* A) Vr. b, A. 512. ἀκέων
Vr. a. 513. ἤρετο HPRU¹: ὃ δ’ Ἰξίων εἶρε τὸ (ἤρετο, Schol. Lips.). || αὐτοῖς
G Ambr. 515. οὐτι C¹DGP. || ἔπι: ἐπὶ PU². || εἰδῶ Suid. i. 2. 519. ἤρη
Ar. (! see Ludw. *ad loc.*). || ὀνειδέοις DH¹JPQT¹ (a constantly recurring variation).

505. The μοι long *in thesi* can hardly be right. Nauck conj. *υἷα μοι τίμησον*, Menrad *τίμησόν σύ μοι υἱόν*, Platt *τίμησον δὴ μ(αι) υἱόν*. For ἄλλων after the superlative cf. Z 295, Ψ 532, ε 105, Soph. *Ani.* 100 *κάλλιστον τῶν προτέρων φάος* (with Jebb's note), 1212 *δυστυχεστάτην κέλευθον ἔρπω τῶν παρελθουσῶν ὁδῶν*, and numerous others. The gen. means 'doomed to swiftest death as compared with all others'; it is ablative, and 'expresses the point from which the higher (here the highest) degree of a quality is separated,' *H. G.* § 152.

506. ἔπλετο, 'he was made before . . but now in addition.'

510. ὀφέλλωσι τιμῇ, generally translated *augent eum honore*, 'exalt him with honour'; but Hentze suggests that *τιμῇ* is rather the *fine* paid; so that the words mean 'make him rich with recompense.' This is a thoroughly Homeric idea, see note on 158. ὀφέλλωσι is not elsewhere used with a personal object.

512. ὥς . . ὥς, 'as she had embraced him, so she clung to him.' Theo-

kritos' ὥς ἴδον, ὥς ἐμάνην, Virgil's *Uti videt ut perii*, seem to rest on a misunderstanding. See, however, note on Z 294.

513. ἐμπεφυυῖα, a hyperbolical expression for 'clinging close,' as in ἐν δ' ἀρα οἱ φῶ χειρὶ, and so περιφύσα τ 416, προσφύς μ 433.

515. δέος, no reason to fear (any superior court of appeal). Cf. M 246 *σοὶ δ' οὐ δέος ἔστ' ἀπολέσθαι*, and θ 563.

518. λολίγια ἔργα, an exclamation, 'sad work,' as we say; it is hardly necessary to supply *ἔσται* if we read *ὅ τε* with Bekker; ὅτε gives a rather weaker sense. See *H. G.* § 269 *ad fin.* *ὦλω λολίγ' ἔσσεσθαι* occurs in Φ 533, Ψ 310. ἐχθοδοπῆσαι: ἀπαξ *εἰρημένον*, but ἐχθοδοπῆσθαι occurs in Attic, and seems to be related to ἐχθρός as ἀλλοδαπός to ἄλλος. Ar. is said to have put a stop after ἐφήσεις, and read Ἥρη for Ἥρηι (but Ludwig doubts this). In any case such an order of the words would not be Homeric.

520. καὶ αὐτῶς, even as it is; compare the use of καὶ ἄλλως, 'even at the best of times.'

νεικεῖ, καὶ τέ μέ φησι μάχη Τρώεσσιν ἀρήγειν.
 ἀλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε, μή τι νοήσῃ
 Ἥρῃ· ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσω.
 εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι, ὄφρα πεποίθῃς·
 τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον 525
 τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ' ἀπατηλὸν
 οὐδ' ἀτελεύτητον, ὅτι κεν κεφαλῇ κατανεύσω."
 ἦ καὶ κυανέησιν ἐπ' ὀφρύσι νεῦσε Κρονίων·
 ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος
 κρατὸς ἀπ' ἀθανάτοιο, μέγαν δ' ἐλέλιξεν Ὀλύμπου. 530
 τῷ γ' ὥς βουλευσάντε διέτμαγεν· ἦ μὲν ἔπειτα
 εἰς ἄλα ἄλτο βαθείαν ἀπ' αἰγλήεντος Ὀλύμπου,

522. αὔεις CGQ. || μή τι αἰ ἀριστάρχον καὶ αἰ ἄλλαι σχεδὸν ἀπασαι διορθώσεις
 Did.: μή σε Ω. 524. τοι: τῇ Vr. a, Eust. || ἐπινεύσομαι *ap.* Did. and Athen.
 ii. 66. || πεπίσεας Q: πεπίσεας L (*surpr.* οἱ). 526. τέκμωρ H (*surpr.* ω) R (τέκμωρ
 Rm). 527. ὅτι κεν: ὅπερ ἄν Stob. *Fl.* xi. 6. 528. κυανέησιν CH (*surpr.* η)
 JPR. 529. ἐπερρώσαντο Eust. || ἄνακτι Harl. a. 530. κρητὸς Zen. 531.
 διέτμαγεν Ar. Ω: διέτμαγον GPQR (U² *surpr.*) Lips. Vr. a¹, A Mosc. 1² 3¹.

525. ἐμῶεν γε: Zeus perhaps means
 that he alone is not required to swear;
 even Hera has to take an oath (Σ 271,
 O 36).

526. τέκμωρ: see note on H 30. ἐμὸν,
 anything of mine (or possibly any τέκμωρ
 of mine). This use is, however, very
 strange; ἐμοὶ would seem more natural.
 παλινάγρετον, from ἀγρέω, which is said
 to be the Aiolic form of αἰρέω. But it
 occurs in Aisch. *Ag.* (lyric), Archilochos
 and Theognis, as well as in Sappho and
 Aiolic inscriptions. (The identity of
 the two words is very doubtful. Smyth's
 attempt to prove it, *A.J.P.* vii. 382, takes
 no account of ἀγρεα.) For the use of
 'take back' = *revoke* compare Δ 357 πάλιν
 δ' ὁ γε λάξετο μῦθον.

528. ἐπὶ-νεῦσε go together in the
 sense of *κατανεύω* above (Did. mentions
 indeed a variant ἐπινεύσομαι in 524).
 κυανέησιν can mean only 'dark'; cf.
 Ω 94 κάλυμμα . . . κύνειον, τοῦ δ' ὅς τι
 μελάντερον ἐπλετο ἔσθος. These lines are
 said by Strabo to have inspired Pheidias
 with the conception of his famous statue
 of Zeus at Olympia.

530. ἐλέλιξεν: Dawes explained the
 verb as a mere blunder for ἐφέλιξεν, and
 it appears that in almost every case in
 H. sense requires and metre permits
 some form of *Felίσσω*. The three ex-

ceptions are this line, Θ 199, X 448,
 where the sense needed is *shook*, which can
 hardly be got out of *Felίσσειν*. It seems
 necessary, therefore, to postulate for these
 cases, and for ἐλελίχθων (Pind. *P.* ii. 4,
 vi. 50, Soph. *Ant.* 153) a verb ἐλελίξω =
shake. ἀστεροπὴν ἐλελίξας Pind. *N.* ix.
 19, ἐγχοῖ . . . σείόμενον ἐλέλικτο N 558
 are ambiguous, as the two verbs come
 near together in the sense 'brandish.'

532. The hiatus at the end of the first
 foot without a pause is harsh, though
 not unexampled (see on B 87). Darbishire
 (*Rel. Phil.* p. 51) would read *Ἐλτο*,
siccooped, deriving it from root *uel* of
ἀλεις, *vol-v-o* etc. From the meaning
 'to gather one's self together' he deduces
 that of *siccooping*, through phrases like
οἰμῆσε ἀλεις, and *siccooped* is more natural
 than 'leapt like a hawk' in *ἰρηξ ὡς*
ἄλτο Σ 616. Still it is rather violent
 to say that Thetis 'gathered herself
 together into the sea.' Moreover, the
 only other case where the digamma
 would be useful is H 15, where ἐπιδάμνος
 certainly means *jumping*, not *siccooping*.
 All other forms of the word (not of
 course including ἐάλην, etc.) are neutral or
 reject the digamma, even in some places
 where we should equally like to say
siccooped. Tradition varies as to the
 accent and breathing of the word; the

Ζεὺς δὲ ἔον πρὸς δῶμα. θεοὶ δ' ἅμα πάντες ἀνέσταν
 ἐξ ἐδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη
 μῆναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες· 535
 ὥς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐδέ μιν Ἥρη
 ἡγνοίησεν ἰδοῦς· ὅτι οἱ συμφράσσατο βουλὰς
 ἀργυρόπεζα Θέτις, θυγάτηρ αἰόλιοι γέροντος.
 αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα·
 “τίς δ' αὖ τοι, δολομήτα, θεῶν συμφράσσατο βουλὰς; 540
 αἰεὶ τοι φίλον ἔστιν ἐμεῦ ἀπονόσφιν ἔοντα
 (κρυπτάδια φρονέοντα, δικαζέμεν· οὐδέ τί πώ μοι
 πρόφρων τέτληκας εἰπεῖν ἔπος, ὅττι νοήσης.”
 τὴν δ' ἡμίβητ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·
 “Ἥρη, μὴ δὴ πάντας ἐμούς ἐπιέλλεο μύθους 545
 εἰδήσειν· χαλεποί τοι ἔσονται ἀλόχῳ περ ἐούσῃ.
 ἀλλ' ὃν μὲν κ' ἐπικεκῆς ἀκούμεν, οὐ τις ἔπειτα
 οὔτε θεῶν πρότερος τόν γ' εἴσεται οὔτ' ἀνθρώπων·
 ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
 μὴ τι σὺ ταῦτα ἕκαστα διεῖρεο μηδὲ μετᾴλλα.” 550

533. ἀνέσταν: ἔποντο Eust. 534. ἐδρέων GHPR² and τινὲς Schol. AT.
 535. ἀντίον T: ἐναντίον R. || ἔσταν: ἀμεινον ἄλσων γράφειν Schol. BT. 536.
 ἐνὸς ἐκασέζετ' H. 539. κερτομῖν(ι)α JP. 540. συμφράσσετο H. After this
 P repeats 538. 541. τοι: τι J: σοι Eust. || ἐμοῦ G. 543. νοήσεις
 [AD]JQRT^U: νοήσεις Ω. 546. χαλεποί γὰρ Q. 549. δέ κ': δ' ἄν Eust. ||
 ἐγὼ Q. || ἐθέλωμι Q (συμφ. οι): ἐθέλωμι Ω. 550. μή τε κύ L Vr. b. ||
 διεῖρεο D. || μήτε μετᾴλλα P.

regular form would of course be ἄλτο, but the best ancient authorities decide for the anomalous ἄλτο.

533. The hiatus in the middle of the first foot is inexcusable, and the zeugma is harsh, though it is not impossible to supply 'went' from 'leapt' or 'swooped.' The simplest correction is Brandreth's Ζεὺς δ' ἔε δν or ἔ' ἐόν (recon-jected forty years later by Fick and again by Agar).

540. For τίς δ' αὖ Bekker and others read τίς δὴ αὖ. See on 340. The change is the less necessary as questions often begin with an unelided δέ, e.g. O 244, 247. On the other hand, the position of the word seems to shew that δ' stands for δὴ in H 24 τίπτε σὺ δ' αὖ. αὖ expresses vexation, like αὖτε 202.

541. It is impossible to say whether ἀπὸ νόσφιν or ἀπονόσφιν is best; the authority of grammarians is in favour of the first (cf. B 233), taking ἀπὸ with

ἐόντα. For the participle in the acc., though τοι has preceded, cf. H. G. § 240; ἐόντι would give the meaning 'when you are apart from me you like to decide.'

542. δικαζέμεν, to give decisions, as Θ 431. κρυπτάδια goes with φρονέοντα.

543. πρόφρων, of free will, ultro. It is always used as a predicate, never as an epithet. ἔπος, a matter, as when used with τελέσσαι 108.

547. For κ' Wakefield conj. σ', which makes the sentence clearer, and is adopted by van L. The omission of the subj. ἐγὼ is rare, cf. E 481. ἔπειτα, as though εἰ τινα had preceded instead of the equivalent δν.

549. ἐθέλωμι now has ms. authority; it has been hitherto adopted only on Hermann's conj., but was possibly read by Ar.; cf. Didymos on Θ 23 ἐθέλωμι, Ἀρίσταρχος ἐθέλωμι. The 1st pers. in -ωμι for -ω is an analogical formation, after -ησι beside -η. In the mss. it has

τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια "Ηρη·
 " αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες;
 (καὶ λίην σε πάρος γ' οὔτ' εἶρομαι οὔτε μεταλλῶ,
 ἀλλὰ μάλ' εὐκηλος τὰ φράζειαι ἄσπ' ἐθέλησθα·
 νῦν δ' αἰνῶς δειδοῖκα κατὰ φρένα, μή σε παρείπῃη 555
 ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος·
 ἡερίη γὰρ σοί γε παρέζετο καὶ λάβε γούνων·
 τῇ σ' ὁτ' κατανεῦσαι ἐτήτυμον, ὥς Ἀχιλλῆα
 τιμήσεις, ὀλέσεις δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν."
 τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς· 560
 " δαιμονίη, αἰεὶ μὲν ὀτρεαί, οὐδέ σε λήθω,
 πρῆξαι δ' ἔμπης οὐ τι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ
 μᾶλλον ἐμοὶ ἔσεται· τὸ δέ τοι καὶ ῥίγιον ἔσται.
 εἰ δ' οὔτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.

552. ἔπειτα PS. 553. λίαν H. || γ' om. U. || πάρος τ' Mor. Bar. || ἥρομαι D. || οὔτε Ar. Aph. Rhi. Ω: οὐδὲ ap. Did. 554. ἄσπ': γρ. ἄ κ' J. || ὅππ οἰκνῶσις Dion. Sid. 559. τιμήσεις D¹LQ¹: ὀλέσεις D¹Q (?): τιμήσεις . . ὀλέσεις Ω. || πολέας: πολέας Zen. (πολύς? see on B 4). || παρὰ μνησὶν R. 560. γρ. τὴν δὲ μὲν ὀχρήσας A. 563. τοί: τι P, om. Q.

been almost entirely superseded by the familiar opt. in -αιμι. Both here and in Θ 23 the opt. is, however, defensible.

553. καὶ λίην, *most assuredly*; Θ 358, etc. For πάρος with pres. cf. Δ 264, θ 36 etc.

555. On the analogy of ε 300 δειδῶ μὴ δὴ πάντα θεὰ νημερτέα εἶπεν and the regular Attic use we should have expected here the past tense of the indic., to express a fear that something has already happened. This use of μὴ with indic., however, seems to be a comparatively late development, and there is no other case in H. Fear indeed naturally refers to something future; when we say 'I fear that a thing has happened,' we mean 'I fear that it will prove to have happened.' Thus it is natural to use the aor. subj. as in K 98, 538, Σ 8; see particularly X 455-6-7 δειδῶ μὴ δὴ . . δῆται, καὶ δὴ μιν καταπαύσῃ (see M. and T. § 93, 307-8). The neglected F of παρφέλη has led to Bentley's παρέλθη and other conjectures. Brandreth suggests μὴ σε παραιφῇ, μὴ παρφέλη, μὴ σ' ἄρα (or σέ γε) πέσειν.

559. The fut. indic. here gives the simplest sense, ὥς (lit. 'how') expressing the content of the promise. The subj. however is defensible, and is classed

by Goodwin with λίσσομαι ὅπως (γ 19, θ 344), 'promising to act taking the same constr. as *entreating to act*' (M. and T. § 359, cf. H. G. § 285 [2]).

561. δαιμόνιος seems to mean properly one who is under the influence of a δαίμων or unfavourable divine intelligence; that is, one whose actions are either unaccountable or ill-omened. Hence it sometimes means 'fool' (δαμόνιοι, μαινέσθε, σ 406), B 200, I 40, N 448, 810, δ 774; or indicates severe remonstrance, B 190, I' 399, Δ 31, Z 326, 521, σ 15, τ 71, and here (this shade of meaning is hardly translatable; we say colloquially 'I am indeed surprised at you' or 'what possesses you'); or tender remonstrance, Z 407, 486, κ 472, ψ 166, 174, 264; in Ω 194, ξ 443, it perhaps expresses pity, 'ill-starred.' (This is Nägelsbach's explanation, H. T. p. 73.) ὀτρεαί, 'you are always fancying, supposing,' an allusion to ὁτ' in 558.

562. ἀπὸ οὐρανοῦ, *far away from my good will*; cf. ἐκ θυμοῦ πεσέειν Ψ 595, ἀποθῆμα Ξ 261. For ἀπό = *far from* cf. Θ 213, I 353, 437.

564. τοῦτο, sc. that of which you accuse me. μέλλας, *you may be sure it is my good pleasure*; cf. the same phrase in B 116; so Ω 46, δ 377, σ 19.

ἀλλ' ἀκούσα κάθησο, ἐμῶι δ' ἐπιπείθεο μύθῳι, 565
 μὴ νύ τοι οὐ χραίσμωσιν ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳι,
 ἄσπον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω."
 ὥς ἔφατ', ἔδδεισεν δὲ βοῶπις πότνια Ἥρη,
 καὶ ῥ' ἀκούσα καθήστο, ἐπιγνάμψασα φίλον κῆρ. 570
 ὤχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανῖνες·
 τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
 μητρὶ φίλῃ ἐπὶ ἦρα φέρων, λευκῶλένῳ Ἥρῃ·
 "ἦ δὴ λοίγια ἔργα τάδ' ἔσσεται οὐδ' ἔτ' ἀνεκτά,
 εἰ δὴ σφῶ' ἔνεκα θνητῶν ἐριδαίνετον ὧδε,
 ἐν δὲ θεοῖσι κολωῖον ἐλαύνετον· οὐδέ τι δαιτὸς 575
 ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερεῖονα νικᾷ.
 μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεοῦσῃ,
 πατρὶ φίλῳ ἐπὶ (ἦρα φέρειν) Δίῃ, ὅφρα μὴ αὐτε
 νεικέησιν πατήρ, (σὺν δ' ἡμῖν) δαῖτα τaráξῃ.
 εἰ περ γάρ κ' ἐθέλησιν Ὀλύμπιος ἄστεροπητῆς 580
 ἔξ ἐδέων' στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἐστιν.

566. εἰς' ἐν: εἰς G. 567. ἰόνθ' A: ἰόντε Zen. (ἐκ πλήρους) Eust. ||
 ἀάπτους Ar. Ω: ἀέπτους Aph. (see Ludw.). 569. ἀέκουσα U¹ Vr. b. || ἐπι-
 γνάψασα DPS Laud. 570. ὤχθησαν JT Eton. Lips. 572. λευκῶλένῳ
 ἥρῃ: ἀμεινον γράφειν τετιμμένη ἥτορ Schol. T. 573. γρ. ἥδη ἐπὶ μέλλοντος
 J^m, so Eust. Et. Mag. al. 578. αὐτῇ R. 581. ἐδρέων G(R surr.) Cant.;
 cp. 534. || φέρτερος Cramer An. Par. iii. 109.

567. ἄσπον ἰόνθ', ὅτε Zenódotos γράφει
 ἄσπον ἰόντε. οὐκ ἔστι δέ, ἀλλ' ἀντὶ τοῦ
 ἰόντος. συγγεῖ δὲ καὶ τὸ δυῖκόν—Ariston.
 That is, Zenodotus took ἰόνθ' to be for
 ἰόντε in the sense of ἰόντες, agreeing with
 θεοί. His theory was that the dual and
 plural were interchangeable—a theory
 which has been held also by some modern
 philologists, and receives some support
 from several passages in Homer; see E
 487, Θ 74. Aristarchos opposed this view,
 and took ἰόνθ' here for ἰόντα (sc. ἐμέ, acc.
 after χραίσμωσιν): ἀντὶ τοῦ ἰόντος meaning
 that we should have expected a gen.
 absolute, 'when I come near,' as the
 construction χραίσμεν τινὶ τινα, 'to
 ward one person off another,' is not
 found elsewhere, though we have χραι-
 σμεῖν τινὶ τι (e.g. H 144), which is perhaps
 sufficient analogy. Bentley conj. ἄσπον
 ἰών, while Düntzer would eject the line
 altogether. ἀάπτους: Aristoph. ἀέπτους,
 which is perhaps to be preferred; it
 will stand for ἀ-σεπ-τους, from ἔπω,

'not to be dealt with or handled,' i.e.
 irresistible. ἄσπον ἰέναι=attack, cf. O 105.

572. ἐπὶ ἥρα φέρων, doing kind
 service to his mother; a very ancient
 phrase, appearing in the Vedic *vātam*
bhar, lit. to bring the wishes. Ar. read
 ἐπίηρα as a neut. pl., καὶ ἐπεκράτησεν ἡ
 Ἀριστάρχου, καίτοι λόγον οὐκ ἔχουσα,
 Schol. A. For Ξ 132 ἦρα φέροντες with-
 out ἐπὶ is decisive against him; cf. also
 φέρειν χάριν in the same sense, I 613,
 etc. ἦρα is an acc. singular, root *var*,
 to choose, desire.

575. κολωῖον, *din*; cf. B 212 κολωῖαν:
 conn. with κολοῖός, 'the noisy' jackdaw.
 So κολωῖαν· θορυβεῖν Hesych.

576. τὰ χερεῖονα: cf. 107 τὰ κακά
 for the use of the article.

577. παράφημι, to advise; else only in
 aor. (mid.) to prevail upon.

579. σὺν of course goes with τaráξῃ,
 not with ἡμῖν.

581. It is not necessary to supply any
 apodosis after εἰ πέρ κ' ἐθέλησι: it is a

ἀλλὰ σὺ τὸν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
αὐτίκ' ἔπειθ' Ἰλαος Ὀλύμπιος ἔσσεται ἡμῖν."

ὣς ἄρ' ἔφη, καὶ ἀναΐξας δέπας ἀμφικύπελλον
μητρὶ φίλῃ ἐν χειρὶ τίθει, καὶ μιν προσέειπε· 585

"τέτλαθι, μήτερ ἐμή, καὶ ἀνάσχεο κηδομένη περ,
μή σε φίλῃν περ εἴουσιν ἐν ὀφθαλμοῖσιν ἴδωμαι
θεινομένην· τότε δ' οὐ τι δυνήσομαι ἀχρύνεός περ
χραιομεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.
ἦδη γάρ με καὶ ἄλλοι' ἀλεξέμεναι μεμαῶτα 590
ρίψε ποδὸς τεταγὼν ἀπὸ βηλοῦ θεσπεσίῳ.

πᾶν δ' ἡμαρ φερόμην, ἅμα δ' ἡελίῳ καταδύντι
κάππεσον ἐν Λήμνῳ, ὀλίγος δ' ἔτι θυμὸς ἐΐην·
ἐνθά με ῥῖντιες ἄνδρες) ἄφαρ κομίσαντο πεσόντα."

ὥς φάτο, μεΐδῃσεν δὲ θεὰ λευκώλενος Ἥρη, 595
μεΐδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.

585. χειρὶ Ar. Aph. Sosis. Mass. [S]: χειρὶ Ω.
Did. || δὲ π HP Eton. Mosc. 3.

593. τινὲς ἐκ Λαμνον

594. δῖντοι G.

supposition made interjectionally, 'only suppose he should will to drive us away!' Bentley's *στυφελίξει*, to supply the apodosis, is far weaker. Cf. φ 567, φ 261. Brandreth writes *στυφελίξει*, δ γ' ἄρ.

582. *καθάπτεσθαι* is used here in a neutral sense, *to address*; and so β 39, κ 70; but it more generally means *to attack, revile*. Cf. γ 345.

583. *Ἰλαος* elsewhere has ἰ (I 639, T 178), but ἰ (or rather η: ἰλος is found in Ionic inscr.) is according to the analogy of words which have -eus in Attic.

584. *ἀμφικύπελλον*, *double-handled*. This interpretation, due to Aristarchos, is decisively supported by Helbig *H. E.* pp. 358-71. He derives it from **κυπέλη*, conn. with *κῶπη*, *handle*, as an Aeolic form (cf. Latin *capulus*); hence an adj. *κυπέλιος* = *κύπελλος*. The explanation of Aristotle, followed by Buttmann and others, that it meant 'a double cup,' i.e. a quasi-cylindrical cup divided in the middle by a horizontal partition, so that each end would serve either as a foot or a cup, he shows to be quite untenable. The two-handled type is the commonest of all forms of drinking-cup from the earliest times—Hissarlik and Mykenai—till the latest.

590. *ἀλεξέμεναι*, *to keep him off*, apparently in defence of Hera; the allusion seems to be the same as in O 18-24.

For another different legend of the fall of Hephaistos from heaven see Σ 395.

591. Cf. O 23 *ρίπτασκον τεταγὼν ἀπὸ βηλοῦ*: *τε-ταγ-ων* is connected with Lat. *la(n)g-o*.

593. Lemnos was sacred to Hephaistos on account of what was called the 'Lemnian Fire' on Mount Mosychlos. This is commonly taken to mean that Mosychlos was a volcano. But the present state of the island forbids the assumption of volcanic agency, and the fire was probably only a jet of natural gas, such as may have existed for a time and then disappeared. (See de Launay in *Rev. Arch.* for 1895, pp. 304-25. For the references to the Lemnian Fire see Jebb on Soph. *Phil.* 800, and pp. 242-5. The supposed disappearance of the 'volcano' Mosychlos is geologically untenable.) The *ῥῖντιες* are named as inhabitants of the island by Hellanikos *fr.* 112, while Thuk. ii. 98, 1 speaks of the *Σῖνται* as a tribe on the coast of Thrace. What their connexion may have been with the 'Pelasgian' inhabitants of Lemnos expelled by Miltiades about 500 B.C., or with the authors of the (Etruscan?) inscription recently discovered on the island, we naturally cannot say.

596. *παῖδός*, *from her son*; *χαρὶ*, *with her hand* (not 'at her son's hand'; the dat. is used after *δέξασθαι*, O 87, etc.,

αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
οἶνοχόει γλυκὺ νέκταρ, ἀπὸ κρητῆρος ἀφύσσων.
ἄσβεστος δ' ἄρ' ἐνώρτο γέλως μακάρεσσι θεοῖσιν,
ὥς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα. 600
ὥς τότε μὲν πρόπαν ἡμᾶρ ἐς ἥλιον καταδύντα
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης,
οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
Μουσάων θ', αἱ ἄειδον ἀμειβόμεναι ὀπὶ καλῇ.
αὐτὰρ ἐπεὶ κατέδυ λαμπρὸν φάος ἡέλιοιο, 605
οἱ μὲν κακκέοντες ἔβαν οἰκόνδε ἑκαστῆς,
ἦχι ἐκάστωι δῶμα περικλυτὸς ἀμφιγυῖεις
Ἥφαιστος ποίησεν ἰδυίησι πραπίδεσσι,
Ζεὺς δὲ πρὸς ὃν λέχος ἦι Ὀλύμπιος ἀστεροπητῆς,
ἔνθα πάρος κοιμᾷθ', ὅτε μιν γλυκὺς ὕπνος ἰκάνοι. 610
ἔνθα καθεῦδ' ἀναβάς, παρὰ δὲ χρυσόθρονος Ἥρη.

598. οἶνοχόει Ar. Aph. Zen. Antim. Argol. Mass. King's: *οἶνοχόει* Q: *οἶνοχόει* Ω. || κρατῆρος G. 600. ποιπνύοντα al πᾶσαι (Ar.? see Ludw.).
602. οὐδ' ἐπὶ D: οὐδέ τε G. 603. μὲν: μὴν A² Mosc. 3. 606. οἱ μὲν
δὴ κέοντες οὕτω πᾶσαι Did. || ἑκαστος: νέεσθαι Q. 608. ποίησεν ἰδυίησι
Ar. AL Ambr.: ποίησεν εἰδυίησι P Eust.: ποίησ' εἰδυίη(ι)σι Ω (and γρ. A). 609.
δμ: δ (οὐ Sch. T) Zen. Par. e¹ (n add. e²). 610. ἰκάνοι Q Vr. a. 611. ἔνε'
ἐκάστωι Zen.

but only of *persons*, being a strict *dat. ethicus*). For the gen. cf. Ξ 203 δεζόμενοι Πείης, I 632, A 124, and particularly Ω 305 κύπελλον ἐδέξατο ἥς ἀλόχοιο.

597. *ἐνδέξια*, a much disputed word; see note on M 239. Of course it implies the 'lucky' direction, whatever that was.

598. *οἶνοχόει* is applied to *nectar* by a slight generalisation such as is common in all languages; so Γ 221 ἱπποὶ βουκολέοντο, *naves aedificare*, etc. (cf. the sailor's 'in Cape Town the tops of the houses are all copper-bottomed with lead').

599. Bentley's γέλως for γέλως is no doubt right here, and similar forms should be restored in other passages, and so with ἔπος. The only cases found are *dat.* γέλωι σ 100, *acc.* γέλω or γέλων (read γέλων) σ 350, υ 8, 346. For ἔπος see note on Γ 442. From this passage comes the phrase 'Homeric laughter.'

603. The absence of a conjunction is curious; cf. οὐδέ μιν in 154. Brandreth

conj. οὐδέ τε, adding 'ms. unus οὐδέ γε habet' (!).

604. Cf. ω 60 μούσαι δ' ἐννέα πᾶσαι ἀμειβόμεναι ὀπὶ καλῇ, where, however, the mention of nine muses is one of many proofs of the later origin of ω. For ἀμφιγυῖαι cf. Virgil's *amant alterna Camenae*, *Ec.* iii. 59.

607. ἀμφιγυῖαι, a disputed word, generally explained 'ambidextrous,' or *utrinque validis artubus instructus*, which overlooks the fact that there is nothing in the word to express *validis*. Probably the word really means 'with a crooked limb on each side' = *κυλλοποδίων*, from a noun *γύη = crook (cf. γύης in Lexx.). This comes to the same as the old der. from γυῖος, 'lame of both feet.' Cf. also ἀμφίγυος N 147, etc.

611. κασεύδω occurs only here in *Il.* See note on B 2. 609-11 look very much like a rhapsodist's tag for the purpose of winding up A in recitation. Note the rare neglect of F in (F)ών in 609 (ἐς Fόν Brandreth, ἐπ' ἐFόν Bekker). B 1 follows 608 quite naturally.

INTRODUCTION

THE second book falls naturally into two parts so markedly distinct that most mss. of the *Iliad* divide the Catalogue from the rest by a fresh rubric. Some, as will be seen, omit it; but the fact has no critical significance. It is due merely to the wish to reduce the cost of copying by leaving out matter which most purchasers would regard as unreadable. This is clearly shewn by the fact that all mss. retain the prologue 484-93, which can never have been composed apart from the Catalogue. Leaving the Catalogue then for the present, we turn to the first part.

In the first book we found a marked unity of conception and development, marred at most by a somewhat superficial contradiction in a secondary point. With this book the case is very different; hardly any portion of the *Iliad* has caused such trouble to the defenders of the unity of composition. The opening lines are simple enough; with a discrepancy even more unimportant than that already noticed, the sending of the Dream carries on the story of the first book. In order to fulfil his promise to Thetis, Zeus proceeds, as a preliminary to the defeat of the Greeks, to bring them into the field against the Trojans. Elated by the dream, as we are led to suppose, Agamemnon summons the army—to lead them into battle? Nothing of the sort; he calls them to assembly, and proposes that they shall return to Greece! The only preparation for this astounding step is a most meagre and puzzling account of a council before which he lays his dream, and his decision to ‘tempt’ the army ἢ θέμις ἐστὶ, whatever that may mean. The proposal is a disastrous failure; the temptation is taken in earnest as it well might be. We suppose, however, that the chieftains being forewarned will at once do as they have been bidden, and step forward to stop the incipient rout. Again, nothing of the sort. The council is altogether forgotten, and nothing is done till Athene by a special interposition arouses Odysseus to intervene. By her aid he brings all back to their places, and the assembly is resumed in a speech from Thersites. This speech makes no allusion whatever to the extraordinary events which have just taken place, but turns only on the conduct of Agamemnon a fortnight before in taking Briseis from Achilles, as though this were a matter hardly over, and the cause of all the difficulty. When Thersites has been silenced, the question of retirement is once more discussed, but in terms which seem to imply that the proposal has not come from Agamemnon at all, but from his antagonist Thersites. Finally, Agamemnon sums up the debate in

brave words which are chiefly remarkable for the fact that they do not shew the least consciousness, much less contain any explanation, of the diametrically opposite tone which the king of men had employed when last on his feet.

How, then, are we to explain this wonderful medley of inconsistent and self-contradictory motives? The conclusion seems inevitable that we have a fusion of two quite different continuations of the first book. The Dream is the continuation of the promise of Zeus to Thetis. It is followed by the description of the arming of the host for battle, by the triumphant career of Agamemnon, and the sudden *peripeteia* in *Λ*. Read in order *B* 1-50, 443-83, and then go on with *Λ* 56 ff., and you have a narrative masterly in conception and smooth in execution.

But there must have been an alternative continuation of the story from the point where Agamemnon and Achilles parted in anger in *Α*. In this version the immediate consequence of the quarrel of the chiefs was, naturally enough, an assembly called to consider the altered state of affairs. On the meeting of the army Thersites, before any one else can speak, rises and attacks Agamemnon for his lustful greed in terms strictly appropriate to the occasion; 87-99 were immediately followed by 212-42. It is Thersites who proposes flight, and breaks up the assembly; 242 was originally followed by 142-210 (143 and 193-4 we shall presently account for). By divine suggestion Odysseus stays the rout, and when the assembly is again collected replies to Thersites; 244-399 follow 210 with the change of a word or two, e.g. *Θερσίτηι δὲ μάλ' ὦκα παρίστατο κτλ.* We have now got a consistent scene in the assembly. There is no longer anything surprising in the tone which Agamemnon adopts in 370-93, and the famous words of Odysseus in 203-5 gain a fresh significance. As the book stands, there has been no *πολυκοιρανίη* at all, the army has but obeyed the commander-in-chief. But if Thersites has taken the word out of his mouth and made the proposal which the host adopts, then indeed it is time to say that 'one must be king.'

So far, then, we have found two continuations of the tale of the quarrel, consistent in themselves, but irreconcilable with one another. But as the *Iliad* crystallized, and had to be reduced into one official form for public recitation, it became needful either to sacrifice one of the versions, or to weld them together perforce. Happily for us, the latter course was adopted. The 'diaskeuast' hit upon the ingenious device of the 'temptation.' Nothing short of such an extreme device could have served him. He set to work by borrowing the speech of Agamemnon in *I* 17-28 (= *B* 110-8, 139-141), where the situation was somewhat similar; he expanded it by adding 119-38, which are a clever suggestion that the proposal was not in earnest, because the natural conclusion from the numerical superiority of the Greeks is that they should fight it out. With this expanded speech he made Agamemnon open the assembly, transferring that of Thersites to its present place, immediately preceding the reply of Odysseus. He introduced further the preparatory idea of the temptation in the council, while shewing us, in the anxious repetition of the superfluous and suppression of the essential, the straits to which he was reduced. It was hopeless to attempt to make the idea of the temptation probable; he took the best course in suggesting it in the fewest possible words, and trusting to the excellence of the material he was welding

to cover the gaping imperfection of the joints. His work might just pass muster with hearers who had been trained to acquiesce in the inequalities of a growing Epos. We who read must shut our eyes now and then, to open them again as soon as the ring of the true metal calls our attention to the splendid narrative and characterization which are at the bottom of the expansion of the Menis into the *Iliad*.

This hypothesis, which is largely founded on Erhardt's analysis, is but one out of many which have been suggested in order to bring order into the present chaos. It is violent; but no gentle measures will suffice. Whether it be approximately right or wholly wrong, the important thing to notice is that the present state of the book can hardly be explained as the result of natural growth and gradual interpolation of a 'Volksepos.' We seem to have before us the work of an arranger, working with a definite literary aim on the fusion of most intractable materials. We shall in some of the later books come on similar phenomena, though in a less aggravated form. In these phenomena lies the strongest internal evidence for such a deliberate official arrangement as that commonly ascribed to Peisistratos. Further indications of an Attic influence at work upon the book will be found in the notes.

ΙΛΙΑΔΟΣ Β

δωκερος. διάπαρα.

ἴλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπποκορυσται
 ὕδον παννύχιοι, Δία δ' οὐκ ἔχεν ἥδυμος ὕπνος,
 ἴλλ' ὃ γε μερμήριζε κατὰ φρένα, ὡς Ἀχιλλῆα
 τιμήσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.

1. ἄλλοι: Zen. ὥλλοι. 2. ἔχεν ἥδυμος γρ. J, τινέ: Eust.: ἔχε κήδυμος Ar.

3. ὃ γε: ὅδε C. 4. τιμήσῃ Nicanor Ω: τιμήσῃ AT. || ὀλέσῃ Ω:
 mi T (τιμήσῃ) εὐκτικόν τὸ δὲ ὀλέσῃ ὑποτακτικόν Schol. AT). || πολέας: πολὺς
 (MS. πολὺς). Cf. A 559.

There is a slight inconsistency between this line and A 611, which it been proposed to avoid by taking to mean 'did not *keep* hold' all t long; i.e. Zeus awoke after going leep. But *ἔχε* implies only the nce of sleep (cf. Ψ 815), and this nant sense cannot be read into it in absence of fuller expression. After 'sleep' and 'pass the night' are changeable expressions in A 611, cf. use of *ταύειν* (note on I 325). It is r either to assume that A 609-11 f the nature of a movable tag (see note there), or to admit such a l inconsistency as would hardly be ed at a point which forms a natural t in the narrative. K 1-4 follows t in precisely the same manner, but contradiction there is insignificant note), and in any case proves ing, in view of the doubts as to osition of K in the original poem. ἥδυμος mss. give *νήδυμος*, a word h has never been satisfactorily ex- ed, and no doubt arose, as Buttman from the adhesion of the *ν* which, ven cases out of the twelve where urs, ends the preceding word; a omenon which may be paralleled in sh, e.g. a *nickname* for an *ekename*, e from *mine uncle* (Fr. *taule* from

ta ante), a *newt* for an *eut* (other instances in Skeat's *Dictionary* under N, and Wordsworth *J. P.* v. 95. So in mod. Greek ὁ *νάνδρας* from τὸν *άνδρα*). ἥδυμος itself was in use as a poetical word in much later times; the scholia quote Simonides and Antimachos as employing it, and Hesiod, Epicharmos, and Alkman are attested by others. It is also in the *Hymns*, *Merc.* 241, 449; xix. 16. ms. evidence for it will be found (for what it is worth) also in δ 793, μ 311. It is used by Ap. Rhod. (ii. 407), and Ἀδυμος occurs as a proper name in an inser. from Phthiotis (Collitz 1470). Ar. read *νήδυμος*, it may be presumed, because of the hiatus in II 454, μ 366, ν 79; of course he could not know that *νήδυμος* began with *F*. There is no independent evidence for the form *νήδυμος*, except *Hymn. Ven.* 172. For the form ἥδυμος by ἡδύς cf. κάλλιμος by καλός, φαίδιμος by φαῖδρός (van L. *Ench.* p. 162 n.), and numerous cases of adjectives formed from other adjectives by secondary suffixes without apparent differences of meaning, φαιδιμῖναι, θηλύ-τερος, etc. etc.

4. It would be easy here to read τιμήσῃ with the edd., did not this involve ὀλέσαι, with the rare term. -αι (A 255, H 129, 130, M 334, T 81 are the

ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,
 πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλον ὄνειρον·
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “βάσκ' ἴθι, οὐλὲ ὄνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν,
 ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο
 πάντα μάλ' ἀτρεκέως ἀγορευέμεν, ὥς ἐπιτέλλω. 1
 θωρήξαι ἑ κέλευε κάρη κομόωντας Ἀχαιοὺς
 πανσυδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρύανγιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 “Ἥρῃ λισσομένη, Τρώεσσι δὲ κήδε' ἐφήπται.” 1
 ὥς φάτο, βῆ δ' ἄρ' ὄνειρος, ἐπεὶ τὸν μῦθον ἄκουσε·
 καρπαλίμως δ' ἔκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.
 βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν
 εὐδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.

6. ἀτρεΐδην ἀγαμέμνονα GS. 9. ἔς: δ' ἐς CGS Laud. Vr. a. 10. ἐπὶ
 τέλλω: ἀγορεύω P. 12. πανσυδίῃ GJLS Harl. a. || ἔλοι Zen. 13: ἔλοι G
 ἔλοις Ar. (?). 14. ἐπέγναψε(n) C'DPRTU Lips. 15. τρώεσσι . . ἐφήπται
 διδομεν δὲ οἱ εὐχος ἀρέσθαι Aristot. *Poet.* 25, *Soph.* *El.* 4 (cf. Φ 297).

only clear cases in *Il.*; see van L. *Ench.* p. 291). On the other hand, the subj. after the historic tense is equally rare in *H.* though so common later (*M. and T.* §§ 318–20, and particularly *H. G.* § 298). A precisely similar question arises in *Il.* 648–50, q.v. As between *τιμήσῃ*, *-ει*, *-ει'*, ms. authority is *nil*, but with *δέσσει* and *δέσσει* it counts for something. See also *A.* 558–60, which has, of course, had an influence on the present passage, only it seems impossible to say whether it was on the mind of the poet or of later copyists. In spite of its rarity in *H.* the subj. (or fut. ?) is a very natural and vivid way of representing what is passing through the mind of Zeus. The form *πολύς* here attributed to Zen. is etymologically correct (for *πολύς*, *H. G.* § 100), and is probably preferable in all cases to *πολεῖς* or *πολέας*.

6. οὐλον, *baneful*, as *E.* 461, 717, Φ 536. It is presumably conn. with *δλυνμι* (for *δλ-νός* ?). Cf. *οἶλος* *A.* 62 n. It appears to be only the particular dream which is personified; there is no trace in Homer of a separate Dream-god.

8. To avoid the *hiatus illicitus* we may with Lange and Naber read *οἶλος*

ὄνειρε, cf. *Δ.* 189 φίλος ὦ Μενέλαε, *H.* (§ 164 (θαῶσον conj. Bentley).

13. ἀμφίς, *on two sides*, i.e. divide in counsel; *N.* 345.

15. ἐφήπται, lit. 'are fastened upon the Trojans,' i.e. hang over their head. So *Z.* 241, *H.* 402, Φ 513. The variant form of the end of the line twice given by Aristotle (see App. Crit.) is not worthy in its bearing on the significance of ancient quotations, as it is certainly not a lapse of memory. It appears from what he says that critics were offended by the downright lie put into Zeus' mouth by the word *δίδομεν*, and that Hippasus of Thasos 'solved the problem' by reading *διδόμεν*, infin. for imper., thus leaving the actual falsehood to the dream.

19. ἀμβρόσιος, *fragrant*, as sleep commonly called *γλυκύς*, besides being *ἡδυμὸς* and *μελίφρων* in the compass of a few lines. So νύξ *ἀμβροσίη*, because it gives men sleep, or perhaps because of the peculiar fragrance of a still warm night. Verrall has shewn that the idea of *fragrance* is *always* suitable to the use of *ἀμβρόσιος*, while there is no clear instance of its meaning *immortal* only. It is probably not a pure Greek word at all, but borrowed from the Semitic *ambar*, *ambergis*, the famous perfume

στῇ δ' ἄρ' ὑπὲρ κεφαλῆς Νηληϊῶι υἱὲ ἑοικῶς 20
 Νέστορι, τὸν ῥα μάλιστα γερόντων τῷ Ἀγαμέμνων·
 τῶι μιν εἰσάμενος προσεφώνεεν οὐλος ὄνειρος·
 “εὔδεις, Ἀτρείος υἱὲ δαΐφρονος ἵπποδάμοιο;
 οὐ χρή παννύχιον εὔδειν βουληφόρον ἄνδρ',
 ὡι λαοὶ τ' ἐπιτετράφαται καὶ τόσσα μέμηλε. 25
 νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὅς σευ ἀνευθεν ἐὼν μέγα κήδεται ἡδ' ἐλεαίρει.
 θωρήξαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς
 πανσυδίη· νῦν γάρ κεν ἔλοις πόλιν εὐρυνάγνιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες 30
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 “Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφήπται
 ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσί, μηδέ σε λήθῃ
 αἰρίετω, εὔτ' ἂν σε μελίφρων ὕπνος ἀνήνῃ.”
 ὧς ἄρα φωνήσας ἀπεβήσето, τὸν δὲ λίπ' αὐτοῦ 35
 τὰ φρονέοντ' ἀνὰ θυμόν, ἃ ῥ' οὐ τελέεσθαι ἔμελλον.
 φῆ γὰρ ὃ γ' αἰρήσειν Πριάμου πόλιν ἡματι κείνῳι,

22. προσεφώνεεν οὐλος A *supr.* (T.W.A.) Par. d, Mosc. 2 and γρ. J: προσ-
 εφώνεε θεός Ω. 23. ἀτρείος CDGQR Mosc. 1. 25. τ' *om.* L. 27 ἀθ.
 Ar. 28. γ' ἐκέλευε HT Lips.: σε κέλευε D. 29. πανσυδίη GJLS. 31.
 ἐπέγναψε(ν) DPRTU Harl. a. 34. ἀνίη P¹ Vr. b, A: ἀνίκα Q. 35. ἀπ-
 εβήσето AC¹T Mosc. 1 2: ἀπεβήκατο Ω. 36. ἃ (*om.* β') G. || ἔμελλον Ar. G:
 ἔμελλε(ν) Zen. Ω. 37. πριάμοιο I¹T.

to which Oriental nations assign mythical miraculous properties, so that ἀμβροσία has taken the place of the old Aryan *Soma*. ἀμβροτος, though in some of its uses it undoubtedly means *immortal*, in others is a synonym of ἀμβρόσιος, the two senses being thus from different sources and only accidentally coincident in sound (θ 365 ἀμβρ. ἔλαιον, ε 347 κρήδεμνον, Π 670 εἶματα, λ 330 νύξ ἀμβροτος, and Ξ 78 νύξ ἀβρότη = νύξ ἀμβροτή). That the epithets are chiefly restricted to *divine* objects is clearly the result of popular etymology.

20. Νηληϊῶι υἱ, an unusual expression, with which we may compare Τελαμώνιε παῖ Soph. *Aj.* 134. So also N 67.

21. γερόντων, members of the royal council, without regard to age; see 53. Young men like Diomedes and Achilles belonged to the council.

22. μιν is of course acc. after προσε-

φώνεε. οὐλος is preferable to θεός, which in the *Il.* retains the original scansion *θεός*, *θει-* being always in thesis, cf. 41, 56 (Ψ 689 is no exception), but *θεός* *δοιδός* is common in *Od.*

27. This line occurs in Ω 174, and was rejected by Aristarchos here and 64, as the 'pity' seems out of place. *σευ* is gen. after κήδεται, not ἀνευθεν. *σε* is of course to be supplied to ἐλεαίρει, from *σευ*.

33. It is not usual for Homeric messengers to exceed the words of their message. In Θ 423-4 a similar addition is suspected for other reasons.

36. ἔμελλον: so Ar. for ἐμελλε. He preferred the plural wherever the choice was possible, relying on passages such as B 135, H 6, 102, and others, where the verb cannot be in the singular. As the tendency of corruption would be towards the more familiar idiom, he is no doubt right.

νήπιος, οὐδὲ τὰ ἥϊδη, ἃ ῥα Ζεὺς μῆδετο ἔργα·
 θήσῃη γὰρ ἔτ' ἐμέλλεν ἐπ' ἄλγεά τε στοναχὰς τε
 Τρωσὶ τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμῖνας.
 ἔγρετο δ' ἐξ ὕπνου, θείῃ δέ μιν ἀμφέχυντ' ὀμφή.
 ἔξετο δ' ὀρθωθείς, μαλακὸν δ' ἔνδυνε χιτῶνα
 καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φᾶρος·
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον·
 εἵλετο δὲ σκῆπτρον πατρώϊον, ἀφθιτον αἰεὶ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτῶνων.

Ἦὼς μὲν ῥα θεὰ προσεβήσ' ἔτο μακρὸν Ὀλυμπον
 Ζηνὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέχλευσε
 κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιοὺς·
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὄκα.
 βουλὴν δὲ πρῶτον μεγαθύμων ἔξε γερόντων

38. τὰ: τὰ ῥ' J (γρ. οὐδὲ τὰ). || Ἡδα D¹JQS Mor. || ῥα: ῥ' ὁ Mor
 40. διὰ: γρ. κατὰ J. 43. δὲ: δ' αὖ P Harl. a d, Par. a (p. γασ.) k (p.
 44. ὑπὸ GJPQR¹ (altered to ὑπὸ) and ap. Eust. || ὑπεδήσατο Q. || πέδιλα
 48. προσεβήσατο CDHJPQRU: προσεβήσατο G. 49. φόως: φᾶρος G.
 κέλευσε(ν) CDGJRST. 53. βουλὴν Zen., αὶ κοιναί, Ω: βουλὴ Ar. A¹ph.
 βουλὴν) and γρ. Par. a.

40. διὰ, either through the whole course of battles, as we find διὰ νύκτα in a temporal sense; or better by means of, like ἦν διὰ μαντοσύνην A 72, διὰ μήνιν Ἀθηνῆς K 497, battles being Zeus' instrument for working his will.

41. ἀμφέχυντο, surrounded him, i.e. rang in his ears. ὀμφή in Homer is always accompanied either with θείῃ or θεῶν.

43. νηγάτεον occurs only here and Σ 185 in a similar phrase. The exact meaning of the word is doubtful; it is generally derived from νέος and γα- for γ(ε)ν- of γίγνομαι, as meaning 'newly produced'; but it may be questioned whether the root γεν- is ever employed to express the production of manufactured objects, and νη- from νέφο- never coalesces to νη-, least of all in a genuine Homeric word. A derivation now widely accepted is that of Schmalfeld from Skt. snih, oiled, and thus shining; cf. note on Σ 596. Monro (J. P. xi. 61) refers it to a subst. *νήγας from *νήγω, related to νέω to spin, as τμήγω to τέμνω (τεμε). Thus νηγάτεος = of spun work.

Goebel derives from νη- priv ἀγατᾶσθαι = βλάπτεισθαι (H¹ysc) the sense integer, fresh, not. Similarly Düntzer refers it to γασ of ἀγος = pollution, as meaning defiled. φᾶρος, the luxurious robe of royalty, not the common of wool. Cf. note on Θ 221.

45. ἀργυρόηλον: cf. notes on and A 29, where the same (?) sword nails of gold. The discrepancy hardly deserve mention were it not occasion for the excellent remark of τὰ ταῦτα κυρίως οὐ λέγεται, ἀλλ' ἐπιφορὰν ἐστὶ ποιητικῆς ἀρεσκείας.

46. ἔφετον, as the work of (see l. 101) and the symbol of a authority.

49. ἐρέουσα, heralding the approach of light; so Ψ 226 Ἑωσφόρος εἰσι φῶς: ἐπὶ γαίαν.

53. For βουλὴν of Zenod. and Aristarchos read βουλή, taking ἔξε transitive, as is usual in Homer (96 and 792). The transitive use of present stem appears to recur on Ω 553. The βουλή was composed

Νεστορέηι παρὰ νηϊ Πυλουμενέος βασιλῆος.
 τοὺς δ' γε συγκαλέσας πυκινὴν ἡρτύνετο βουλὴν· 55
 "κλύτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος
 ἀμβροσίην διὰ νύκτα, μάλιστα δὲ Νέστορι δίδωι
 εἶδος τε μέγεθός τε φυὴν τ' ἄγχιστα ἐώικει.
 στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καί με πρὸς μῦθον ἔειπεν·
 'εὖδεις, Ἀτρεὺς υἱὲ δαΐφρονος ἵπποδάμοιο; 60
 οὐ χρὴ παννύχιον εὖδειν βουληφόρον ἄνδρα,
 ὧι λαοὶ τ' ἐπιτετράφονται καὶ τόσσα μέμηλε.
 νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὅς σευ ἀνενθεν ἐὼν μέγα κήδεται ἡδ' ἐλεαίρει·
 θωρήξαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς 65
 πανσυδίη· νῦν γάρ κεν ἔλοις πόλιν ἐνρυάγνιν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 "Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφήπται
 ἐκ Διός. ἀλλὰ σὺ σῆισιν ἔχε φρεσίν·' ὥς ὁ μὲν εἰπὼν 70
 ὦιχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνήκεν.
 ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν υἱας Ἀχαιῶν.
 πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἥ θέμις ἐστί,

54. νεστορίηι) GHJRS. || πυλουγενέος (Ar. ?) [A]H²TU (*in ras.*): πυλουμενέος Ω. 55. αὐτὰρ ἐπεὶ ῥ' ἤγερεσσι δυνεγρέες τ' ἐτόνοντο, τοῖσι δ' ἀνίσταμενος μετέφην κρέων ἀγαμέμνων Zen. 56. θεῖον Zen. || ἐνύπνιος D. 58. [εἰδός] τε: τ' αὐ PR. 60-70 contracted by Zen. into ἡνώστα σε πατὴρ ὑπίζυτος αἰεὶ ἐρί κακῶν τρωῶν μαχίεσθαι προτὶ Ἰλιον. ὥς ὁ μὲν εἰπὼν κτλ. 60. ἀτρεὺς CDQ. 62. τ' om. L. 64 ἀθ. Ar. 65. c' ἐκέλευε HT Lips. (and A^m, T.W.A.): σε κέλευε D. 66. πανσυδίη GJLS. 68. ἐπέγναψε(ν) DPRTU. 72. ἔπειτ' κέν πως Q. 73. ἔγωγ' S. || παρὰκομαι H.

small number of the most important chiefs (γέροντες) specially summoned; see note on 194.

54. Νεστορέηι = Νέστορος, as Νηληϊῶι, L. 20; for the addition of the gen. cf. Γοργείη κεφαλὴ δεινοῖο πελώρου E 741. No reason is given for the meeting at Nestor's ship, as though it were a matter of course; we should have expected to find Agamemnon's ship—or hut—the meeting-place of his council.

56 = ξ 495. ἐνύπνιον, which does not occur in Homer, is an adverbial neut. of the adj. ἐνύπνιος (like ἦλθεν ἐναίσιομον 5519), and is so found in Ar. *Vesp.* 1218 ὕπνιον ἐστιώμεθα. Compare the Attic use of ὄναρ. In later Greek, however, ὕπνιον was generally used as a sub-

stantive, and accordingly Zenod. read θεῖον here.

57. μάλιστα—ἄγχιστα: rather tautological, though the two words do not perhaps mean exactly the same; μάλιστα = to Nestor more than to any other, ἄγχιστα = very closely resembled. But 58 = ξ 152, and has probably been adopted by the interpolator without due care. For φημί cf. A 115.

60-70. The third repetition of the message is really too much; Zen. had good reason for condensing it into two lines.

73. The idea of tempting the army has been compared with a similar story told of Cortes; a proposal on his part to return was made merely to excite the

καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·
 ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν." 75
 ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη
 Νέστωρ, ὃς ῥα Πύλοιο ἀναξ ἦν ἡμαθόεντος·
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·
 "ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἐνισπε, 80
 ψεύδός κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον·
 νῦν δ' ἴδεν ὃς μέγ' ἄριστος Ἀχαιῶν εὐχεται εἶναι.
 ἀλλ' ἄγετ', αἶ κέν πως θωρήσομεν υἱας Ἀχαιῶν."
 ὥς ἄρα φωνήσας βουλῆς ἐξ ἤρχε νέεσθαι,
 οἱ δ' ἐπανεστήσαν πείθοντό τε ποιμένι λαῶν 85
 σκηπτοῦχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.
 ἥύτε ἔθνεα εἰσι μελισσάων ἀδινάων,

74. κελεύω Et. Mag. 518, 44. 76-83 dth. Ar. 78. δ: δc GPQ. 82.
 ἀχαιῶν: ἐνὶ στρατῷ PQR Par. a f (cf. A 91). 83. ἄγετ' κέν πως Q. 85.
 τινὲς πανέστησαν γράφοις, ἦτοι πάντες ὀρθοὶ ἔστησαν Eust.

spirits of his followers, and met with complete success. Ἄ ὅμως ἐστὶ, as the words stand, can only apply to the verb *πειρήσομαι*, but it is impossible to see how such a temptation can be an 'established' or 'rightful custom.' It is usual to join them with *ἐγών*, 'it is rightful for me as king to do so'; but this gives a hardly better sense, and is against the order. The whole conclusion of the speech can only be explained by supposing that the author is trying to hurry over an impossible task, suggesting the idea of the temptation in words whose exact bearing is to be forgotten as quickly as possible.

75. To *ἐρητύειν* the scholia supply *ἐμέ* as object; but the words hardly admit of any other object than *Ἀχαιοίς*.

81. *φαῖμεν κεν* is potential, 'we might deem it a delusion.' Homeric usage permits us to translate 'we should have said'; but the phrase 'belongs to the borderland between past and future conclusions,' *M. and T.* § 442. *νοσφιζοίμεθα*, hold aloof from the plans founded on it.

82. The idea clearly is that the supreme king has an innate right to communications from heaven on behalf of the people at large. Nestor's silence with respect to Agamemnon's last proposition may perhaps be explained as due to disapproval of a resolution which he sees

it is useless to resist. But the speech is singularly jejune and unlike the usual style of Nestor; l. 82 seems much more in place in Ω 222; and Aristarchos rejected 76-83 entirely, on the ground that it was for Agamemnon and not for Nestor to lead the way out from the council.

87. *ἀδινάων* (or, as Aristarchos seems, from a scholium of Herodianos on this passage, to have written the word, *ἀδινάων*), busy. The word seems to express originally quick restless motion, and is thus applied to the heart (II 481, τ 516), to sheep (α 92, δ 320), and to flies (B 469); then to vehemence of grief (Ψ 225, ω 317, and often), and to the passionate song of the Sirens (ψ 326). According to the explanation of the ancients, adopted by Buttmann, the primary sense is *dense*; but this gives a much less satisfactory chain of significations. It is then particularly hard to explain the application of the word to the heart; few will be thoroughly satisfied with the supposition that it means 'composed of dense fibres,' while a more probable epithet than 'busy' or 'beating' could not be found.

It may be noticed that both *ἐπεσσεύοντο* (which Bentley emended *ἐθρε'* *λαοί*) and *αἱ δὲ τε ἐπεσσεύοντο* (l. 90: *αἱ δὲ καὶ ἐπεσσεύοντο* Brandr.) are cases of *hiatus illicitus*; i.e. they occur at points where there is

πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομένων·
 βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν·
 αἱ μὲν τ' ἔνθα ἄλῃς πεποτήσιν, αἱ δὲ τε ἔνθα· 90
 ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
 ἡϊόνος προπάρουθε βαθείης ἐστιχόωντο
 ἱλαδὸν εἰς ἀγορὴν· μετὰ δὲ σφισιν ὅσσα δεδήει
 ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
 τετρήχει δ' ἀγορῇ, ὑπὸ δὲ στεναχίζετο γαῖα 95
 λαῶν ἰζόντων, ὄμαδος δ' ἦν. ἐννέα δὲ σφεας
 κήρυκες βοδῶντες ἐρήτυνον, εἴ ποτ' αὐτῆς
 σχοιάτ', ἀκούσειαν δὲ διοτρεφέων βασιλῆων.
 σπουδῇ δ' ἔξετο λαός, ἐρήτυθεν δὲ καθ' ἔδρας
 παυσάμενοι κλαγγῆς. ἀνὰ δὲ κρείων Ἀγαμέμνων 100
 ἔσθη σκῆπτρον ἔχων· τὸ μὲν Ἥφαιστος κάμε τεύχων.
 Ἥφαιστος μὲν δῶκε Διὶ Κρονίωνι ἄνακτι,
 αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεῖφόντῃ·

88. αἰεὶ T. || ἀρχομένων J. 89. βοτρυδὸν τε QR. 95. στεναχίζετο
 ARU: στεναχίζετο Ω. 96. σφας CG. 98. διοτρεφέων GJ. 99. ἐρήτυον
 PQR (γρ. ἐρήτυον R^m). || κασέδρας CDGHJPQRT. 100. κλαγκᾶς Q. 103.
 διακτορι Pap. β¹. || ἀργεῖφόντῃ Q.

no caesura nor any tendency to a break in the line which might account for them. Of the fifty-three cases of such hiatus in Homer, twenty-three occur at the end of the second foot, and twenty-one in or at the end of the fifth; six are found in the first, two in the third, and only one in the fourth. Of the twenty-one in the fifth foot, all are in the trochaic caesura except this, A 678 (= ξ 100), N 22, Ξ 285, 358, Σ 4, ε 257, ι 553, κ 68. (See note on Σ 4.) A complete list will be found in Knös *De digammo Homérico* p. 47. The hiatus is legitimate if found (1) in the trochaic caesura of the third foot; (2) in the bucolic diaeresis; (3) at the end of the first foot, though this is much rarer than the other two, and is perhaps only permissible when coinciding with a pause in the sense; van L. *Ench.* pp. 77-78. See also note on 105. (In reckoning cases of hiatus Knös omits genitives in -ao and -eo, which in his opinion do not suffer elision, and words like *περί*, *τι*, and others, which certainly do not.)

88. νέον, 'in fresh relays,' as Δ 332, H 64.

89. βοτρυδὸν naturally reminds us of the settling of a new swarm of bees,

hanging down in a solid mass like a bunch of grapes. But *ἀνθεσιν* rather indicates that no more is meant than the thronging of them upon the flowers in the eager search for honey.

90. ἄλῃς is here used in its primary sense, *in throngs*, from *ἔλ*, *squeeze* (*ἔλκειν*, ἄ-ολλ-έες, etc.); it is thus almost identical with *ἱλαδὸν*, l. 93.

93. *δεδήει*: this metaphor is a favourite one with Homer, especially of battle (cf. *ὥς οἱ μὲν μάραντο δέμας πυρὸς αἰθόμενοι* Σ 1, and the word *δαῖς*); it is applied even to *οἰμωγή* in υ 353. For the personification of *ὅσσα*, *heaven-sent rumour*, cf. ω 413, and see Buttmann *Lexil.* s.v.

95. *τετρήχει*, plpf. intrans., from *τάρσσω*. The form recurs in H 346.

99. *σπουδῇ*, 'with trouble,' *à peine*, *hardly*. So E 893, A 562, ω 119, etc.

103. *διακτόρῳ ἀργεῖφόντῃ*: these names of Hermes are obscure. The former perhaps means 'the runner,' from *διακ-*, a lengthened form of *δι-*, root *δι* to run, whence also *διώκ-ω*: cf. *διάκονος*. *Ἀργεῖφόντης* is traditionally explained *slayer of Argos*; but the legend implied is evidently later than H. and may have arisen from the name itself. Even in ancient times an

Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππωι,
 αὐτὰρ ὁ αὐτε Πέλοψ δῶκ' Ἀτρεΐ ποιμένι λαῶν. 105
 Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστηι,
 αὐτὰρ ὁ αὐτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
 πολλήσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.
 τῷ ὃ γ' ἐρεισάμενος ἔπε' Ἀργείοισι μετηΐδα·
 "ὦ φίλοι ἦρωες Δαναοί, θεράποντες Ἄρης, 110
 Ζεὺς με μέγας Κρονίδης ἄτην ἐνέδθησε βαρείηι,
 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
 νῦν δὲ κακὴν ἀπάτην βουλευσάτο, καί με κελεύει
 δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν. 115
 οὕτω που Διὶ μέλλει ὑπερμενεῖ φίλον εἶναι,
 ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα
 ἧδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.

105. ἈΤΡΕΪ: ἈΤΡΕΩ Par. β. 108. ἀνάσσειν Vr. α'. 110-119 *Ζηρόδοτος*
συντέμνει ὡς φίλοι ἦρωες δαναοί, θεράποντες ἄρης. λῶσθι γὰρ τάδε γ' ἐπὶ καὶ
 ἔσσομένοις πνεύσεσσι. 111. μέγας Ar. (see Ludw. i. pp. 66, 205) Par. j and γρ.
 Vr. b: μέγα Ω. 112. μέν om. Par. β. || ὑπέσχετο Q. 114. ἀπάτην: ἄτην S.
 115. πολὺν: πάντ (?) Par. β. 116. φίλον εἶναι: κρονίωμι R.

alternative der. from ἀργός and φαίνω was current, and was accepted by Ar., in the sense *swift appearing*. For want of a better it may pass; but the εἰ and ο are unaccounted for, the proper form being evidently ἀργιφάνης, if any. Generally speaking, these mythological names are inexplicable to us. (See Roscher *Lcx.* i. 2384.)

105. Notice the hiatus at the end of the first foot here and 107; there are no less than fifteen cases after αὐτὰρ ὁ in this place (van L. *Ench.* p. 78). These two may be written δ' F' (Brandreth), and so Γ 379, Φ 33, with F' for Fα. In the other eleven cases we can write δ' γ' or δς (Brandreth), or admit that the hiatus was allowable after ὁ, which cannot be elided. The ms. tradition is strongly in favour of the latter choice.

108. Argos here, from its opposition to the islands, can hardly mean less than the whole of the mainland over which the suzerainty of Agamemnon extended. See the remarks of Thucydides, i. 9, where he calls this passage the σκήπτρου παράδοσις. This famous line seems to have reached even the *Morte d'Arthur*—'king he was of all Ireland and of many isles,' i. 24.

111-18 = I 18-25. μέγας: so Ar. (acc. to Did. in a most explicit and important schol.; the contradictory statement of An. is clearly wrong). The adj. is more natural than the adv. thus separated from the verb, though the latter may be defended by A 78.

113. The main idea is given by ἐκπέρσαντα: we should say, 'that I should not return till I had wasted Ilios.' The acc. is the regular idiom. (Cf. A 541.)

115. δυσκλέα, i.e. δυσκλέ(α), see H. G. § 105, 4. The supposed 'hyphaeresis' in these stems is just as mythical as the 'syncope' of πλέας for πλέως (129).

116. που μέλλει, *must, it seems*, as Φ 83 μέλλω που ἀπεχθίσθαι Διὶ πατρί. Bekker brackets 116-18, urging that such an appeal to Zeus as *destroyer* of cities contradicts what Agamemnon has just been saying. This, however, actually weakens the passage; for surely the thought that Zeus has so often 'overthrown fenced cities' heightens the bitterness of the ἄτη which Agamemnon says has come upon him. For κάρηνα used of cities compare the frequent epithet εὐστέφανος.

αἰσχρὸν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,
 μὰψ οὐτῶ τοιόνδε τοσόνδέ τε λαὸν Ἀχαιῶν 120
 ἄπρηκτον πόλεμον πολεμίζειν ἡδὲ μάχασθαι
 ἀνδράσι παυροτέροισι, τέλος δ' οὐ πῶ τι πέφανται.
 εἰ περ γάρ κ' ἐθέλοιμεν Ἀχαιοὶ τε Τρῳῆς τε,
 ὄρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,
 Τρῳῆς μὲν λέξασθαι, ἐφέστιοι ὅσσοι ἔασιν, 125
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθῆμεν Ἀχαιοί,
 Τρώων δ' ἄνδρα ἕκαστοι ἐλοίμεθα οἶνοχοεῦν,
 πολλαὶ κεν δεκάδες δευοίατο οἶνοχοοιο.
 τόσσον ἐγὼ φημι πλέας ἔμμεναι υἷας Ἀχαιῶν
 Τρώων, οἳ ναίουσι κατὰ πτόλιν· ἀλλ' ἐπίκουροι 130
 πολλῶν ἐκ πολίων ἐγχεσπαλοι ἄνδρες ἔνευσιν,
 οἳ με μέγα πλάζουσιν καὶ οὐκ εἰῶσ' ἐθέλοντα

119. γ' om. G. || πλέεσσαι Q. 120. τε om. LQ Pap. β; γε G. 123. γάρ γ' R.
 124 dθ. Ar. 125. τρῳῆς Ar. (ἐν τισιν ἀντιγράφοις εὐρηγται Eust.): τρῳῆς Ω.
 126. διακοσμηθῆμεν CL Vr. b (and ap. Schol T): διακοσμηθῆμεν PR² (ω
 in ras.): διακοσμηθῆμεν DQ: κατακοσμηθῆμεν J. 127. ἕκαστοι Ar.: ἕκα-
 στον Ixion Ω. 130. πόλιν HQ. 130-3 dθ. Ar. 131. πολλῶν R. || ἔνευσιν
 Ar. (in one edition) Kallistratos: ἔασιν Ω.

124. Ar. athetized the line on the good ground that in a mere hypothesis the supposition of details to render it possible is quite out of place.

125. λέεσσαι, to number themselves. ἐφέστιοι, i.e. citizens in the town, as opposed to the allies from other lands; cf. ὅσσοι μὲν Τρώων πύρρ' ἐσχάται K 418, with note. Τρῳῆς Ar., mss. Τρῳῆς, which would mean 'to muster the Trojans.' After Τρῳῆς above the nom. is more natural, 'the Trojans to muster themselves.' For εἰ περ . . . κε with opt. see Lange EI p. 195, H. G. § 313, M. and T. § 460; it differs only by a shade from the simple εἰ with opt. For the sentiment compare Virg. *Aen.* xii. 233 *vir hostem, alterni si congregiamur, habemus*.

126. P. Knight followed by van L. reads διακοσμηθῆμεν (infin.), which is probably right; the mss. give only -ῆναι for this termination before a vowel, but it seems that -ῆμεν should always be restored (van L. *Ench.* p. 319).

127. ἕκαστοι, i.e. each set of ten. The mss. all give ἕκαστον: the text is more idiomatic and vigorous, and from the way in which Did. quotes Ixion as the only authority for ἕκαστον

it might seem that ἕκαστοι was the old vulg.

129. πλέας, a comparative form = πλέονας, for πλε-εας = πλε-ῖες-as: see note on A 80. The form remained in use in more than one dialect to historical times, being found in an inscription from Mytilene (Collitz no. 213, 9), ταῖς ἀρχαῖς παῖσαις ταῖς ἐμ Μ[υτιλή]ναι πλέας τ[ῶ]ν αἰμῶσεων, and in the great inscription from Gortyn, in the forms πλεες, πλεα, πλεανς. The nom. πλεες is found in A 395.

130-33 were athetized by Ar. on the ground that all the 'barbarians,' Trojans and allies together, are elsewhere always said to be fewer than the Greeks. The objection rather is that elsewhere the Trojans always play the prominent part in the defence, while the allies are of secondary importance. See especially P 221.

131. ἔνευσιν: so one of the editions of Ar., as in E 477 οἳ πέρ τ' ἐπίκουροι ἐνευμιν, and this gives a better sense than ἔασιν of mss.

132. πλάζουσιν, lead me astray, drive me wide of the mark; cf. πόλιν πλαγχθέντας A 59. εἰῶσι, i.e. εἰῶσι. εἰῶ is a mere figment, cf. 165.

Ἴλιου ἐκπέρσαι ἐν ναιόμενον ποτλίεθρον.
 ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,
 καὶ δὴ δούρα σέσηπε νέων καὶ σπάρτα λέλυνται· 135
 αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
 εἵεται ἐν μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
 αὐτῶς ἀκράαντον, οὐ εἵνεκα δεῦρ' ἰκόμεσθα.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες·
 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν· 140
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγυιαν."
 ὥς φάτο, τοῖσι δὲ θυμὸν ἐνὶ στήθεσσι δρινε
 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
 κινήθη δ' ἀγορὴ φῆ κύματα μακρὰ θαλάσσης,

133. Ἴλιου: Ἰλιον Ar. J (*supr.* ου). 134. δὴ: δὲ J. 136. τ' om. S.
 137. εἵεται ἐν Herakleides PQR: εἵατ' ἐν A (γρ. εἵατ' ἐν) D: εἵατο ἐν G: εἵατ'
 ἐν CHJT Harl. a, Lips. Vr. b c A, Mosc. 1. 139. ἐγὼν Q. 141. ἐν τισιν οὐ
 φέρεται οὗτος ὁ στίχος Schol. T. 143 ἀθ. Ar. 144. φῆ Zen.: ὥς Ar. Ω.

133. Ἴλιου: so mss.; Ar. Ἰλιον. Both constructions are found; the acc. in line 501 and *passim* in the Catalogue, the gen. in B 538, E 642, α 2 Τροίης ἱερὸν ποτλίεθρον, ο 193, etc.

135. Observe the neuter plurals followed by one verb in the sing. and the other in the plur. σπάρτα, apparently ropes made of common broom; see L. and S. s.v. Hemp was hardly known in Greece even in the fifth century; v. Herod. iv. 74. Varro, perhaps rightly, took the word to mean *things* used to bind the timbers together: *Liburni plerasque naves ioris suebant: Graeci magis cannabo et stupa, caeterisque sativis rebus, a quibus spάρτα appellabant* (ap. Gell. xvii. 3). This suits the context rather better than to take σπάρτα = *cables*, a less vital matter. (A cable is called βύβλιος in φ 391; the rigging is of leather, β 426.)

141. The reason why this line was rejected by 'some' (see above) is that ἀναρεῖ τὴν ἀμφιβολίαν. Agamemnon's speech hitherto has been studiously ambiguous, as becomes a πείρα. While suggesting flight, he has ingeniously suggested also both the shame and the needlessness of flight. This line undoes all by its open declaration of opinion. The objection is well founded, but applies equally to 140. It may be said that 139-41 are wrongly added from I 26-8; but the difficulty is really inherent in the idea of the temptation. If 139-41

are omitted, the effect of the speech becomes inexplicable.

143 was rejected by Aristarchos as involving unnecessary repetition; the πλῆθος of course knew nothing of the council. For μετὰ with acc. = *among* compare I 54, π 419, and δ 652 (though in the latter passage μεθ' ἡμέας may mean 'next to us'); and also μετὰ χεῖρας, Herod. vii. 16. 2, Thuc. i. 138, etc. See H. G. § 195. Van L. reads κατὰ, which we should have expected; the two are constantly confused in mss.; see App. Crit. on 163, 179 below, and A 424.

144. Aristonikos has here preserved for us the reading of Zenodotos, φῆ for ὥς of mss.; and there can be no doubt that it is correct, though Ar. rejected it with the brief comment οὐδέποτε "Ὅμηρος τὸ φῆ ἀντὶ τοῦ ὡς τέταχεν. This merely means that the word had generally dropped out of the mss. in his day; it is found again in E 499 ὁ δὲ φῆ κώδειαν ἀνασχών, where it was written φῆ, and, in defiance of Homeric idiom, translated 'said.' The word has survived also in Callim. *Hekalē* (col. iv. 5 C. R. vii. 430) κνάνεον φῆ πῖσαν, in φῆ γεράνοισι quoted from Antimachos, and, by certain emendations, in Hipponax (fr. 14. 2, Bergk P. L. G.³ p. 755), where φῆ glossed ὡς has been turned into ὡς φησι: and *Hymn. Merc.* 241 (Barnes, for δῆ or θῆ, see Allen in J. H. S. xvii. p. 260).

πόντου Ἰκαρίοιο· τὰ μὲν τ' Εὐρὸς τε Νότος τε 145
 ὥρῳρ' ἐπαΐξας πατρὸς Διὸς ἐκ νεφελῶν.
 ὥς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήϊον ἐλθών,
 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμῦνι ἀσταχύεσσιν,
 ὥς τῶν πᾶσ' ἀγορὴ κινήθῃ, τοὶ δ' ἀλαλητῶι
 νῆας ἔπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη 150
 ἴστατ' ἀειρομένη. τοὶ δ' ἀλλήλοισι κέλευον
 ἄπτεσθαι νηῶν ἥδ' ἐλκόμεν εἰς ἅλα δῖαν,
 οὐρούς τ' ἐξεκάθαιρον· αὐτὴ δ' οὐρανὸν ἴκεν
 οἴκαδε ἰεμένων· ὑπὸ δ' ἤϊρεον ἔρματα νηῶν.
 ἔνθά κεν Ἀργεῖοισιν ὑπέρμορα νόστος ἐτύχθη, 155
 εἰ μὴ Ἀθηναίην Ἥρῃ πρὸς μῦθον ἔειπεν·

147. ΚΙΝΗΣΗ [AD]JR: ΚΙΝΗΣΗ Ω. 148. ΛΑΒΡὸν Par. h. || ἐΠΑΙΓΙΖΩΝ: ἐΠΑΪΞΩΝ Aph. || ἄμυ T¹ in ras.: ἄμυα T². 153. τ': θ' Pap. β. || αὐτὴ δ': αὐτὴν Pap. β. || ἦκεν H. 156-69 Ζηρόδοτος συντέτμηκεν εἰ μὴ Ἀθηναίη Λαοκόος ἔλε' ἀπ' Ὀλύμπου. εὐρεν ἔπειτ' Ὀδυσσεύς κτλ. 156. ΔΕΗΝΑΪΗΝ: ΔΕΗΝΑΪΗ Pap. β¹.

145. Ἰκαρίοιο, so called from a small island near Samos (*Hymn.* xxxiv. 1, Strabo p. 639). πόντου seems to be in apposition with θαλάσσης, as the part to the whole.

146. ὥρῳρ, transitive, as δ 712, ψ 222 (τ 201). In N 78, θ 539 it is intrans. The usual form of the trans. aor. is of course ὥρσε. The singular shews that Εὐρὸς τε Νότος τε must go together as 'the wind of East and South,' the later Εὐρόντος.

Some edd. have taken unnecessary offence at the two similes. They seem to express rather different pictures; that of the stormy sea bringing before us the tumultuous rising of the assembly, while the cornfield expresses their sudden bending in flight all in one direction. For the multiplication of similes cf. *infra*, 455-83. If either is to be rejected it is the first, 144-46, both on account of the rather awkward addition of πόντου Ἰκαρίοιο after θαλάσσης, and also because it indicates a familiarity with the Asian shore of the Aegæan sea, which is a note of later origin.

148. ἄμυα, the crop bends with its ears. ἐπὶ, before the blast. For the change from subj. to indic. compare I 324, Δ 156. But the junction of the two by τε is very harsh; we ought to read either ἐπὶ δ' or ἡμῖν. So in Δ 156

Heyne read πάντῃ δ'. For the character of Ζέφυρος as a stormy wind see Ψ 200.

152. δῖαν: here in its primitive sense, *bright*. So of the *αἰθήρ*, II 365, τ 540, and dawn, I 240, etc. It is twice used of the earth, Ζ 347, Ω 532; in the latter passage the epithet seems somewhat otiose, but in the former 'bright' is obviously appropriate. In relation to men and gods it appears to mean *illustrious*, either for beauty or noble birth; but here again it becomes otiose as applied to the swineherd Eumaios in the *Odyssey*.

153. οὐρούς, 'the launching-ways,' trenches in the sand by which the ships were dragged down to the sea; ἔρματα, the *prope*, probably large stones, placed under the ships' sides to keep them upright, see A 486. The former word, which does not recur in Greek in this sense, may possibly be the same as οὐρος = *eros*, the *boundary* being originally the trench marking the divisions of the common field. No weight can be laid on difference of accent.

155. ὑπέρμορα, a rhetorical expression only: nothing ever actually happens in Homer against the will of fate, as a god always interferes to prevent it. For similar expressions compare P 327, T 30, 336; and also II 780, and α 34, with M. and R.'s note; and for ὑπέρ = *against*, ὑπέρ θρκια Γ 299, etc.

“ὦ πόποι, αἰγίοχοιο Διὸς τέκος, ἀτρυτώνη,
 οὕτω δὴ οἰκόνδε, φίλην ἐς πατρίδα γαίαν,
 Ἀργεῖοι φεύξονται ἐπ’ εὐρέα νῶτα θαλάσσης;
 καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιεν 160
 Ἀργείην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἷης.
 ἀλλ’ ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων,
 σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
 μηδὲ ἕα νῆας ἄλαδ’ ἐλκέμεν ἀμφιελίσσας.” 165
 ὧς ἔφατ’, οὐδ’ ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
 βῆ δὲ κατ’ Οὐλύμποιο καρήνων ἀΐξασα.

157. ΤΕΚΟΣ: ΤΕΚΝΟΝ H. 158. ΔΗ: ΔΕ Pap. β¹. 160-2 δθ. Ar. 161.
 ὀργεῖν ο’ Zen. 163. κατὰ Ar. Ω: μετὰ DJPRU Pap. β, Harl. a d, King’s
 Par. b d g j k. || χαλκοχιτώνων: μηδὲ τ’ ἐρώσαι l’ar. β¹. 164 δθ. Ar. ||
 σοῖς Ar. αἱ χαμέσσταται καὶ ἡ Ἀριστοφάνους: σοῖς δ’ Ω.

157. ἀτρυτώνη: one of the obscure titles of gods, of which we cannot even say with confidence that they are of Hellenic or Indo-European origin. The common explanation is that it means ‘unwearied one,’ from τρύω *to rub* (in the sense ‘to wear out’). It is equally likely that it may be connected with the first element in the equally obscure *Τρατογένηα*, for which see note on Δ 515. (Reference may also be made to Autenrieth, App. to Nägelsbach’s *Hom. Theologie* ed. 3, p. 413.)

159. The punctuation of 159-62 is rather doubtful. Some edd. put one note of interrogation after αἷης, and another (or a comma, which is the same thing) after θαλάσσης: while others have no note of interrogation at all. In Ξ 88, O 201, 553, ε 204, οὕτω δὴ introduces an indignant question; and this certainly gives the most vigorous sense here. In δ 485, λ 348, οὕτω δὴ occurs indeed in direct statements; but there it does not stand in the emphatic position at the beginning of the sentence. On the other hand, it seems better to place a simple full stop after αἷης, because the opt. is not suited to the tone of remonstrant questioning. Thus δέ in 160 almost = our ‘Why!’ For εὐχολή = *subject of boasting* compare X 433 δ μοι . . . εὐχολή κατὰ δόστυ πελέσκειο.

164. Ar. not without reason regarded this line as interpolated from 180; the

task is more suited to Odysseus than Athene, and is entirely committed to him. Ar. equally obelized 160-62, as being in place only in 176-78. This, however, does not seem necessary.

165. μηδὲ ἕα, i.e. μηδ’ ἕαε. All similar cases of hiatus before εἰώω (Θ 428, P 16, X 339, Ψ 73, δ 805, κ 536, σ 420) can be cured by reading the open form, and there is no other trace of an initial F. (μηδὲ F’ ἕα Brandr.) Cf. 132. ἀμφιελίσσας is a word of somewhat doubtful meaning, as it is only applied to ships. The traditional explanation, *rowed on both sides*, is insufficient, as there is no ground to suppose that ἐλίσσω (Feλ-) was ever used for ἐρέσσω (root ἐρ-), from which we actually have ἀμφήρης, Eur. *Cycl.* 15. Nor will *rolling both ways* do, for ἐλίσσω is not = *σαλεύω*. The two meanings which are generally adopted are (1) *curved at both ends*, i.e. rising at both bow and stern (see note on κορωνίσι, l. 771 below); or (2) *with curved sides*. Against both these it may be urged that ἐλίσσειν never seems to imply ‘curving,’ but always ‘turning round,’ ‘whirling,’ and the like, a very different idea; and further, with regard to (1) ἀμφί strictly means ‘at both sides,’ not ‘both ends.’ The only sense consonant with the use of the word ἐλίσσω is *wheeling both ways*, i.e. easily turned round, *handy*. Cf. note on ὠκύαλος O 705.

[καρπαλίμως δ' ἴκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.]
 εὔρεν ἔπειτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον
 ἔσταότ'· οὐδ' ὃ γε νηὸς ἐυσσέλμοιο μελαίνης 170
 ἄπτειτ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἴκανεν.
 ἀγχοῦ δ' ἵσταμένη προσέφη γλαυκῶπις Ἀθήνη·
 "διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 οὔτω δὴ οἰκόνδε, φίλῃν ἐς πατρίδα γαίαν,
 φεύξεσθ' ἐν νήεσσι πολυκλήϊσι πεσόντες ; 175
 καὶ δέ κεν εὐχλωὴν Πριάμῳ καὶ Τρωσὶ λίποιτε
 Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἷης.
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μῆδ' ἔτ' ἐρώει,
 σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἔκαστον, 180
 μῆδὲ ἕα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας."
 ὧς φάθ', ὁ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης,
 βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσε
 κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὅς οἱ ὀπήδει.
 αὐτὸς δ' Ἀτρεΐδew Ἀγαμέμνονος ἀντίος ἐλθὼν 185
 δέξατό οἱ σκῆπτρον πατρώϊον, ἀφθιτον αἰεὶ·
 σὺν τῷ ἐβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
 ὃν τινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχέει,
 τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παράστας·

168 om. ACD⁴ T⁴ U⁴ Pap. a β, Vr. a b, Mosc. 2, Eton. 169. εὔρε δ' Vr. b.
 170. ἐσταότ' L. || οὐδέ γε Q. 171. ἄπτειτ' supr. m over δ H. 172. ἔπειτα
 πτερύγεσσιν προσκύνει PR. 178. τρώϊα J. 179. κατὰ Ar. A[G]PR: μετὰ Ω
 (cp. 163). || μῆδ' ἔτ' CT Lips. Bar.: μῆδὲ τ' Ω. || ἐρώει U. || χαλκοχιτώνων Pap.
 β¹ (cp. 163). 180. σοῖς Ar.: σοῖς δ' Ω. || φῶτα: ἄνδρα Eust. 184. ὀπάδει
 P¹R¹. 185. ἀντίος HS. 187. ἔβη: βᾶς Zen. 188. κιχέει GT: τιμὲς κιχέει
 Schol. T. 189. ἐρητύσασκε Bar.: ἐρητύσασκε Vr. a¹.

168 was unknown to Nik., for his scholion speaks of the asyndeton after ἀττάσσα.

175. πεσόντες implies tumultuous and disorderly flight; so Z 82 ἐν χειρὶ γυναικῶν φεύγοντας πεσέειν, et al. The phrase ἐν νηυσὶ πεσέειν is, however, also used of a violent attack upon the ships, and hence an ambiguity frequently arises; e.g. I 235 (see note), A 311 (cf. 325), M 107, P 639.

179. ἐρώει, *refrain not*, hold not back. The verb is generally used with the gen., *πολέμοιο, χάριτος*, etc.; but it occurs without a case, μ 75, X 185, Ψ 433. In N 57 it is transitive, 'drive back.' In

a similar sense ἐρωή (*πολέμου*) is used, 'cessation,' II 302, P 761; but ἐρωή in its ordinary meaning of 'swing,' 'impetus,' must be an entirely different word; and so also ἐρωήσῃ in A 303.

186. This is the sceptre described in 46, 101-9. It is of course handed over as a sign to all that Odysseus was acting on behalf of Agamemnon. οἱ, 'at his hand,' a *dativus ethicus*. See note on παιδὸς ἐδέξατο χειρὶ κύπελλον A 596.

188. μῆνι is answered by δ' αἶ, 198. The asyndeton at the beginning of a fresh stage in the narration is unusual. Hence Zenod. removed the full stop after χαλκοχιτώνων, reading βᾶς for ἐβη.

“δαιμόνι, οὐ σέ ἔοικε κακὸν ὥς δειδίσσεσθαι· 190
 ἀλλ’ αὐτὸς τε κάθησο καὶ ἄλλους ἴδρυνε λαούς.
 οὐ γάρ πω σάφα οἶσθ’, οἷος νόος Ἀτρεΐδανος·
 νῦν μὲν πειράται, τάχα δ’ ἵψεται νῆας Ἀχαιῶν.
 ἐν βουλῇ δ’ οὐ πάντες ἀκούσαμεν οἶον ἔειπε;
 μή τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν. 195
 θυμὸς δὲ μέγας ἐστὶ διοτρεφέων βασιλῆων,
 τιμὴ δ’ ἐκ Διὸς ἐστι, φιλεῖ δέ ἐ μῆτιέτα Ζεὺς.”

192. ἈΤΡΕΪΔΑΝΟΣ Ar, Aph, Dion. Sid, Ixion, αἱ χαρίστεραι, L: Ἀτρεΐδας Ω.
 193-7 ἀθ. Ar. 195. ῥέξα Q. 196. δέ: γάρ GP: δὴ Cant. || ΔΙΟΤΡΕΦΕΩΝ
 (ΔΙΟΤΡΟΦΕΩΝ) ΒΑΣΙΛΕΩΝ Zen. DGHJLP¹RU Aristot. *Rhet.* ii. 2: Διοτρεφέας βασιλῆος
 Ar. ACP²QST.

190. δειδίσσεσθαι is uniformly transitive in Homer, and there is no reason why it should not be so here; Odysseus actually ‘terrifies’ the common sort into the assembly (199), but will not employ more than persuasion to the chiefs. We must therefore write οὐ σέ, not οὐ σε, to emphasize this contrast; and so Herodianos thought, though the ‘usage’ was against him (ἡ μὲν ἀκρίβεια ὀρθοτονεῖ, ἐγκλίνει δὲ ἡ συνῆθεια). Monro (*Journ. Phil.* xi. p. 127) rightly compares O 196 χερσὶ δὲ μή τί με πάγχυ κακὸν ὥς δειδιστέσθω, and Δ 286 σφῶϊ μὲν οὐ γὰρ εἰοικ’ ὀτρυνέμεν. Schol. B adds δειδίσσεσθαι ἀντὶ τοῦ εὐλαβεῖσθαι, a wrong interpretation, which has been generally adopted. Among the solecisms derided by Lucian, *Pseudosoph.* 564, is that of using δειδίττομαι in the sense of ‘fear’; πρὸς δὲ τὸν εἰπόντα, Δειδίττομαι τὸν ἄνδρα καὶ φεύγω. Σύ, ἔφη, καὶ ὅταν τινὰ εὐλαβῆθῃς, διώξῃ. The ellipse of thought implied in ἀλλά (191) is very simple: ‘but this I do say—sit still,’ etc. This is, in fact, the common use of ἀλλά in appeals, with imper. (A colon is put at the end of 190 to bring this out.)

193. Aristarchos rejected this and the following four lines as ἀπεικότες καὶ οὐ προτρεπτικοὶ εἰς καταστολήν—a not very convincing remark. On the other hand, he inserted here 203-5, as being evidently addressed to the kings, not to the common folk. But as spoken to chiefs 203-5 would eminently be οὐ προτρεπτικοὶ εἰς καταστολήν, and likely rather to arouse the spirit of independence and opposition; they gain in rhetorical significance if addressed to the multitude, to whom they can cause no offence. 193-4 are, however, clearly an insertion due to the

same hand which gave us the scene in the Βουλῇ. 192 becomes literally true if in the first form of this scene Agamemnon has not as yet had a chance to speak (v. *Introd.*). For ἵψεται see A 454.

194 is commonly printed without a note of interrogation; but ‘by reading it as a rhetorical question’ (an alternative given by Schol. B) ‘the connexion of the speech is considerably improved. Odysseus has begun by explaining the true purpose of Agamemnon. Then he affects to remember that he is speaking to one of the “kings” who formed the council. “But why need I tell you this? Did we not all—we of the council—hear what he said?”—Monro *J. P.* xi. 125. This also suits line 143 πᾶσι μετὰ πληθύν, σοι οὐ βουλῆς ἐπάκουσαν. On the other hand, there is no doubt that the council is always regarded as consisting only of a small number of ‘kings,’ not as including all the chiefs. Nine persons, Agamemnon, Menelaos, Odysseus, Nestor, Achilles, the two Aiantes, Diomedes, and Idomeneus, ‘are the only undeniable kings of the *Iliad*, as may appear from comparing together B 404-9, T 309-11, and from the transactions of K 34-197. Particular phrases or passages might raise the question whether four others, Meges, Eurypylos, Patroklos, and Phoinix, were not viewed by Homer as being also kings.’—Gladstone *Juv. M.* pp. 417-18. This is clearly too small a number to be expressed by line 188, and this consideration no doubt led to the rejection of the note of interrogation.

196. It looks as though Ar. preferred the gen. sing. to the plural on the ground that the latter involved the use of ἐ as

ὄν δ' αὖ δῆμον ἄνδρα ἴδοι βοόωντά τ' ἐφεύροι,
 τὸν σκήπτρῳ ἐλάσασκεν ὁμοκλήσασκέ τε μύθῳ·
 “δαιμόνι, ἀτρέμας ἦσο καὶ ἄλλων μύθον ἄκουε,
 οἱ σέο φέρτεροί εἰσι, σὺ δ' ἀπτόλεμος καὶ ἀναλκις,
 οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος οὔτ' ἐνὶ βουλῇ.
 οὐ μέν πως πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί.
 οὐκ ἀγαθὸν πολυκοιρανίη· εἰς κοίρανος ἔστω,
 εἰς βασιλεύς, ᾧ δῶκε Κρόνου πάϊς ἀγκυλομήτεω
 [σκήπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βασιλεύῃ].”
 ὥς ὃ γε κοιρανέων διέπε στρατόν· οἱ δ' ἀγορήνδε
 αὐτὶς ἐπεσσεύοντο νεῶν ἅπο καὶ κλισιάων
 ἡχῇ, ὥς ὅτε κύμα πολυφλοίσβοιο θαλάσσης
 αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος.
 ἄλλοι μὲν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἔδρας,
 Θερσίτης δ' ἔτι μῦνος ἀμετροεπῆς ἐκολώια,

198. αὖ: ἄν Eust. || δῆμου ἄνδρα AST Par. h, Bar. Laud. Eton: δῆμου τ' ἄνδρα Ω. || ἴδῃ Q. || ἐφεύροι Q (supr. oi). 199. μύθοι: οὐμῶι Vr. a. 201. ἀπτόλεμος Et. Mag. 202. οὔτε ποτ' PR Pap. β. || οὔτ': οὐδ' Pap. β. 203. πως: περ Lips. 205. δῶκε Ar. Harl. b: «δῶκε T: ἔδωκε Ω. 206 om. Ω: habent GJPRQ^mR Harl. a^m Vr. b. || σφισιν R Vr. b: σφισιν ἀγεωμενῶν Harl. a^m: σφισι βουλεύσιν Dio Chrys. || βασιλεύς Q^m. 207. οἱ δ': ἡδ' Q (supr. oi). 208. αὖτις Pap. β. 211. ἐρήτυσον Q. || κατέδρας CDGHPQRT. 212. εαρήτης Pap. β. || δέ τι U. || ἀμετροεπῆς Plin. Ep. i 20, 22.

a plural (see App. A). It is, however, quite possible to retain the plural used generically, and yet take *εἰ* as sing. used of a particular instance, as is proved by δ 691—

ἦ τ' ἐστὶ δίκη θείων βασιλῆων,
 ἄλλόν κ' ἐχθαίρησι βροτῶν, ἄλλόν κε φιλοῖη.

Compare Eurip. *And.* 421—

οἰκτρά γὰρ τὰ δυστυχῇ
 βροτοῖς ἅπασι, κὰν θυραῖος ὦν κυρῇ.
 (Monro ut sup. and *H. G.* § 255. 1.)

198. δῆμου ἄνδρα: the τ' is probably inserted only to avoid the hiatus, which is rare in this place. We should rather read δῆμοι (and so in Ψ 431, Ω 578). For the elision of ο of the term. -οιο see note on A 35. If τε be retained, we must with Bekker, *H. B.* ii. 165, explain 'every one whom he both saw to be of the common sort and found shouting,' which is not very satisfactory.

202. οὔτε . . . ἐναρίθμιος, in *nulla numero*, 'not counted.'

203. οὐ μέν = Att. οὐ δήπου, as 233 ;

μέν is virtually = μήν, and has no adversative force here. For the neut. ἀγαθόν in the next line cf. *triste lupus stabulis*, Virg. *Ec.* iii. 80.

206 is apparently inserted in order to supply an object to δῶκε, which does not need one (see on A 295), and is clumsily altered from I 99, apparently at a time when the sense of metre was dying out. It is, however, as old as the age of Trajan, for Dio Chrysostom (*Or.* i. p. 3) knows it. It is hardly worth while to discuss the reference of σφισι, which may have been supposed = ὅμιν, or simply transferred from I 99 without further consideration. If the line is to be corrected, Dio Chrysostom's βουλεύσιν is better than Barnes's ἐμβασιλεύῃ.

209. On ὥς ὅτε in similes see 394. For μεγάλῳ Bentley conj. μέγала, with much probability; cf. Δ 425.

212. Θερσίτης, like Θερσίλοχος P 216, is from the Aeolic θέρος = θράσος, a name made to suit the man, cf. Πολυθερσίδης φιλοκέρτομος χ 287. ἐκολώια: see A 575. ἀμετροεπῆς (cf. ἀφαμετροεπῆς

ὅς ῥ' ἔπεα φρεσὶν ἡσιν ἄκοσμά τε πολλά τε ἤϊδη,
 μὰψ ἅτὰρ οὐ κατὰ κόσμον ἐριζέμεναι βασιλεύσιν,
 ἀλλ' ὃ τί οἱ εἴσαιτο γελοῖον Ἀργείοισιν 215
 ἔμμεναι. αἰσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθε·
 φολκὸς ἔην, χωλὸς δ' ἕτερον πόδα· τῷ δέ οἱ ὦμω
 κυρτῷ, ἐπὶ στήθος συνοχωκότε· αὐτὰρ ὑπερθε
 φοβὸς ἔην κεφαλῇ, ψεδνὴ δ' ἐπενήνοθε λάχνη.
 ἔχθιστος δ' Ἀχιλῆϊ μάλιστ' ἦν ἡδ' Ὀδυσσῆϊ. 220

213. ὅς: δ D: ὅς: Pap. β (om. ρ'). || Ἡ(ι)δα CDGS. 214. αὐτὰρ Q. :
 Βασιλῆι Q. 216. ὃ ἀνὴρ CG Laud. Eton. 217. φολκός: φορκός S. 218.
 συνοχωκότε Mor.² (μ ἐν ras.) Vr. c: συνοχωκότε Q (supr. o over first ω): συν-
 οκωκότε Hesych.: συνοχωκότες Pap. β. 220-3 δθ. Zen.

I' 215, ἀκριτόμυθος B 246) is illustrated
 by Soph. Phil. 442—

Θερσίτης τις ἦν
 ὃς οὐκ ἂν εἴλετ' εἰσπάξαι εἰπεῖν ὅπου
 μηθεὶς ἐώη,

where see Jebb's note.

214. The infin. in this line is expe-
 getic, and is qualified by μὰψ ἅτὰρ οὐ
 κατὰ κόσμον. For ἄκοσμά τε πολλά τε
 we should have in Attic πολλά τε καὶ
 ἄκοσμα, and for ἅτὰρ οὐ, οὐδέ. For the
 litotes οὐ κατὰ κόσμον cf. πλῆγεις οὐ
 κατὰ κ. Θ 12, and οὐ κόσμω M 225.
 Schol. A rightly πολλά τε καὶ ἀτακτα
 λέγειν ἡπίστατο, ὥστε μάτην καὶ οὐ πρὸς
 λόγον φιλονεκεῖν τοῖς βασιλεύσιν. In the
 next line we may understand λαλεῖν or
 the like after ἀλλά.

The scholiasts give two curious legends
 about Therites: one that having been
 Homer's guardian, and in that capacity
 robbed him of his inheritance, he is
 thus caricatured in immortal revenge;
 the other that he had been crippled by
 Meleagros, who threw him down a pre-
 cipice because he skulked in the chase of
 the boar of Kalydon. They also point
 out that Homer mentions neither his
 father nor his country, in order to
 indicate his base origin. In the *Ailiopsis*
 and Quintus he is killed by Achilles for
 insulting him and the corpse of Penthe-
 sileia. He is the only common soldier
 mentioned by name in the *Iliad*.

217. φολκός, φοβός, ψεδνός are all ἀπ.
 λεγόμενα in Homer, and it is impossible
 to be sure of their derivation and mean-
 ing. The first seems never to recur in
 all existing Greek literature. φολκός
 ὁ τὰ φάει ἐλκυσμένος ὁ ἐστὶν ἐστραμμένος

(i.e. squinting), Schol. A. This ety-
 mology was universally accepted by
 antiquity, but it is of course untenable.
 Buttm. *Lexil.* p. 536 points out that
 the order of the adjectives clearly shews
 that φολκός refers to the feet or legs.
 He is probably right in explaining
 'bandy-legged,' but not in connecting
 it with *valgus*. It goes rather with
 φάληκς, the rib of a ship, Lat. *falx*,
fulco. φοβός is explained as meaning
 strictly 'warped in burning,' of pottery
 (φοβὰ κυρίως εἰσι τὰ πυρρραγῇ δοτράκα,
 Schol., who quotes Simonides, αὐτῇ δὲ
 φοβίχαιλος Ἀργεῖη κύλιξ), and hence with
 a distorted head. In this sense 'the
 works of the old physicians shew that
 it continued in constant use, not merely
 as a poetical word, but as one of daily
 occurrence' (Buttm. l.l.). Perhaps conn.
 with φάγω, *bake* (Buttm., Curt.), in the
 sense of *overbaked*. ψεδνός, παρὰ τὸ
 ψῶ, *δνομα ῥηματικὸν ψεδνός ὁ μαδαρός*,
 Schol. L (i.e. falling away, sparse).

218. For συνοχωκότε Valckenaer is
 doubtless right in reading with Hesych.
 συνοχωκότε (Cobet *M. C.* 304), cf. ἀνωχῆ,
 ἀνοκωχῆ, διοκωχῆ, κατοκωχῆ. For συνέχειν
 = *join* (or *intrans. mol*) cf. Δ 133.
 ἐπενήνοθε is a doubtful form. ἀνήνοθε
 Λ 266 is from root *ανεθ-*, whence *ανθος*,
 and we should probably with Brandreth
 read ἐπανάνοθε here; in ρ 270 most
 mss. have ἀνήνοθε, but Ar. read ἐνήνοθε.
 In the *Od.* (θ 365, ρ 270) it is a perf.; in
Il. it must be a plupf. (K 134, Λ 266)
 with the secondary person-endings (*H. G.*
 § 68). The sense is *sprouted* or simply
appeared on the surface (see on Λ 266,
 and cf. *λούλους ἀνθῆσαι* λ 320). λάχνη,
stubble, bristles; cf. *λαχνηεις*, of swine,
 I 548.

τὼ γὰρ νεικείσκει. τότε αὐτ' Ἀγαμέμνονι δίω
 ὀξέα κεκληγώς λέγ' ὀνειδέα· τῷ δ' ἄρ' Ἀχαιοὶ
 ἐκπάγλως κοτέοντο νεμέσσηθέν τ' ἐνὶ θυμῷ.
 αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·
 "Ἄτρεΐδη, τέο δ' αὐτ' ἐπιμέμφει ἡδὲ χατίζεις; 225
 πλεῖαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες
 εἰσὶν ἐνὶ κλισίῃσι ἐξαίρετοι, ἅς τοι Ἀχαιοὶ
 πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἔλωμεν.
 ἦ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὃν κέ τις οἴσει
 Τρώων ἵπποδάμων ἐξ Ἰλίου υἱὸς ἄποινα, 230
 ὃν κεν ἐγὼ δήσας ἀγάγω ἢ ἄλλος Ἀχαιῶν,
 ἡὲ γυναῖκα νέην, ἵνα μίσγεται ἐν φιλότῃ,
 ἣν τ' αὐτὸς ἀπονόσφι κατίσχει; οὐ μὲν ἔοικεν
 ἀρχὸν ἔοντα κακῶν ἐπιβασκόμεν υἱας Ἀχαιῶν.
 ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιῖδες, οὐκέτ' Ἀχαιοί, 235

221. τὼ ΔΓ. Ω: τῷ DQ: τοὺς Pap. α β. || αὐτ': αὐ GPS. 224. βοῶν: βιβάζ Vr. a. 225. δ' αὐτ': δὴ αὐτ' Zen. 226. πλεῖαι δὲ γυναῖκων Zen. 227-8 δό. Zen. 227. κλισίαι J Cant.: κλισίαις Bar. Mor.: κλισίαις PR. 229. οἴσει G. 231-4 δό. Zen. 231. ἔτῳ L. || ἀγάγωι Eust. 233. ἦν κ' S: ἦν δ' Pap. β¹. 235. ἀχαιῖδες S.

222. λέγει in the strict Homeric sense, *counted out*, enumerated, *débilitait ses injures*. τῷ is clearly Agamemnon. Thersites is at the moment the accepted spokesman of the mob, who are indignant with Agamemnon for his treatment of Achilles; and it is by a subtle piece of psychology that they are made ashamed of themselves, and brought to hear reason by seeing their representative exhibited in an absurd and humiliating light, and their own sentiments caricatured till they dare not acknowledge them.

225. τέο: the gen. is the same as A 65 *εὐχολῆς ἐπιμέμφεται*. Thersites pretends that avarice is Agamemnon's only reason for wishing to continue the war. He assumes that he will do so, and makes no allusion whatever to the proposal to return home.

228. εὖτ' ἔμ, as often as we take any Trojan stronghold. But we should probably read *εὖτε*, cf. A 163. Thersites purposely alludes to Achilles' words, as again in 242.

229. ἦ, can it be that. For *δε κε* with the fut. indic. cf. note on A 175. Similarly 231 *ἦν κεν ἀγάγω*, 'such as I shall bring.'

232. γυναῖκα νέην is strictly co-or-

dinate with χρυσοῦ (229), and ought therefore to be gen. The intervening acc. in the preceding line no doubt caused the change, which is natural enough to a speaker. μίσγεται and κατίσχει must be subj.; but the short vowel cannot be right. Read *μίσγη* and *κατίσχη*, like *βούλη* A 67, and cf. note on A 380.

233. οὐ μέν, as 203. Bentley conj. *οὐ σε*, Heyne *οὐδέ*, Christ *οὐτ*.

234. κακῶν ἐπιβασκόμεν, *bring into trouble*. This causal sense is probably not elsewhere found with the verb-suffix -σκ-. Cf. Θ 285, I 546, ψ 13. Zenodotos rejected 227-8 (reading *πλεῖαι δὲ γυναῖκων*) and 231-4, apparently thinking them beneath the dignity of Epic poetry.

235. πέπονες: this word is found in H. only in the voc. It is generally a polite address, sometimes with a shade of remonstrance, such as is often expressed in our 'My good sir!' It is always found in the sing. except here and N 120, and in these two passages only it has a distinctly contemptuous meaning, 'weaklings.' ἐλέγχεα, an abstract noun used as a concrete. Monro (*H. G.* § 116) compares *δημηλική* = *δημηλίζ* χ 209, *δήμον ἔοντα*, one of the common

οἴκαδ' ἐπεὶ σὺν νηυσὶ νεώμεθα, τόνδε δ' ἐώμεν
αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὅφρα ἴδῃται,
ἣ ῥά τί οἱ χ' ἡμεῖς προσαμύνομεν ἤε καὶ οὐκί·
ὃς καὶ νῦν Ἀχιλλῆα, ἔο μέγ' ἀμείνονα φῶτα,
ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. 240
ἀλλὰ μάλ' οὐκ Ἀχιλλῆϊ χόλος φρεσὶν, ἀλλὰ μεθήμων·
ἣ γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο."
ὥς φάτο νεικείων Ἀγαμέμνονα ποιμένα λαῶν
Θερσίτης· τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεύς,
καὶ μιν ὑπόδρα ἰδὼν χαλεπῶι ἠνίπαπε μῦθωι· 245
"Θερσίτ' ἀκριτόμυθε, λιγύς περ ἔων ἀγορηγῆς,
ἴσχεο, μηδ' ἔθελ' οἷος ἐριζέμεναι βασιλευσὶν.
οὐ γὰρ ἐγὼ σέο φημὶ χειριώτερον βροτὸν ἄλλον
ἔμμεναι, ὅσσοι ἄμ' Ἀτρεΐδῃς ὑπὸ Ἴλιον ἦλθον.
τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις, 250

236. τόνδε τ' J. 237. ἐπὶ: ἐν S. 238. χ' om. G. || οὐκί διὰ τοῦ κ,
οὐ διὰ τοῦ χ (οὐχι) Ar. 239. ἐο Zen. 245. ἠνίπαπε Pap. a. 249.
ἀτρεΐδῃ PQ Pap. β'. 250. ἀγορεύεις DQ (συμφ. οι).

sort, M 213. It should be substituted for *ἐλέγχεαι* in Δ 242, q.v. So τὰ δ' ἐλέγχεα πάντα λείπεται Ω 280. 'Αχαιοί=H 96, imit. by Virgil, *Aen.* ix. 617 ο *vere Phrygiæ, neque enim Phryges*. Thersites evidently regards the suggestion of a return to Greece as entirely his own; after his attack on Agamemnon it would be absurd to conclude with a proposal to do just what the king has himself ordered.

236. οἴκαδ' ἐπεὶ, 'let us have nothing short of return home' (Monro *H. G.* § 353). τόνδε δ' ἐώμεν: read τὸν δ' ἐώμεν (P. Knight).

237. γέρα πεσσέμεν, 'to digest, gorge himself on, meeds of honour,' enjoy them by himself. Cf. A 81.

238. οἱ χ' ἡμεῖς, i.e. καὶ. Some read οἱ χ' (i.e. κε). But προσαμύνομεν must be the pres. indic.; if it were aor. subj. it would mean 'if we shall help him,' a sense clearly precluded by the nature of Thersites' proposition. There is no clear case of κε with pres. indic. in H. καὶ must be taken closely with ἡμεῖς, we also of the common sort, as well as great chiefs like Achilles. So Θ 111 *ἐλσεται, εἰ καὶ ἐμὸν δόρυ μαινεταί*. The second καὶ is that commonly used to give emphasis to one of two alternatives in an indirect disjunctive question, e.g. 300. On the question of crasis or elision see Z 260

241. μάλ'α goes with οὐκ, as in Germ. *gar nicht*. These two lines are an obvious allusion to the dispute in the assembly, Achilles' very words being quoted, τοῦτο πρὸς τὸ ἀτελὲς τῆς ξιφουλκίας φησὶν, Schol. B. It has been pointed out in the Introd. that the μῦθος in 242 is meaningless as the speech now stands, spoken at a long interval after the quarrel of the kings.

245. ἠνίπαπε, a strange reduplication, like *ἡρόκακε*. The subst. *ἐνιπή* is common, but the pres. *ἐνιπτω* is doubtful; see Γ 438, Ω 768, where van L. (*Ench.* p. 480) would read *ἐνισσε, ἐνίσσοι*. On the cognate *ἐνένιπε* see *H. G.* p. 397.

246. ἀκριτόμυθε: see 796 αἰεὶ τοι μῦθοι φίλοι ἀκριτοὶ εἰσιν, θ 505 ἀκριτα πόλλ' ἀγόρευον. The latter passage shews that the word means *indiscriminate, inconsistent*, rather than *countless*; a sense which it would not be easy to derive from *κρίνω*. So ἀκριτόμυθοι δρεῖροι, τ 560, *hard to be discerned*, ἀχε' ἀκριτα (Γ 412, Ω 91), ἀκριτον πενθήμεναι (σ 174, τ 120), of grief which is not brought to a determination, *endless*; ἀκριτόφυλλος B 868, *with confused foliage*. λιγύς is a word of praise (A 248) used ironically.

248. χειριώτερον virtually = χειριόνα. See A 80.

250. οὐκ ἂν ἀγορεύοις, *you may not (i.e. must not) chatter with kings' names*

καί σφιν ὀνειδέα τε προφέροισ νόστον τε φυλάσσοις.
 οὐδέ τί πω σάφα ἴδμεν, ὅπως ἔσται τάδε ἔργα,
 ἣ εὖ ἦε κακῶς νοστήσομεν υἱες Ἀχαιῶν.
 τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
 ἦσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν 255
 ἦρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι, ὥς νύ περ ὦδε,
 μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπείη,

251. προφέροισ JP. || νόστον δὲ Pap. β. || φυλάσσοις J: φυλάσσοις (or -οις ?) P: φυλάττοισ C. 252-6 δθ. Ar. 258. εἴ κ' ἔτι Ar.!: εἴ δ' ἔτι Zen.!: εἴ κέ τι RU Harl. a: εἴ καί τι PQS Par. c. || κιχήσομαι Pap. β¹: κιχέω Et. Mag.: κιχάομαι Ptol. Ask. || ὥς νύ περ ὦδε Ar. Ω: ὥς τὸ πάρος περ Sinop.: ὕστερον αὐτοῖς Mass.: ἐν θαναοῖσιν Philemon. (The scholia on the line are corrupt and contradictory: v. Ludw. *ad loc.*)

on your tongue; so Z 126, v 135 ('ironical courtesy,' *H. G.* § 300 β; but practically it means 'you sha'n't'). Or we may take τῷ as virtually a protasis, 'if that were not so.' For the phrase cf. Eur. *El.* 80 θεοὺς ἔχων ἀνὰ στόμα.

251. προφέροισ, cast in their teeth, as Γ 64. νόστον φυλάσσοις, be on the watch for departure. The next two lines refer to this; but they hardly seem in place here, and would come more suitably after 298. Lehrs would put 250-1 after 264. Ar. rejected 252-6. The repeated τῷ (250, 254) has all the appearance of a double version, such as we should expect if the speech has been displaced as suggested in the Introduction. If any lines are to be rejected, 250-3 should go.

255. Ar. objected against this line that Thersites was standing when he spoke (cf. 211-2), and therefore the word ἔσαι could not be properly used. But it is frequently found with a participle in a weak sense, meaning no more than 'keep on' doing a thing; e.g. A 134, B 137; see also Δ 412 (comp. with 366).

258. κιχήσομαι: fut. indic. The aor. subj. is κιχέω (or -ῃω), A 26. There are several other clear cases of the constr. in H. (see *H. G.* § 326. 5). There is no serious ground for disputing κε with fut. indic. except that it is not known in Attic; and aor. subj. and fut. indic. are so closely connected both in form and sense in H. that the use with one tense almost inevitably implies that with the other. See note on X 66. By its

nature κε is indeed particularly suitable for use with the fut. indic. in the very frequent case where a future contingency has to be expressed. The wonder is not that H. so uses κε, but that later Greek does not so use ἄν.

259. The apodosis here, as in E 212 sqq., virtually consists of a whole conditional sentence, a second condition occurring to the mind of the speaker as he rhetorically expands the simple λαβὼν σε ἀποδώσω which would form the logical continuation. Telemachos is mentioned in the *Il.* only here and Δ 354, q.v., in an equally curious phrase. οὐχ ἑαυτῷ νῦν ἀρᾶται, ἀλλὰ τῷ παιδί, καὶ ἔστιν ἡ μὲν πρώτη κατὰ τὸν Ὀδυσσεύς, ἡ δὲ δευτέρα κατὰ τοῦ Τηλεμάχου· εἰ γὰρ ἀπόλοιτο ὁ παῖς, οὐκέτι πατήρ ἔστιν Ὀδυσσεύς (Schol. A). It is possible that the origin of the expression may be more recondite, and lie in the strange but wide-spread use among savages of 'paedonymics' instead of patronymics. E.g. 'In Australia when a man's eldest child is named the father takes the name of the child, Kadlitpinna the father of Kadli; the mother is called Kadlingangk, or mother of Kadli, from *ngangk* a female or woman. This custom seems very general throughout the continent. In America we find the same habit. . . In Sumatra the father in many parts of the country is distinguished by the name of his first child, and loses, in this acquired, his own proper name. . . The women never change the name given them at the time of their birth; yet frequently they are

μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἶην, 260
 εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἴματα δύσω,
 χλαῖνάν τ' ἡδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει,
 αὐτὸν δὲ κλαίοντα θοᾶς ἐπὶ νῆας ἀφήσω
 πεπληγῶς ἀγορήθεν ἀεικέσσι πληγῇσιν."
 ὡς ἄρ' ἔφη, σκήπτρῳ δὲ μετάφρενον ἡδὲ καὶ ὦμον 265
 πλῆξεν· ὁ δ' ἰδνῶθη, θαλερόν δέ οἱ ἔκπεσε δάκρυ.
 σμῶδιξ δ' αἱματόεσσα μεταφρένου ἐξυπανέστη
 σκήπτρου ὑπο χρυσεύου· ὁ δ' ἄρ' ἔξετο τάρβησέν τε,
 ἀλγίστας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.
 οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἡδὺν γέλασαν· 270
 ὦδε δέ τις εἵπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
 "ὦ πόποι, ἦ δὴ μυρὶ Ὀδυσσεὺς ἐσθλὰ ἔοργε
 βουλὰς τ' ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσω·"

260. μηδὲ τι H.Q. || τηλεμάχου γε G. 261. ἔτων Q. || δῶμα L¹. 262.
 τὰ δ' Pap. β¹. 264. πεπληγῶς: τινὲς πεπληγῶν Schol. B. || ἀγορήει G. ||
 ἀεικελίης R. 265. ὦμον J. 266. θαλερόν: ἀλυκὸν Zon. Lxx. || ἔκπεσε:
 ἔκφυγε Ar. 267. μετάφρενον Pap. β¹. 269. ἀπομόρξατο ACJT²U: ἀπ-
 εμόρξατο Ω.

called through courtesy, from their eldest child, "Ma si ano," the mother of such an one; but rather as a polite description than a name.—Lubbock *Origin of Civilization* p. 358. The same is the case among the Kaffirs (Theale *Kaffir Folk-Lore* p. 117). Odysseus thus means, 'may I lose my proudest title.' Ἀλθαία Μελεαγρίς (Ibycus, fr. 14) is another instance of a paedonymic (quoted in Geddes *Prob. of Hom. Poems* p. 84 n. 5), but I am not aware of materials sufficient to prove that the custom was ever prevalent in Greece; or that there are any relics there of the savage's reluctance, for fear of magic, to reveal his real name, with which it is not improbably connected.

262. τά τ' of course refers to χλαῖνα and χιτῶν: it cannot be trans. 'and that which,' as some have done, understanding it to refer to some other articles of dress (μίτρη? or ζῶμα?).

266. θαλερόν, *big*; apparently from the idea 'well-grown,' 'flourishing,' in which the word generally occurs (but always of men, their limbs, grief, and the like; never in the most literal sense, of growing trees).

269. ἀχρεῖον ἰδὼν, *with helpless look*; σ 163 ἀχρεῖον δ' ἐγέλασε, 'she laughed

an idle unmeaning laugh,' not being really gay. So here the word seems to imply a dazed 'silly' expression, as though Thersites could not recover from the sudden shock and grasp the position. So Schol. B, ἀκαίρως ὑποβλέψας. For the use of ἰδὼν cf. ὑπόδρα ἰδὼν. Philetas absurdly read ἰδὼν for ὀφθαλμῶν. The F is neglected; ἀχρεῖα Bentley.

270. The assembly are vexed to see themselves humiliated in their spokesman's person, and to lose their hope of returning home; but Odysseus has gained his point by getting the laugh on his side.

271. For τις as the 'public opinion' of Homer reference may be made to Gladstone *J. M.* p. 436. The passages are—Γ 297, 319; Δ 81, 85, 176; Ζ 459, 479; Η 87, 178, 201, 300; Π 414, 420; Χ 106, 372; Β 324; δ 769; ζ 275; θ 328; κ 37; ν 167; ρ 482; σ 72, 400; υ 375; φ 361, 396; ψ 148.

273. ἐξάρχων elsewhere in H. always takes the gen.: γόοιο Σ 51, etc., μολπῆς Σ 606 [δ 19], and in mid. κακῆς ἐξήρχετο βουλῆς μ 339 (cf. also Ω 721). The acc. depends no doubt on a reminiscence of the familiar βουλὰς βουλευεῖν: the meaning is 'taking the lead in giving counsel,' whereas with the gen. it means

νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
 ὃς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων. 275
 οὐ θῆν μιν πάλιν αὐτὶς ἀνήσει θυμὸς ἀγήνωρ
 νεικείειν βασιλῆας ὀνειδείους ἐπέεσσιν."
 ὥς φάσαν ἡ πληθὺς· ἀνὰ δὲ πτολίπορθος Ὀδυσσεὺς
 ἔσθη σκῆπτρον ἔχων· παρὰ δὲ γλαυκῶπις Ἀθήνη
 εἰδομένη κήρυκι σιωπᾶν λαὸν ἀνώγει, 280
 ὥς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι νῆες Ἀχαιῶν
 μῦθον ἀκούσειαν καὶ ἐπιφρασσαίετο βουλήν.
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·
 "Ἀτρεΐδῃ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
 πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν, 285

274. τόδε: τὸ δὲ PR: τόδ' αὖ Bar. Harl. a. 275. ἀγορεύων J. 276.
 αὖτως CDG Pap. β¹. 278. δὲ Vr. a and τινὲς ap. Did. (Harl. a has δὲ in outer
 margin): δ' ὁ Ar. Ω. || πτολίπορος Q Pap. β¹. 281. ὅς' T Eton. || πρῶτοι γε
 (sic) P. 283. ὃ Ar. Ω: ὅς GHQ Par. a e g h k and γρ. J. 284. δὴ: γάρ
 Ar.: δέ J.

rather 'beginning,' 'starting.' So *Hymn*
xxvi. 18 ἐξάρχοντα χοροῦς, and often in
 later Greek; see *Lex.* We may compare
 ὁδὸν ἡγήσασθαι, ἀέθλους τοὺς ἐπειρήσαντ'
 Ὀδυσῆος θ 23, and other exx. in *Mouro*
H. G. § 136.

275. For the order of the words cf. A
 11: *that insuller, scurrilous that he is.*

276. τὸ μὲν πάλιν ἐς τούτῳ τὸ δὲ
 αὖτις χρονικὸν ἐξ ὑστέρου, *Schol. A.*
Aristarchos repeatedly insisted that
 πάλιν in H. never means 'a second
 time,' but always 'back again,' in the
 local sense; but it requires some forcing
 to make the present passage consistent
 with the theory (e.g. 'his heart will
 not bring him back to the assembly').
 There is no doubt that the temporal
 grew out of the local sense, through the
 idea of 'going back again' to a former
 state of things; and it is better to
 recognise in such phrases as this in-
 stances of the transitional use than to
 attempt to force an arbitrary rule on
 Homer. So π 456 πάλιν ποίησε γέροντα.
 ἀνίστατο may be ironical, as it is gener-
 ally a word of praise; but as applied
 to Achilles in I 699, to Laomedon Φ
 443, and perhaps to the suitors in the
Odyssey, it may have conveyed a shade
 of blame. So *schol.*, αὐθαδῆς ὑβριστὴς
 καὶ θρασύς.

278. πτολίπορος recurs in *Il.* as an
 epithet of Odysseus only K 363. In
Od. it is of course common, in allusion

to the capture of Troy by his cunning,
 see χ 230 σῆι δ' ἤλω βουλῇ Πριάμου
 πόλιν εὐρύγυια. In *Il.* it is frequently
 applied to Achilles, and once each to
 Enyo E 333, Oileus B 728, Otrynteus
 T 384, and Ares T 152.

281. The ε' is perhaps inserted to
 prevent hiatus; which is probably allow-
 able at the end of the first foot (see
 on 87), without the necessity of taking
 οἱ for the pron. *For*, with *Nauck*. If θ'
 is to be kept, *Döderlein's* explanation
 seems the most satisfactory, viz. that
 there is a confusion between ἅμα τε
 πρῶτοι καὶ ὕστατοι, and ἅμα πρῶτοι τε καὶ
 ὕ.: in other words, ἅμα has, as often,
 attracted a τε into its neighbourhood
 from its proper place in the sentence, e.g.
 I 519, ξ 403; but the word is again
 repeated, just as we sometimes find ἄν
 occurring twice, once in its right place,
 and once following a word which it is
 desirable to emphasize. πρῶτοι and
 ὕστατοι are used in a local sense, *those*
in front and those behind.

284. For νῦν δὴ *Aristarchos* seems to
 have read νῦν γάρ, "ἔθως δὲ αὐτῷ (sc.
 Ὀμήρῳ) ἀπὸ τοῦ γάρ ἀρχεσθαι" (e.g. H
 328, K 61, 424, Ψ 156). In all other
 cases, however, the γάρ is either in a
 question or in an explanation by antici-
 pation (*H. G.* § 348, 2); it is far less
 natural here in a principal sentence.
Platt suggests γ' ἄρ, but γάρ is more
 likely; see on A 123.

οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἣν περ ὑπέσταν
ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεος ἵπποβότοιο,
Ἴλιον ἐκπέρσαντ' ἐντείχεον ἀπονέεσθαι.

ὥς τε γὰρ ἡ παῖδες νεαροὶ χῆραί τε γυναῖκες
ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι.

290

ἡ μὲν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι.
καὶ γὰρ τίς θ' ἓνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
ἀσχαλᾶαι σὺν νηϊ πολυζύγῳ, ὃν περ ἄελλαι
χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·
ἡμῖν δ' εἵνατός ἐστι περιτροπέων ἐνιαυτὸς

295

286. τοι : τι CLS Bar. || ἦν : η Pap. β. 287. ἐνθάδ' τῇ P Lips. : ἐνθάδε
τε G : ἐνθάδ' ἐπιτείνοντες Q Cant. 292. ο' om. G. 293. ὀζυροὶ Pap. β¹. ||
ἦνπερ CGJ (γρ. δm) P² († also ἦνπερ P^m) S. 294. χαυμέριοι Vr. c Lips. ||
ἰλέωσιν A¹ (εἰλέωσιν A^m T.W.A.) Cant. : εἰλέωσιν PR : γρ. φορέωσι H. 295.
χ' ἡμῖν δ' Q.

289. The ἦ . . τε of mss. is an obvious difficulty. Bentley proposed *ei* for *ἦ*, so that *ὥς τε γὰρ ei* = *ὥς ei τε* : but *ὥς ei* are never separated in H. Nauck writes *ὅτε γὰρ* for *ὥς τε γὰρ ἦ*, Ameis, after Bekker, *ἦ*, as γ 348 *ὥς τε τευ ἦ παρὰ πάμπαν ἀνείμονος ἡδὲ πενιχοῦ*, and τ 109 *ὥς τε τευ ἦ βασιλῆος*, in both which passages the mss. have *ἦ*, though it is clearly out of place (in the former passage mss. also have *ἦε*, not *ἡδὲ*). But there does not seem to be any certain case of this use of *ἦ* in a simile—where indeed so strongly affirmative a particle seems out of place. Still it is adopted in the text as an only resource, better than taking the sequence *ἦ . . τε* as a very violent anacoluthon.

290. For this pregnant use of *ὀδύρομαι* cf. Ψ 75 *ὀλοφύρομαι*. The infin. *νέεσθαι* in fact stands in the place of the accus., found in ε 153, ν 379 *νόστον ὀδύρεσθαι*, ν 219 *ὁ δ' ὀδύρετο πατρίδα γαίαν*.

291. The obvious sense of this line, if it stood alone, would be, 'Verily it is a trouble alone to return home in grief.' But this does not cohere with what follows, and the only interpretation which really suits the sense is that given by Lehrs (*Ar.* p. 74), and probably by Aristarchos (who noted that *πόνος* is used in the true Homeric sense of *labour*, not *grief*): 'truly here is toil to make a man return disheartened.' *ἡ μὲν καὶ* thus introduces an excuse, just as in I 57. The difficulty is the very bare use of the acc. and infin. with a

violent change of subject. Lehrs compares β 284 *οὐδὲ τι ἴσασιν θάνατον καὶ κῆρα μέλαιναν | δὲ δὴ σφί σχεδὸν ἐστίν, ἐπ' ἡματι πάντας ὀλέσθαι*, a not very satisfactory parallel. Monro (*Journ. Phil.* xi. 129, *H. G.* § 233) adds *μοῖρ' ἐστὶν ἀλύξαι, ὥρῃ εὔδω*, and other similar phrases, and we may add Δ 510, H 239, and the infin. after *τοῖος*, etc. ; but none are really quite parallel. Various emendations have been proposed; the most attractive is van L.'s *ἀνίη τ' ἐνθ' ἀνέχεσθαι* (after Mehler's *ἀνιηθέντ' ἀνέχεσθαι*, where the aor. part. will not do); for *ἀνίη* cf. η 192, ν 52. The only alterations are the interchange of *θ* and *τ* and the insertion of *χ*, and the corruption is easily accounted for by *νέεσθαι* in the previous line.

295. This line seems at first irreconcilable with 134, where it is said that nine years of Zeus *have passed*. But it is to be noticed that the word used here is not the usual *περιπλόμενος* or *περιτελλόμενος*, but *περιτροπέων*, which is not elsewhere applied to the year. The word is to be explained not as the *revolving* year, but as the year *on the turn*, i.e. at the very point of changing from one year to another. Secondly, Prellwitz has shewn good reason for supposing that this is the primitive sense of *ἐνιαυτός*, as being the moment at which the heavens are again *ἐνὶ αὐτῷ*, 'in the same position'; the word represents not a *period* but an *epoch*. And in the Gortynian inscr. *ἐνιαυτῷ* actually means 'at the year's end.' *περιτροπέων* is in fact to be con-

ἐνθάδε μυμώντεσσι. τῷ οὐ νεμεσίζοιμ' Ἀχαιοὺς
 ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
 αἰσχροὺν τοι δηρὸν τε μένειν κενεὸν τε νέεσθαι.
 τλήπτε, φίλοι, καὶ μέλαιτ' ἐπὶ χρόνον, ὄφρα δαῶμεν,
 ἢ ἔτεδ' ὃν Κάλχας μαντεύεται ἦε καὶ οὐκί. 300
 εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν, ἔστέ δὲ πάντες
 μάρτυροι, οὗς μὴ κῆρες ἔβαν θανάτοιο φέρουσai·
 χθιζὰ τε καὶ πρωΐζ' ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν

397. παρὰ νηυσὶ κορωνίσιν: μύμωντ' ἐπὶ μήεσσ' ? Zen. (μυμώντεσσι· τὰ
 ελληθυστικά διικῶς ἐκφέρων MS.). 399. ἐπὶ: ἐπὶ Zen. || χρόνον: χρόνου R (ἐπὶ
 χρόνον Rm). 300. ἦ Ar. A¹R: εἰ Ω (A supr.). 302. μάρτυρες Zen.: μάρ-
 τυρε Q. 303. ὅτ' ἔα: ὅτε R.

lected with *τρωπή*, which from Hesiod onwards means the *solstice*. The sailing from Aulis must have been at the summer solstice; the action of the *Iliad* is fixed as happening at the summer solstice *exactly* nine years afterwards. With this time of year, of course, the restitence sent by Apollo well agrees. So the epoch of the *Odyssey* is clearly fixed to the winter solstice. Aischylos too, as Verrall has well observed, fixes the late of the *Agamemnon* to the winter solstice (*Agam.* 817 and p. xli. note). Evidently either turn of the year is regarded as the proper moment for a great turn of fortune. Aischylos places the fall of Troy at the (cosmical) 'setting of the Pleiades' late in October, four months after the opening of the *Iliad*.

299. ἐπὶ χρόνον, as μ 407, ξ 193, ο 194, etc. Zenod. ἐπὶ, "ἀπιθάνως" (Schol. A). δαῶμεν: a non-Homeric form for δαίμεν. Brandreth conj. *φιδόμεν*, and so van L.

300. The choice between *εἰ* and *ἦ* in the first clause of subordinate disjunctive questions is not easy. Generally speaking, MS. authority is for *εἰ* and Ar. or *ἦ*. In a few cases (e.g. α 175, π 16, τ 525) *ἦ* is fixed by metre, or one would be inclined always to write *εἰ* as in single clauses. The ambiguity probably dates from the earliest days of the written poems. Cf. *H. G.* § 341.

302. This is the only clear case in H. of the use of *μή* for *ὅ* in a 'quasi-conditional' relative clause with the indic. Cf. 143, 338, H 236, Σ 363 (*H. G.* § 359). The κῆρες, acc. to Rohde, are the demons, originally themselves ghosts,

who hover about the earth to carry off the spirits of the departing to Hades. The cult of the dead had its origin in the wish to appease this malignant troop.

303. *χθιζὰ τε καὶ πρωΐζα*: a proverbial expression, more common in the form *πρῶν τε καὶ χθές*, as in Hdt. ii. 53 *μέχρι οὐ πρ. τ. κ. χθές*, *until very lately*. So Ar. *Ran.* 726 and Plato. There are three leading explanations: (1) the principal verb is *ἐφάνη* (308), but the construction of the sentence is virtually forgotten in the subordinate clause *ὅτε . . . φέρουσai* and the quasi-parenthetical *ἡμεῖς . . . ὄδωρ*, and is resumed by *ἐνθα*. In this case the phrase is used to make light of the long duration of the war, 'it is as it were but yesterday, when,' etc. Or (2) *ἦν* is to be supplied after *πρωΐζα*, 'it was a day or two after the fleets had begun to assemble in Aulis.' Näg. and Aut. support this at length, comparing γ 180 *τέτρατον ἡμῶν ἔην ὅτ' ἐν Ἀργεὶ νῆας εἰσας | Τυδείδω ἔταροι Διομήδεος ἱπποδάμοιο | ἴστασαν*, Φ 81 *ὥς δέ μοι ἔστιν | ἦδε δωδεκάτῃ ὅτ' ἐς Ἴλιον εἰλήλουθα*. The passages they quote for the omission of *ἦν* are insufficient, for they are all in rel. or subord. clauses. (3) *Lehrs, Ar.* p. 366, takes *χθ. τε καὶ πρωΐζα* with *ἡγερ.*, transl. *vix cum Aulida advecti eramus, tum (v. 308) portentum accidit*. This is far the best; the interpretation coincides with (2), 'when the ships had been gathering but a day or two in A.' This omen cannot fail to recall the famous portent of the eagles and the hare in *Agam.* 115-20, told of the same place and time.

ἡγερέθοντο κακὰ Πριάμῳ καὶ Τρῳσὶ φέρουσαι·
 ἡμεῖς δ' ἄμφι περὶ κρήνην ἱερούς κατὰ βωμούς 305
 ἔρδομεν ἀθανάτοισι τελέεσσας ἑκατόμβας,
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ·
 ἔνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφεινός,
 σμερδαλέος, τὸν ῥ' αὐτὸς Ὀλύμπιος ἦκε φόωσδε,
 βωμοῦ ὑπαίξας πρὸς ῥα πλατάνιστον ὄρουσεν. 310
 ἔνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,
 ὅζωι ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπτηῶτες,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἥ τέκε τέκνα.
 ἔνθ' ὃ γε τοὺς ἔλεεινὰ κατήσθιε τετριγῶτας·
 μήτηρ δ' ἀμφεποτᾶτο ὀδυρομένη φίλα τέκνα· 315
 τὴν δ' ἐλελιζάμενος πτερύγος λάβεν ἀμφιαχυῖαν.
 αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,

307. ῥέεν: νέεν Pap. β¹. 308. ἔνεα φάνη Mosc. 1. 309. τὸν ῥ': τὸν
 δ' PR Pap. β: τὸν* U. || φόωσδε P¹ (φόωσδε P²): φόωσδε D. 311. ἔνεα ἔσαν
 CGQT. 314. τετριγῶτας JPR: τετριγῶτας CT¹: πτίζοντας Zen. 316.
 ἀμφεποτᾶτο G. || ὀδυρομένη Pap. β¹. 316. δ' ἐλελιζάμενος Pap. β. || ἀμφια-
 χουσαν Ambr.¹ 317. τέκνα φάγε Mosc. 1.

305. Not only was this spring shewn at Aulis in Pausanias' day, but part of the plane-tree (307) was preserved as a relic in the temple of Artemis (ix. 19. 7).

308. *δα-φοινός*: *δα- = ζα-*, for *δια-* intensive. *φοινός*, II 159, is apparently for *φόνιος*, *gory*, i.e. blood-red. Cf. *φοίνιον* σ 97, *φοινῆεις* M 202, *φοινίξ*. Rendel Harris (*Homeric Centones* p. 4) has called attention to the curious echo of this line in Rev. xii. 1, 3 καὶ σημείον μέγα ὤφθη ἐν τῷ οὐρανῷ . . . καὶ ἰδοὺ δράκων μέγας πυρρός, κτλ.

311. Observe how the word *τέκνα* (and *τέκε*) is repeated so as to give a sort of human pathos to the passage. Cf. M 170, π 217, and Θ 248, Π 265, P 133 (*τέκος*). *νήπια* especially emphasizes this association. Notice also the rimes, 311-3-5 and 312-4. This phenomenon, though not rare in H., is so sporadic that we have no ground for supposing it to have been in any case intentional, even if it was consciously observed.

312. *ὑποπεπτηῶτες*, st. *πτη*, as in Θ 136 *καταπτήτην*, the only form found beside the pf. part. (ν 98, ξ 354), other parts being supplied from the secondary stem *πτη-κ* (*πτήσσω*).

314. *ἐλεεινά*, adv. with *τετριγῶτας*, *cheeping in piteous fashion*.

315. In the principal caesura the hiatus is 'licitus'; we do not therefore need Bentley's conj. *ἀμφεποτᾶτ' ὀλοφυρομένη*.

316. *ἐλελιζάμενος* (the original *ἐλεζάμενος* has survived in Pap. β, though perhaps only by a blunder; see A 530), 'coiling himself up for the spring,' *ἀμφιαχυῖαν*: an anomalous form. We have a root *φαχ*, strong form *φηχ* in *φηχῇ*, pres. stem *ιάχω* = *FiFάχω*. From this we may perhaps have a perf. part. without redupl. *φαχῖα*, like *ιδύια* (H. G. § 23. 5). Schulze has ingeniously conj. an aor. (ε) *φαχον* to explain the numerous cases where *F* is neglected, reading *μέγα φάχον*, ἐπὶ δὲ *φάχον*, ἐπι-*φαχον* for *μέγ' ιαχον* κτλ. Of this aor. *ἀμφι(φ)αχούσαν*, read by Ambr., would be the regular participle. The scholion of Herodianos on the accent of *πτερύγος* is characteristic: *παροξυστόνως. καὶ ὁ μὲν κανὼν θέλει προπαροξυστόνως, ὡς δοῖδυκος. ἀλλ' ἐπειδὴ οὕτως δοκεῖ τονίζειν τῷ Ἀριστάρχῳ, πειθόμεθα αὐτῷ ὡς πάνυ ἀρίστῳ γραμματικῷ*.

τὸν μὲν ἀΐζηλον θῆκεν θεός, ὅς περ ἔφηνε·
 λαῶν γάρ μιν ἔθηκε Κρόνου πάϊς ἀγκυλομήτεω·
 ἡμεῖς δ' ἑσταότες θαυμάζομεν, οἷον ἐτύχθη. 320
 ὥς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἐκατόμβας,
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευε·
 'τίπτ' ἄννοι ἐγένεσθε, κάρη κομόωντες Ἀχαιοί;
 ἡμῶν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,
 ὄψιμον ὀψιτέλεστον, οὗ κλέος οὐ ποτ' ὀλεῖται. 325
 ὥς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτῆν,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα,
 ὥς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίζομεν αὖθι,

318. μὲν: μέν Vr. b. || ἀΐζηλον Ar. (v. Ludw. *ad loc.*) Ambr.¹ (ἀΐζηλος Hesych.): ἀΐζηλον Ap. *Lex.*: ἀΐζηλον Et. Mag.: ἀΐζηλον Ω: ἀΐζηλον Zen. || εἰσῆλθον Ambr.¹ || ὥς περ Bar. Schol. *ad T* 407. || ἔφηνε: ἔδειξε Q. 319 ἀθ. Ar. (An. says the line was added by Zen.). 320 om. T¹. 322. δ' om. GST. || θεοπροπέων T¹ (έ in ras. T²): θεοπροπέων Pap. β¹. 324. μὲν: μὴν Pap. β². 325. ὀψιτέλεστον Vr. b. || δ οὐ (with hyphen) A (T.W.A.): δ οὐ (?) Q. 326. τέκν' ἔφαγε Ω (τέκνα G): τέκνα φάγε Ar. (!). 328. τοσσαῦτ': γε τοσσαῦτ' GRS: τοσσαῦτ' C¹DQT¹. || πτολεμίζομεν DU: πολεμίζομεν C¹QT¹: πολεμίζομεν JPR Lips. Vr. a.

318. ἀΐζηλον, *sc.* Ar. marked the line with the διπλὴ περιστιγμένη, because) Ζηρόδοτος γράφει ἀρίδηλον καὶ τὸν ἐχόμενον (the next line) προσέθηκεν. τὸ γὰρ ἀρίδηλον ἄγαν ἐμφανές, ὅπερ ἀπίθανον. δ γὰρ εἰάν πλάσῃ τούτῳ ἀναιρεῖ (i.e. whatsoever a god creates, that he brings to naught again. But there seems to be some lacuna in the quotation). λέγει μέντοι γε ὅτι ὁ φῆκας αὐτὸν θεὸς καὶ ἀδηνον ἐποίησεν, Ar. It seems clear therefore that Ar. read ἀΐζηλον (or ἀΐδηνον) explaining *invisible*, and athetizing 319. ἀΐδηνος recurs several times in H., but always in the sense *destructive*, which will not suit here. The best course seems therefore to read ἀΐζηλον, as phonetically equivalent to ἀΐδηνον, but in a pass. sense, *removed from sight* (ἀΐζηλος ἀφαντος Et. Mag.). Cf. ἀΐδελα in the same sense, Hesiod, fr. 136 (of Autolykos the thief) ὅτι κε χειρὶ λάβεσκεν, ἀΐδελα πάντα τίθεσκεν. Cic., who translates 299-330 in *Div. ii* 30. 63, took the word in the same way—

'Qui luci ediderat genitor Saturnius, idem Abdidit.'

Hinrichs suggests ἀΐδηνος = *ever visible*, *dt* = *def* as in *διπάρθενος* (Sappho), and often in Aeolic inscriptions. The sense is thus the same as with the alternative

ἀρίζηλον, and would be 'god who created him made of him an *evident sign*,' which is comparatively weak. (Cf. however the fate of the Phaeacian ship, v 156 θείναι λίθον ἐγγύθι γαίης νηὶ θεῶι ἱκελον, ἵνα θαυμάζωσιν ἄπαντες.)

319, rejected by Ar., was known to Cicero, *Abdidit, et duro firmavit tegmina saxo*, and Ovid *Met.* xii. 23 *Fil lapidis et servit serpentis imagine saxum*.

320. οἷον here preceded by θαυμάζομεν shews the origin of the exclamatory use, e.g. H 455 ὦ πόποι, ἐννοσ' γαί' εὐνοσθενές, οἷον εἶπες, where we must supply such a suppressed thought as 'the thing is marvellous, such as you have spoken.' See *H. G.* § 267. 3. The arguments there given seem decisive against the paratactic origin of these phrases.

321. Cauer, with Cicero, puts a comma at the end of 320, and regards the line as an expansion of οἷον ἐτύχθη, 'how the portent came in.' This, however, does not seem very Homeric; but the connexion with 322 is also unsatisfactory as the text stands. Bekker and Nauck condemn the line altogether.

325. οὐ: doubtless an error in transcription for ο, an intermediate form of the gen. which has disappeared from mss. but may often be restored with

τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρύαγγιαν.
 κείνος τὼς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται. 330
 ἀλλ' ἄγε μίμνετε πάντες, εὐκνήμιδες Ἀχαιοί,
 αὐτοῦ, εἰς ὃ κεν ἄστὺ μέγα Πριάμοιο ἔλωμεν."
 ὥς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον, ἀμφὶ δὲ νῆες
 σμερδαλέον κονάβησαν ἀυσάντων ὑπ' Ἀχαιῶν,
 μῦθον ἐπαινήσαντες Ὀδυσσεὺς θεῖοιο. 335
 τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότα Νέστωρ·
 "ὦ πόποι, ἣ δὴ παισὶν εἰκότες ἀγοράασθε
 νηπιάχοις, οἷς οὐ τι μέλει πολεμήϊα ἔργα.
 πῇ δὴ συνθεσῖαι τε καὶ ὄρκια βήσεται ἡμῖν;
 ἐν πυρὶ δὴ βουλαὶ τε γενοῖατο μῆδεά τ' ἀνδρῶν 340

330. τὼς Ar.? (The scholia are contradictory. A says Ἀρίσταρχος διὰ τοῦ τ: Schol. TU give τὼς to Herod., ε' ὦς to Ar.; the Et. Mag. and Anec. Ox. i. 234 give ε' ὦς to Herod., τός to Ar.): δ' ὦς R: ε' ὦς Herod.? Ω. || δὴ: δὲ Q. 332. αὐτοὶ H. 333. μετῖαχον Pap. β¹. 334. κονάβησαν J: κονάβισαν Q. 335. ἐπαινέ(ς)αντες P Pap. α (ἐπαινέ): ἐπαίρσαντες S. 337. ἀγοράσας Pap. β¹. 339. τε om. S. 340. δὴ: δὲ G.

confidence. So also in α 70, and cf. ξηs II 208. See lines 518, 731, and H. G. § 98.

329. τῷ: on this use of the article with numerals see H. G. § 260 c.

330. τὼς: cf. Z 48, σ 271, where mss. are divided between τὼς and θ' ὦς. The word recurs only Γ 415, τ 234, but has very likely disappeared by corruption in other places; cf. on A 418.

332. The F of *ἔλωμεν* is very doubtful in H.; out of very many instances only one other (E 118) requires it and most reject it, though there is evidence for it from Elean inscriptions. Bentley conj. *ἑλῶμεν*.

335. For a participle belonging to the leading clause of a sentence, after a virtual parenthesis, we may perhaps compare A 153, where *χαλκῷ δῆιδωντες* seems to belong to *ἱππεῖς δ' ἱππῆας* in 151. But the construction is very awkward.

336. *Γερήνιος* is traditionally explained as a local name from a river or town in Elis where Nestor was supposed to have been brought up when expelled for a time from Pylos. The story is attributed to Hesiod (fr. 34, 35, Rzsch), but Strabo p. 340 makes it clear that no 'Gerena' or 'Gerenia' was known to him, and that he regarded the supposed sites as fictions (cf. Paus. iii. 26. 8, who identifies the Gerenia of his

time with the Homeric Enope, I 150). The alternative which makes *Γερήνιος* only a lengthened form of *Γέρων* is also known to the scholia. Another explanation, *ἐντιμος*, seems to imply a der. from *Γέρας*. The title is evidently so old that the real meaning of it had been lost in prehistoric times. Steph. Byz. mentions a village *Γέρην* in Lesbos, named from *Γέρην τοῦ Πρωσείδωνος*, who may have had a place in the Neleid genealogy.

337. For the long α of *ἀγοράσας* cf. *ἀπονέσθαι* 113, 288, etc., *ἀθάνατος* 306, etc., *δυναμένοιο* α 276, and other instances, which will be found enumerated and discussed in App. D. It is due to the ictus, and is confined to forms which would not otherwise suit the verse. *ἀγοράομαι* occurs elsewhere in H. only in impf. and aor.

338. For οὐ a later writer would probably have used *μή*, but the only instance in H. of such a use of *μή* with the rel. is in line 302 (q.v.). οὐ shews that the claim is added as a general description of a class, while in 302 *μή* is used to make an exception to what the speaker has already said (H. G. § 359).

339. Cf. 286, Virgil *Aen.* iv. 426. For *ἐν πυρὶ* cf. E 215. He means of course 'all our oaths are so much useless lumber.'

σπονδαί τ' ἄκρητοι καὶ δεξιάι, ἧς ἐπέπιθμεν·
 αὐτῶς γὰρ ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος
 εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἔοντες.
 Ἀτρεΐδῃ, σὺ δ' ἔθ', ὥς πρὶν, ἔχων ἀστεμφέα βουλήν
 ἄρχε· Ἀργείοισι κατὰ κρατερὰς ὑσμίνας, 345
 τοῦσδε δ' ἔα φθινύθειν, ἕνα καὶ δύο, τοί κεν Ἀχαιῶν
 νόσφιν βουλεύωσ', ἄνυσιν δ' οὐκ ἔσσεται αὐτῶν,
 πρὶν Ἀργοσδ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο
 γινώμεναι εἴ τε ψεύδος ὑπόσχεσις εἴ τε καὶ οὐκί.
 φημί γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα 350
 ἥματι τῷ, ὅτε νηυσὶν ἐν ὠκυπόροισιν ἔβαινον
 Ἀργεῖοι Τρώεσσι φόνον καὶ κῆρα φέροντες,
 ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.

341. ἧς: αἷς GP. 342. γὰρ PR: γάρ β' Ω. 344. δ' ἔθ' [A]: δέ ο' Ω. ||
 ἀστεμφέα P. 345. ἀργείοισιν ἀνά (pseudo-)Plut. 117. 40. 346. τοὺς δ' ἔα JQ. ||
 κεν: κεν R (κεν R^m). 347. βουλεύωσ' L Vr. a b A: βουλεύουσ' Eust. ||
 αὐτοῖς Vr. c (Lips. sup.). 348. ἄργοςδ': ἄργος Pap. β'. 349. εἴ τε καί:
 ἄ καὶ PR. || οὐκί Ar. (not οὐκί). 351. ἐν ADPQR: ἐπ' Ω. 353. ἐναίσιμα:
 εἰσέσιμα GR. || φήν[ας Pap. β'.

341. ἄκρητοι, solemnised with un-mixed wine, as Δ 159. See, however, Γ 269, with note. Peppmüller conj. *ἱκραντοι* here and in Δ; but the Homeric form is *ἀκράντος*. *σπονδαί* here includes both the literal meaning of 'libation' and the metaphorical 'ratification of agreement.' *δακναι*: handclasping as the sign of a pledge is mentioned Z 233, β 286. It is of course familiar in later Greek; e.g. *δεξιὰς φέρειν παρά τινος*, to bring a pledge from a man, Xen. *An.* ii. i. 1. *ἐπίπνευον*: for the rather rare non-thematic plpf. see *H. G.* § 68.

344. *ἀστεμφέα*: see Curt. *Ét.* no. 219; it 'not to be squeezed' (*στέμφυλον* = pressed olives), hence *unflinching, immovable*, as Γ 219.

345. *ἀρχεῖν*: only here and E 200 with dat., as *ἀρχεω* E 592, θ 107, *ἡγεμονεῖν* B 816, γ 386, etc., *ἡγείσθαι* A 71, X 101; always of 'shewing the way.'

346. *τοῦσδε*, if the reading were right, would shew that Thersites is aimed at, not, as some commentators have thought, Achilles and Patroklos, or it must indicate some who are *present*. But we must read with P. Knight *τοὺς δ' ἔαε* (cf. on 165), and then the reference is clearly to Achilles and

his friends; Thersites cannot be said to take counsel *νόσφιν* Ἀχαιῶν.

347. *αὐτῶν*: it is hard to say whether this is masc. or neut. (sc. *βουλευμάτων* or the like). *αὐτός* is so rarely used of *things* in H. that the presumption is in favour of the former, which we must then understand to mean 'there will be no fulfilment on *their* part.' This clause is parenthetical, *ἰέναι* depending on *βουλεύωσι*.

349. *εἴ τε . . . εἴ τε*: cf. note on 300. There is no authority here for *ἦ τε* in the first clause; and we have no right nor need to desert the tradition and write *ἦ τε . . . ἦ τε* (or *ἦε*) with Bekker, though there is no other clear case of *εἴτε . . . εἴτε* in an indirect question. *εἴτε . . . οὐκ* is found even in Attic in similar cases, e.g. *ὅπως ἴσθης | εἴτ' ἐνδον εἴτ' οὐκ ἐνδον* Soph. *Aj.* 7, where see Jebb's note. In the purely hypothetical statement of a fact (*εἴ* with indic., here *ἐστὶ* to be supplied) *εἴ οὐ* seems to be the original and more natural construction, though it was afterwards superseded by *εἴ μή* by force of analogy. See note on Δ 160, and *H. G.* §§ 316, 341. For the predicative use of *ψεύδος* cf. I 115.

353. *ἀστράπτων*: a very natural anacoluthon, the thought in the speaker's mind being *κατένευσε Κρονίων*. For the

τῷ μὴ τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,
 πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι, 355
 τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχάς τε.
 εἰ δέ τις ἐκπύλῳς ἐθέλει οἰκόνδε νέεσθαι,
 ἀπτεύσθω ἥς νηὸς ἐυσσέλμοιο μελαίνης,
 ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.
 ἀλλὰ, ἄναξ, αὐτός τ' ἐν μῆδεο πείθεό τ' ἄλλῳ· 360
 οὐ τοι ἀπόβλητον ἔπος ἔσσεται, ὅττι κεν εἴπω·
 κρῖν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,

355. πὰρ: περ Ar. 356. δ': ε' Pap. β¹. 357. ἐθέλει Vr. b. 361.
 οὕτι DGHJP. 362. φρήτρας τ' G: φήτρας JQ Vr. A.

sense of ἐπιδέξια (rather than ἐπὶ δεξιά, cf. ἐνδέξια) see on M 239. But Heyne rejected the line as made up from I 236; and the mention of such a vague omen is intolerably flat after the elaborate account in Odysseus' speech. When the line is omitted, Nestor also will refer to that portent.

355. ΤΙΝΑ, as though ἑκαστον, like 382, II 209, etc.

356. A much disputed line. It is highly probable that Heyne is right in regarding it as interpolated here from 590, where the explanation is comparatively simple. The χωρίζοντες of Aristarchos' time took it to mean 'Helen's searchings of heart and groanings,' and urged that this view of Helen's resistance to her abduction was peculiar to the *Il.*, while the poet of the *Od.* represented her as going willingly with Paris. Aristarchos replied, ὅτι οὐκ ἔστιν ἐπ' αὐτῆς ὁ λόγος ἀλλ' ἐξωθεν πρόθεσιν τὴν 'περὶ' δεῖ λαβεῖν, ἢ ἢ 'περὶ Ἑλένης.' The scholiast goes on, καὶ ἔστιν ὁ λόγος, τιμωρίαν λαβεῖν ἀνθ' ὧν ἐστενάξαμεν καὶ ἐμεριμνήσαμεν περὶ Ἑλένης: παραλειπτικός (foud of omitting) γὰρ προθέσεών ἐστιν ὁ ποιητής. Apart from the gratuitous insertion of the preposition there can be little doubt that this view is right, if the line is to be regarded as in place here at all. The sense is *all the fighting and groaning about* (caused by) *Helen* (not, of course, 'our (mental) struggles and groans' of *sympathy*, as some have taken it). Whatever excuse might be found for Helen in the guile of Aphrodite, there can be no doubt that Homer represents her as having deserted her husband voluntarily as far as the outward aspect of her action went; and she could not therefore be regarded by the Greeks as

a victim whose sufferings were to be avenged. The chief passages in H. are δ 145, 260, Γ 164, 399 ff., [ψ 218-24]. See also Mr. A. Lang's note to *Helen of Troy*. For the gen. compare ἄχος ἡρώχῳ, grief for the charioteer, Θ 124, etc., ἄχος σέθεν Δ 169, χρόλον υἱος O 138, πένθος παιδὸς ἀποφθιμένοιο Σ 88, and others in H. G. § 147. 1. ὀρμήματα recurs only in 590; it evidently means the struggles of war, ὀρμάω and ὀρμάομαι being used chiefly of the rushes of close conflict. (In the alternative expl. we should compare ὀρμαίνω, always used of mental effort.)

357. ἐκπύλῳς: cf. β 327 ἱερὰ αἰνῶς, a curious parallel to some expressions of modern slang.

359. This line is a threat, 'let him so much as touch his ship, he shall immediately be slain before the face of the rest.' (The alternative explanation, 'he will start homeward only to perish on the road sooner than the others,' is clearly inferior.)

362. This tactical counsel, like the advice to build a wall round the ships in H 327-43 (q.v.), is singularly out of place in the last year of the war; it is the first of many such didactic passages put into Nestor's mouth, and is meant at once to present him as the leading counsellor of the Greek army, and to introduce the coming Catalogue. For φρήτρας, clans, lit. *brotherhoods*, cf. I 63 ἀφρήτωρ: the word does not recur in H., but is only slightly disguised in the Attic φάτρα, and is used by Herod. i. 125, where, as here, some mss. give the form φήτρα, perhaps by confusion with the Dor. πάτρα. So in Attic φάτρα has some support from grammarians and late authorities (see Lex.).

ὥς φρήτρη φρήτρηφιν ἀρήγηι, φύλα δὲ φύλοις.
εἰ δέ κεν ὥς ἔρξης καὶ τοι πείθωνται Ἀχαιοί,
γνώσῃ ἔπειθ', ὅς θ' ἡγεμόνων κακὸς ὅς τέ νυ λαῶν, 365
ἢ δ' ὅς κ' ἐσθλὸς ἔησι· κατὰ σφέας γὰρ μαχέονται·
γνώσῃαι δ', εἰ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις
ἢ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο."
τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
" ἢ μὰν αὐτ' ἀγορήι νικᾷς, γέρον, υἱας Ἀχαιῶν. 370
αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,
τοιούτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος
χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.

363. φρήτρη φρήτρηφιν JQ Vr. A. || ἀρήγηι D¹PQS. 364. ἔρξας PQR Vr. c. ||
καὶ τοι G. || πέφρονται CDHPQRT Pap. β¹ Lips. Vr. b A, Eton. Mosc. 1¹. 366.
ὅς τ' Q. || μαχέοντο Q: μαχέοιντο Schol. ad A 368. 370. μὰν: μᾶν G: μᾶν
Par. k¹. || ἀγορήι: ἀρετῇ Schol. ad B 350. 373. κε: δε Pap. β.

There can, however, be no doubt of the connexion with *frater*, etc. The word seems to be a relic of the patriarchal time when the family, not the tribe, was the unit.

363. φρήτρηφιν is evidently meant to be a pure dat., an unexampled use of the term. -φιν. The only alternative is to take it, with Moller, as an (ablat.) gen., cf. N 109 ἀμύνειν νῆων, II 522 παῖδός ἀμύνει, etc., and then write φύλων for φύλοις. But as van L. remarks, we ought to hear that the object of the arrangement is not that *clan* may help *clan*, but that *clansman* may help *clansman*. But all the military advice of which Nestor is the spokesman is strongly suggestive of Athens under Peisistratos, who claimed to be his descendant; and here we seem to have an echo of the political reorganization so supremely important in the seventh century in Attica.

365. After each ὅς we must apparently supply κ' ἐησι from the next line; ἐστὶ would almost make Nestor call in question the existence of brave men while insisting on the presence of cowards (Ameis). γνώσῃ: rather γνώσῃ(αι), as the contraction is not Homeric. In 367 mss. all read γνώσῃαι with synizesis in place of contraction. Barnes omitted the δ' in 367, but it can hardly be dispensed with unless we omit 365-6 as a doublet of 367-8.

366. κατὰ σφέας: cf. μαχόμεν κατ' ἑμ' αὐτὸν ἐγώ A 271, 'they will fight each tribe on their own account,' and so

every man will have a motive for ambition in the glory which will accrue to his tribe or family from success. Cf. 'Quodque praecipuum fortitudinis incitamentum est, non casus neque fortuita conglobatio turmam aut cuneum facit, sed familiae et propinquitates,' Tac. Germ. 7; 'Batavi Transrhenanique, quo discreta virtus manifestius spectaretur, sibi quaeque gens consistunt,' Hist. iv. 23.

367. ἐεσπεσίῃ, a substantivized adj., like many others in H.; ἀμβροσίῃ ἀναγκαλῇ ἰθείᾳ ἰσῇ τραφερῇ ὑγρῇ, and cases used as here adverbially, ἀντιβλήν ἀπριάτην (see A 99) ἀμφοδίην (Ameis Anh. to a 97). There is no need to supply any ellipse. ἀλαπάξεις: fut. in potential sense (cf. Z 71, N 260), or perhaps as taking up with some slight irony Agamemnon's despairing tone, οὐ γὰρ ἐτι Τροίην αἰρήσομεν εὐρύγυιαν 141. Bekker's conj. ἀλαπάξεις is needless.

371. This formula (also Δ 288, H 132, II 97, and several times in *Od.*) gives a typical instance of the similarity between 'wishing-clauses,' followed by a paratactic clause expressing the result, and regular conditional sentences; 371-2 stand independently as a wish, as the appeal to the gods and the parallel passages shew, but by putting a comma at the end of 372 we could treat them as the protasis of a regular conditional sentence. H. G. § 318.

374. ὑπὸ χερσίν: this instrumental use of ὑπὸ with dat. is developed from

ἀλλά μοι αἰγλόχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν, 375
 ὃς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
 καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχεσσάμεθ' εἵνεκα κούρης
 ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων·
 εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐκέτ' ἔπειτα
 Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἡβαιόν. 380
 νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρῃα.
 εὖ μὲν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,
 εὖ δέ τις ἵπποισιν δεῖπνον δότω ὠκυπόδεσσιν,
 εὖ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω,
 ὥς κε πανηγέριοι στυγερώϊ κρινώμεθ' Ἀρῇ. 385
 οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἡβαιόν,
 εἰ μὴ νῦξ ἐλθοῦσα διακρινέει μένος ἀνδρῶν.
 ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσφιν
 ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχεϊ χεῖρα καμείται·

375. Ζεὺς: κρατέρ' S. || ἔδωκεν: ἔθηκεν Pap. β¹, Eust. 376. μετ': κατ' J. || ἀπρήκτας S. 377. μαχεσ(ε)άμεθ' Ω: μαχισάμεθ' Ag. 378. χαλεπαίνων G. 383. ὠκυπόδεσσιν Pap. β¹. 385. ὥς τε Vr. a. || πανηγέριοις Pap. β. 388. στήθεσφιν ACH¹PQR Vr. b c, Mosc. 1: στήθεσ(α) [LGJ][S]TU Pap. β, Ambr. 389. περὶ: παρὰ H. || χεῖρα: χάρ βα U³ (βα in ras.).

the local by a transition which is quite easy in phrases like the present, where 'subjection' or 'falling prostrate' is the leading idea; in ὑπὸ δουρὶ τυπέις, ὑπὸ νόσσοι φθίσθαι (N 667), ὑπνῷ ὑπο γλυκερώϊ ταρπόμεθα, the local sense almost fades away, but never quite disappears. Obs. ἄλοῦσα, aor. of the moment of capture; *περσομένη*, pres. of a continuing state.

376. ἀπρήκτους: *fruitless*, not conducing to any result; cf. Ω 524 οὐ γὰρ τις πρῆξις πέλεται κρυεροῖο γόοιο, β 79 ἀπρήκτους ὀδύνας.

379. μίαν, sc. βουλὴν, to be supplied from the verb; so ξ 435 τὴν ἰαν, supply μοῖραν from διμοιράτο.

380. ἡβαιόν occurs only in this phrase, and always at the end of a line, except i 462 ἐλθόντες δ' ἡβαιὸν ἀπὸ σπείους. It would seem that some of the ancients preferred to write οὐδ' ἡβαιόν or οὐ δὴ βαιόν. The origin of the word and its relation to βαίς are quite uncertain.

381. ξυνάγωμεν Ἄρῃα, *committere praelium*; compare Ξ 149, 448, II 764, for similar phrases.

382. ὥς, not here in the later sense of 'grounding arms,' but *place ready, bestow well*, as I 88 τίθετο δόρυα: so

εἰ θέσθαι δρυα, *to keep armour in order*, Xen. Cyr. vi. 5. 3; εἰς δῆριν ἔθεντο δρυα Epigram ap. Dem. 322. 6.

384. ἀμφί: so mss.; Bentley ἀμφί, which is, however, found with gen. in H. only II 825, θ 267. Monro H. G. § 184 comp. Att. περιωρῶμαι with gen. = *to look round after*, take thought about (Thuc. iv. 124), and also the gen. with ἀμφιμάχεσθαι II 496, etc. ἀμφί with gen. appears elsewhere always in the sense 'aside from.'

385. κρινώμεθα, *measure ourselves*; cf. the same root in *de-cern-cre, cer-tamen*. From the primary idea of separation (by sifting, etc.) comes that of two parties standing in opposition. So διακρινέω, *part*, 387; cf. 362, Γ 98, π 269 μένος κρίνηται Ἄρῃος, σ 264, ω 507.

387. μένος ἀνδρῶν, a periphrasis for 'brave warriors,' as μένος Ἀλκινόοιο, etc.

388. τευ virtually = *ἐκόςτου*, at least for purposes of translation, as in 355. We must in the next line supply τις as subject to καμείται. This passage may be added to those in H. G. § 186, in which it is doubtful whether περὶ is prep. or adv. (= *exceedingly*); cf. H 289. For ἀμφιβρότη see App. B, 1, 2, 3.

ιδρώσει δέ τευ ἵππος εὐξοὺν ἄρμα τιταίνων. 390
 δν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
 μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὐ οἱ ἔπειτα
 ἄρκιον ἐσσεῖται φυγέειν κύνας ἡδ' οἰωνούς."
 ὥς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον, ὥς ὅτε κύμα 395
 ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθών,
 προβλήτι σκοπέλωι· τὸν δ' οὐ ποτε κύματα λείπει
 παντοίων ἀνέμων, ὅτ' ἂν ἔνθ' ἡ ἔνθα γένωνται.
 ἀνστάντες δ' ὀρέοντο κεδασθέντες κατὰ νῆας,
 κάπνισσάν τε κατὰ κλισίας καὶ δεῖπνον ἔλοντο.
 ἄλλος δ' ἄλλωι ἔρεζε θεῶν αἰεγενετῶν, 400

391. **ΔΕ Κ'**: **Δ'** **EN** U Ambr. Vr. a. || **ΕΓΩ** Vr. a. || **ΕΘΕΛΟΝΤΑ**: πτώσσοντα Aristot. *Εἰλ.* N. iii. 11. 393. **ἩΔ'**: οὐδ' Q. 395. **ΚΙΝΗΣΑΙ** CHPQRT. 396. **Τὸν Δ'**: **EN** r' G. 397. **ΓΕΝΩΝΤΑΙ** Ar. Ω: τινὲς **ΓΕΝΗΤΑΙ** Did. 398. **ἀνστάντες** Ar. Ω: ἀσπύγαντες others. || **ὀρέοντο**: ὀρώοντο C: ὀρόοντο Cant. || **κεδασθέντες** Q. || **κατὰ**: ἐπὶ Eust. 400. **ἔρεζε** Vr. b.

391. **νοήσω**: in sense 'perceive' *νοεῖν* takes a partic.; 'to think over,' 'remember,' an infin. E 665, λ 62, etc.

393. **ἄρκιον**, 'there shall be nothing on which he can rely, nothing to give him any well-grounded hope of escaping the dogs and birds,' Buttm. *Lex.* pp. 163-4, comparing O 502 *νῦν ἄρκιον ἡ ἀπολέσθαι | ἢ σαωθῆναι*. He deduces this sense from the verb *ἀρκεῖν*, through the sense 'sufficient,' 'able to help,' and thence 'that on which one can rely.' So K 304 *μισθὸς δέ οἱ ἄρκιος ἔσται*, *his reward shall be certain* (see, however, note there). The passage of course means 'he shall certainly be slain and left unburied.'

394. On *ὥς ὅτε* without a finite verb see L. Lange *El* pp. 134, 234, where it is compared with the similar use of *ὥς εἰ* in similes. He argues that there is no need to supply any ellipse; the *ὅτε* is really indef., 'as on a time,' and is, strictly speaking, superfluous. It seems more likely, however, that there is an unconscious ellipse; see *M. and T.* § 475. The construction recurs Δ 462, M 132, N 471, 571, O 362, 679, Π 406, Σ 219, Ψ 712, ε 281, λ 368, τ 494. For the simile itself cf. 144 and 209.

397. **ἀνέμων**: for this use of the gen. cf. ν 99 *ἀνέμων δυσαχὼν μέγα κύμα*, A 305 *νέφεα ἀργεστῶ Νότιοι*, and ι 411 *νοῦσον Διός*, *a sickness sent from Zeus*. **γένωνται**: sc. *ἀνέμοι* (but Ar. thought *κύματα*, and some actually wrote *γένηται*).

400. **ἔρεζε**: the *F* is neglected as in T 150 *ἀρεκτον*, Ψ 570 *ἐρεζας*, ω 458 *ἐρεζον*.

From here eleven consecutive lines have the trochaic caesura, which is commoner than the penthemimeral in H. (about 54·5 per cent of the lines have it in *Il.* and 58 per cent in *Od.*, see Van L. *Ench.* p. 14 *note*), and was perhaps originally invariable. For the genesis of the Homeric hexameter reference may be made to a very interesting paper by F. A. Allen of Cincinnati, in Kuhn's *Ztsch.* xxiv. 558 (1879), where it and the Saturnian verse, as well as the typical old German measure, are traced back to a common origin still found as a metre in the Zend-Avesta. Another view is taken by Usener, *Allgriechischer Versbau*. He takes the original form of the hexameter to have been a couplet of which the second half had an anacrusis, long or short—

| — ∞ | — ∞ | — ∪ ||
 ∪ | — ∞ | — ∞ | — ∪ ||

and of this doubtful length he holds that traces still remain in numerous cases of 'neglect of *F*' and other irregularities after the trochaic caesura. But the evidence is not decisive enough to raise this above the level of an attractive hypothesis; and it gives no explanation of the importance of the bucolic diaeresis.

εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρῃος.
 αὐτὰρ ὁ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 πίονα πενταέτηρον ὑπερμενεί Κρονίωνι,
 κίκλησεν δὲ γέροντας ἀριστῆας Παναχαιῶν,
 Νέστορα μὲν πρῶτιστα καὶ Ἴδομενῆα ἄνακτα, 405
 αὐτὰρ ἔπειτ' Αἴαντε δῶω καὶ Τυδέος υἱόν,
 ἔκτον δ' αὖτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον.
 αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·
 ἦιδεε γὰρ κατὰ θυμὸν ἀδελφεόν, ὥς ἐπονείτο.
 βοῦν δὲ περιστήσαντο καὶ οὐλοχύτας ἀνέλουτο. 410
 τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·
 “Ζεῦ κύδιστε μέγιστε, κελαινεφές, αἰθέρι ναίων,
 μὴ πρὶν ἐπ' ἥελιον δῦναι καὶ ἐπὶ κνέφας ἐλθεῖν,
 πρὶν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρον
 αἰθαλόεν, πρῆσαι δὲ πυρὸς δηῖοιο θύρετρα, 415

406. δύο PQR. 407. *ῥ* om. D. || *αἶθε* C. 408. *οἱ*: *τε* G. 409. Sus-
 pected acc. to Ath. p. 177. 412. *ἐν* τισι γέγραπται *ζεῦ πάτερ ἴδμεναι μεδέων*
<κύδιστε μέγιστε> An. 415. *πρῆσαι*: *ἐν ταῖς πλεῖσταῖς διὰ τοῦ λ* [i.e. *πλῆσαι*],
 καὶ αἱ Ἀριστάρχων Did. || *θύρετρα*: *μέλαθρα* Pap. β¹.

409. *ἀδελφεός* is the only Homeric form (cf. E 21); so *δένδρεον*, never *δένδρον* (cf. however on I 152).

410. *περιστήσαντο*, so all mss. But the aor. mid. is always transitive in H. (see A 480, β 431, etc.). Σ 533, ι 54 (*στησάμενοι δ' ἐμάχοντο μάχην*) are ambiguous, but no doubt are also trans., as Herod. also says *στήσασθαι πολέμους*. Hence Bekker conj. *περιστήσαν τε*, followed by most edd.; so also in μ 356, cf. Δ 532. But possibly the word may have some old ritual significance now lost to us. *οὐλοχύτας*, A 449.

412. *κελαινεφές*, apparently for *κελαινονεφής*, god of the black cloud. The epithet is also applied to blood, *dusky*, the significance of the second element having been weakened—a phenomenon familiar in the Tragedians but very rare in H.

413. *ἐπὶ*, 'that the sun set not upon us,' a pregnant expression which is virtually an anticipation of the *ἐπὶ* immediately following, and may be compared with Eph. iv. 26 ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν. See also Θ 487 *Τρῶσιν μὲν ῥ' ἀέκουσιν ἔδν φάος*. Some have, without necessity, conj. *ἐτ'* or *γ'* in place of *ἐπ'*: La R. thinks that the word was inserted when it was forgotten

that *πρὶν* was originally long by nature (Cretan *πρεῖν*, Brugm. *Gr.* ii. p. 406). For *μή* with infin. expressing a prayer see H. G. § 361. *μή* appears fundamentally to express the idea 'away with the thought that,' 'let us not suppose that,' and may thus be properly used with the infin. without the need of supplying any ellipse of *δός* or the like. Cf. I' 285, H 179, ρ 354, where the infin. expressing the mere thought indicates, by the form of interjectional utterance, a strong wish; and also the use of the infin. as an imper. The idiom is common in later Gk., e.g. Aisch. *Sept.* 253 ὦ θεοὶ πολῖται, μὴ με δουλείας τυχεῖν, and other instances in *M.* and *T.* § 785. (It is virtually a case of the use of *μή* without a finite verb, such as we find in A 295 and *ὅτε μή* = 'except'; see Lange EI p. 162 (468), where the key to the question is given.)

415. *πυρός*: for this use of gen. see H. G. § 151 c, where it is classed as a 'quasi-partitive' use, as though the idea of *material* used implied a stock drawn upon; so H 410 *πυρὸς μελίσσέμεν*, Z 331 *πυρὸς θέρραι*. *πρῆσαι*, A 481. *δάφoc* with *πῦρ*, in the lit. sense *blazing*, conn. with *δαῖω*: so Θ 217 *πῦρ κήλεον* (*καίω*). See note on I 674.

Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐζαι
χαλκῷ ῥωγαλέον· πολέες δ' ἀμφ' αὐτὸν ἑταῖροι
πρηνέες ἐν κονίησιν ὁδὰξ λαζοῖατο γαῖαν."

ὥς ἔφατ', οὐδ' ἄρα πῶ οἱ ἐπεκράαινε Κρονίων,
ἀλλ' ὃ γε δέκτο μὲν ἰρά, πόνον δ' ἀμέγαρτον ὄφελλεν. 420
αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ οὐλοχύτας προβάλλοντο,
αὔερυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυνψαν
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
καὶ τὰ μὲν ἄρ' σχίξιμιν ἀφύλλοισιν κατέκαιον 425
σπλάγχχνα δ' ἄρ' ἀμπείραντες ὑπείρεχον Ἥφαιστοιο.
αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχχ' ἐπάσαντο,
μίστυλλον τ' ἄρα τάλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
ῶπτησάν τε περιφραδέως ἐρύσαντό τε πάντα.
αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα, 430
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
τοῖς ἄρα μύθων ἦρχε Γερῆνιος ἱππότης Νέστωρ·
"Ἄτρεϊδῃ κύδιστε, ἀναξ ἀνδρῶν Ἀγάμεμνον,
μηκέτι νῦν δὴ ταῦτα λεγώμεθα, μηδ' ἔτι δηρὸν 435

416. δαΐζον H. 419. ἐπεκράαινε Pap. α: ἐπεκράαινε Pap. β: ἐπεκράαινε
Ω. 420. ὃ γε: ὃ δε Q. || πόνον: φόνον Et. Gud. || ἀμέγαρτον: ἀλίσστον
Αγ. 421. προβάλλοντο: ἀνέλοντο GS (cf. A 449). 422. αὔερυσαν AG:
αὐ ἔρυσαν Ω: ἀνέρυσαν J (cf. A 459). || ἔδηραν Q. 423. τε: δε Pap. β¹. ||
κνίσῃ(ι) CDPQR. 425. ἀφύλλῃσι Q. || κατέκηνον J. 426. σπλάγχχνα P. || ἀμ-
πείραντες G Eust. 427. μῆρα (Ptol. μῆρε) κάη καὶ σπλάγχχνα πάσαντο Αγ.
(cf. A 464) || σπλάγχχ' P. 433. τοῖα δε S. 435. δὴ ταῦτα Zen.: δνσαυτα
Pap. β¹: δντ' αὖτε CP¹R: δνσ' αὖτε Αγ. Ω (Pap. β²): δν μὲν αὖτε Kallistratos:
δν αὖτε others. || μὴδέ (μὴ δέ) τι ΔΗJQST.

417. ῥωγαλέον, proleptic; as II 841
αἰματόεσσα. But αἰσαλέον, 415, seems to
be a standing epithet of the hall; see
χ 239.

419. The correct form ἐπεκράαινε is
preserved here by the papyri, and in
E 508 by P. κρααίνω is a mere figment,
a supposed case of 'Epic diectasis'; cf.
ἀκραάπτου, κεκραάπτου. κραίνω and κρααίνω
are related as κράτ- and κῥατ-, head; cf.
δοματ-: δομαίνω (van L. *Ench.* p. 494).

420. Αγ. read ἀλίσστον as a λέξις
ἐμφαντικώτερα, but the *lilotes* in ἀμέγαρ-
τον is thoroughly Homeric, cf. λ 400.
Hentze points out that elsewhere a god
either accepts the sacrifice and fulfils the
prayer, or refuses both. That Zeus
should accept the one and deny the

other shews that he is deliberately de-
ceiving Agamemnon.

421-4 = A 458-61; 427-32 = A 464-
69.

426. Ἥφαιστοιο = πῖρος, as Ἀμφιτρίτη
= θάλασσα μ 97, Ἀφροδίτη = εὐνή χ 444,
Ἄρης = πόλεμος *passim*. Cf. I 468
φλογὸς Ἥφ.

435. The reading of Zen. given in the
text is the only one consistent with
Homeric usage; cf. N 275, 292, T 244,
etc. Αγ. explained the vulg. δὴθ' αὖτε
thus: δνσά πολλὸν χρόνον, αὖτε αὐτοῦ,
λεγόμεθα συναθροισώμεθα, 'let us not
now long remain gathered here,' which
is unsatisfactory enough, though it takes
account of the fact that λέγεσθαι is never
used absolutely in H. = *to converse*. The

ἀμβαλλώμεθα ἔργον, δὲ δὴ θεὸς ἐγγυαλίζει·
 ἀλλ' ἄγε κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
 λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας,
 ἡμεῖς δ' ἄθροοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 ἴομεν, ὅφρα κε θᾶσσον ἐγείρομεν ὄξυν Ἀρηα." 440
 ὧς ἔφατ', οὐδ' ἀπίθησεν ἀναξ ἀνδρῶν Ἀγαμέμνων·
 αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσε
 κηρύσσειν πόλεμόνδε κάρη κομόωντας Ἀχαιοὺς.
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὧκα.
 οἱ δ' ἀμφ' Ἀτρεΐωνα διοτρεφέες βασιλῆες 445
 θῦνον κρίνοντες, μετὰ δὲ γλαυκῶπις Ἀθήνη
 αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήραον ἀθανάτην τε·
 τῆς ἑκατὸν θύσανοι παγχρύσει ἠερέθονται,

436. ἐπυαλίζει Ar. Aph. Ap. Rhod. A: ἐπυαλίζει Ω (supr. αἱ L): ἐπυαλίζει V. a. 440. ἀγείρομεν PRT. 442. κέλευσε GQ V. b¹. 444. κήρυκων S: κήρυκων Q. 447. ἀγείρων Ar. Aph.: ἀγείρω τ' PR. 448. ἠερέθονται Zen. GHJQRST and A supr. (T.W.A.).

difficulty in the text, which led to the alteration and this strained interpretation, is obvious; how can Nestor talk about 'continuing this conversation'—for this the words must mean—when no conversation has been mentioned? Epic practice forbids us to understand it of the conversation 'which had naturally taken place at the table, though the poet does not mention it' (Buttmann). And though it is true that *μηκέτι* does not necessarily imply that the conversation has begun (Gildersleeve in *A.J.P.* vii. p. 271), yet *ταῦτα* clearly does so. The key to the whole crux is to be found in the fact, which seems obvious when pointed out, that the words of Nestor here really belong to his former speech, in place of 362–8, which are condemned on so many grounds, and that they have been displaced to make room for that awkward interpolation. The only question is whether we should simply replace 436–40 after 361, omitting the formal 434 and making some little alteration in 441, so that it may follow directly on 432, or whether 362–433 are not an interpolation altogether. Either alternative seems admissible.

447. For the aegis see also Δ 167, E 738, O 308, P 593; it clearly symbolizes the storm-cloud, and as such belongs properly to Zeus; Apollo wields it O 318, 361, Ω 20; Athene here, E 738, Σ 204, Φ 400. It is no doubt rightly

explained by Reichel (*Hom. Waffen*, p. 69) as a *λαισθήιον* or skin with the hair left on, whence the epithet *ἀμφιδάσεια*, O 309, *covered with hair*. This skin shield is the primitive form, superseded in Homer for the heroes by the solid shield overlaid with metal, but still carried by the common folk. But from its antiquity it remains as the divine armour. There is no ground for supposing it to have been of metal, except that it is made by Hephaistos the smith in O 309. But the smith in his capacity of armourer may well have undertaken leather as well as metal work, and the mention of the golden tassels here and elsewhere in any case gives a reason for the intervention of the metal-worker. The *θύσανοι* are presumably a fringe with pendants, serving at once to adorn the edge, where the hair alone would make it look ragged, and to protect it where it was most liable to wear. So a belt is finished off with tassels in Σ 181. These pendants developed later, under the influence of the Gorgoneion, into the snakes of Athene's aegis in classical art. *ἀγείρων* and *ἀθανάτην* being co-ordinated by *τε* are epezegetic of *ἐρίτιμον*.

448. *ἠερέθονται*: so Ar.; Zenod. -οντα. The present is quite in place in describing the immortal gear of the gods; see a striking instance in E 726–8 compared with 729.

πάντες ἐνπλεκέες, ἐκατόμβοις δὲ ἕκαστος·
 σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν 450
 ὀτρύνουσα ἰέναι· ἐν δὲ σθένος ὤρσεν ἐκάστωι
 καρδίῃ, ἄλληκτον πολέμιζεν ἠδὲ μάχεσθαι.
 τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἢ ἐνέεσθαι
 ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαίαν.
 ἢ ὅτε πῦρ ἀΐδηλον ἐπιφλέγει ἄσπετον ὕλην 455
 οὔρεος ἐν κορυφῇ, ἕκαθεν δέ τε φαίνεται αὐγὴ,
 ὥς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίῳ
 αἶγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἴκε.
 τῶν δ', ὥς τ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,
 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων, 460
 Ἀσίῳ ἐν λειμῶνι, Καῦστρίου ἀμφὶ ῥέεθρα,
 ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσι,

451. ἐκάστου (pseudo-)Plut. 136. 41. 452. κραδίη CGPQRT. || ἔλκετον
 CDGHJPQRU. 454. γλαφυροῖσι Q. 456. κορυφῇ G: κορυφῆσι Q: κορυ-
 φαῖς Par. d: ἐκ κορυφῆς Vr. a. || φαίνεται P. 457. τῶνδ' Vr. a. 458. παμ-
 φαπέσσα H. || ἔκε H. 460. δουλιχοδείρων Q. 461. Ἀσίῳ Ar. Ptol. Ask.
 Herod. Ω: Ἀσίῳ CG. 462. πέτονται (pseudo-)Plut. 14. 38. || ἀγαλλόμενα
 Ar. AGHRS (supr. α) Harl. a, Eton.¹ Vr. b c A: ἀγαλλόμενα CDJPQTU:
 ἀγαλλόμενα Par. β: μαναί (sic) Δ^m (T.W.A.).

450. παφάσσουσα, *dazzling*, here and E 803 only, perhaps by intensive reduplication from a secondary form of root φα-, φαν- (cf. *πιφάσκω*).

451. ὀτρύνουσα, clearly not by words, but by her invisible presence and the supernatural power of the aegis.

455-83. The accumulation of similes has given much offence to critics, and most edd. reject one or more. But each is vivid and Homeric, and refers to a particularly striking point in the aspect of the Greek host, the gleam of their weapons (455-8), the clamour of their advance (459-66), their countless number (467-8), their multitudinous unrest (469-73). Then follow two describing the leaders in general and Agamemnon in particular. The effect is that of a majestic prologue, and would be greatly enhanced if the direct action of the poem followed on immediately, and were not interrupted by the Catalogue. The mention of the Trojans in 472 particularly requires that the two armies should be actually face to face. ἀΐδηλον, lit. 'making invisible,' ἀφανίζω, i.e. *destroying*; cf. note on 318.

456. For this use of ἕκαστος, where we say 'to a distance,' see II 634. Observe

the characteristic use of δέ τε in similes (456 and 463) to introduce an additional touch, often, but not always, containing the *tertium comparationis*.

461. Ἀσίῳ: so Ar., who regarded it as the gen. of a proper name Ἀσίας (for Ἀσίῳ), said to have been a king of Lydia. So Herod. iv. 45 καὶ τοῦτον μὲν μεταλαμβάνονται τοῦ οὐνόματος Λυδοί, φάμενοι ἐπὶ Ἀσίῳ τοῦ Κόντος τοῦ Μάνεω κεκλήσθαι τὴν Ἀσίαν. Virgil, on the other hand, clearly read Ἀσίῳ:

varias pelagi volucres, et quae Asia
 circum
 Dulcibus in stagnis rimantur prata Caystri.—
 Georg. i. 383.

Ceu quondam nivei liquida inter nubila cygni
 Cum sese e pastu referunt et longa canoros
 Dant per colla modos, sonat amnis et Asia
 longe
 Pulsus palus.—Aen. vii. 699.

This is the only passage in the *Iliad* indicating knowledge in detail of any part of the coast of Asia Minor beyond the Troad.

462. ἀγαλλόμενα, perhaps here in the primitive sense (root γαλ *to shine*), 'preening themselves.' The variant ἀγαλλόμενα would be perfectly good Greek but for the masc. προκαθίζοντων

κλαγγῆδὸν προκαθίζοντων, σμαραγεῖ δέ τε λειμών,
 ὡς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
 ἐς πεδίον προχέοντο Σκαμάνδριον, αὐτὰρ ὑπὸ χθών 465
 σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
 ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
 μυριοί, ὅσά τε φύλλα καὶ ἄνθεα γίνεται ὥρη.
 ἦύτε μνιῶν ἀδινάων ἔθνεα πολλὰ,
 αἷ τε κατὰ σταθμὸν ποιμνήϊον ἡλάσκουσιν 470
 ὥρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δέει,
 τόσσοι ἐπὶ Τρώεσσι κάρη κομόωντες Ἀχαιοὶ
 ἐν πεδίῳ ἴσταντο διαρραῖσαι μεμαῶτες.
 τοὺς δ', ὥς τ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες
 ρεῖα διακρίνωσιν, ἐπεὶ κε νομῶι μιγέωσιν, 475
 ὡς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα
 ὑσμίνηνδ' ἰέναι, μετὰ δὲ κρείων Ἀγαμέμνων,
 ὄμματα καὶ κεφαλὴν ἱκέλος Διὶ τερπικεραύνῳι,
 Ἄρει δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.
 ἦύτε βοῦς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων 480

463. **ΛΕΙΜΩΝ**: *raia* *ap.* Did. (Ar. objected that the final short syllable weakened the sound of the line; Schol. T.) 465. **ΠΡΟΧΕΟΝΤΟ** R (*supr.* ο). || **ΚΑΜΑΝΔΡΙΩΝ** GJLT (*post ras.*) Harl. a¹, Lips. 466. **ΚΟΝΑΒΙΖΕ** S. 467. **ἔσταν** Pap. β¹. || **ΚΑΜΑΝΔΡΙΩΙ** C (*post ras.*) GPQT (*post ras.*) Harl. a¹, Lips. 468. **ΦΥΛΛΑ** H. || **ΓΙΝΕΤΑΙ ὥρη** A^m (T.W.A.). || **ὥρη**: *γρ. ἦρη* L (*man. rec.*). 469. **ΜΥΡΙΑΩΝ** P¹T¹U. 470. **ἡΛΑΣΚΟΥΣΙΝ**: **ἡλάσκονται** Pap. β. 471. **ὅτε τε**: **ὅτε δὲ** Pap. β: **τε ὅτε** G: **τε ὅτ.** HR. || **δαῖν** PR. 475. **ΔΙΑΚΡΙΝΟΥΣΙΝ** GJ: **διακρινέσκει(ν)** PRU. 476. **ΤΟΥΣ Γ'** G. 477. **ΥΣΜΙΝΗΝ** Pap. α. 479. **ἄρει τε** Harl. α.

in the next line. **ΠΟΤΩΝΤΑΙ**: **πέτονται** van L.

463. **ΠΡΟΚΑΘΙΖΟΝΤΩΝ**, a pregnant expression, 'keep settling ever forwards'; the whole body moves forward by the continual advance of single birds who keep settling in front of the rest. **σμερδαλέ** may here, as in the two other passages where it occurs (210, Φ 199), be taken to refer either to bright light or loud noise, but the latter is generally adopted, and suits the simile best.

465. **ὕΠΟ** must go with **ποδῶν**, the gen. indicating a transition from the local to the causal meaning of the preposition. Cf. Ξ 285 **ποδῶν ὑΠΟ** with T 363 **ὕΠΟ ΠΟΔΩΝ**.

469. **ἀΔΙΝΑΩΝ**, *busy*. See on 87. The simile indicates both the multitude of the Greeks and their restless eagerness for their object; cf. II 641-3, where line

471 also recurs. Homer has another striking simile of the fly in P 570.

471. It has been noted that this simile implies that only sheep's and goats' milk was used in Homeric, as in modern Greece, cattle being employed as beasts of draught; and further, that the milk was obtained only in the spring, the natural breeding-time of wild animals, instead of all the year round by an artificial stimulating life. **ἐν** was om. by Bentley because of the F of *Féar*: so ε 485 **ὥρη χειμερίη**.

474. **πλατέα**, because of the wide spaces over which they range.

479. **ζώνην**, *the waist*. Except in A 234, the word is elsewhere used only of a woman's girdle.

480. **ἔπλετο**: for this use of the aor. in similes as virtually a present cf. H 4, etc.; and for **βοῦς ταῦρος** cf. οὗς *κάπρος*. *ἱρῆς κίρκος* (ν 86), *ὀρνίθες αἰγυπιοί* (H 59).

ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομήνησι·
τοῖον ἄρ' Ἀτρεΐδην θήκε Ζεὺς ἡματι κείνῳ,
ἐκπρεπέ ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν.

ἔσπετε νῦν μοι, μούσαι Ὀλύμπια δώματ' ἔχουσai,
ὑμεῖς γὰρ θεαί ἐστε πάρεστε τε ἴστε τε πάντα, 485
ἡμεῖς δὲ κλέος οἶον ἀκούομεν οὐδέ τι ἴδμεν,
οἳ τινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
πληθύν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
οὐδ' εἴ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἴην,
φωνή δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη, 490
εἰ μὴ Ὀλυμπιάδες μούσαι, Διὸς αἰγιόχοιο
θυγατέρες, μνησαίαιθ' ὅσοι ὑπὸ Ἴλιον ἦλθον.
ἀρχοὺς αὖ νηῶν ἐρέω νηάς τε προπάσας.

481. ἀγρομήνησι CGH²Q. 482. ἄρ': ὁ H. 483. ἐκπρεπέ S (*supr.* α).
484. γρ. καὶ ἐκπρεπέ ἀπὸ τοῦ ἐκπρεπέ Schol. T. || Ὀλύμπια δώματ' ἔχουσai:
Ὀλυμπιάδες βασύκοιλοι Zen. 485. πάρεστε καὶ ἴστε G: παρῆστε τινές An.
487. Placed before 485 in HJ (the same order indicated by letters in Ven. B): om.
C. 489. εἴην ἦσαν Cram. An. Ox. iv. 318. 490. φωνή τ' Bekk. An. 771.
21. || ἄρρηκτος PQR. 493. ἀρχοὺς γὰρ αὐ.

483. It would hardly be possible in Homeric language to join πολλοῖσι with ἡρώεσσιν: rather 'pre-eminent in the multitude and excellent amid warriors.'

484. ἔσπετε: either a redupl. aor. for σέ-σπ-ετε, or more probably for ἐν-σπ-ετε (which some read, v. *supra*), root σπ = *sek*, our *say*. The pres. ἐννεπε = ἐνσεπε, Lat. *insece* (*virum mihi, Camena, insece versutum* is Liv. Andr.'s translation of a 1 ἀνδρά μοι ἐννεπε, Μοῦσα). The other aor. forms all take the full form of the prep. ἐνι-σπ-εῖν, etc. Observe the rime μούσαι—ἔχουσai. πάρεστε, either 'are present at all that happens,' or 'stand at the poet's side.' The Muses are particularly appropriate in such a place as this, for they are goddesses of Memory (Μοῦσα = *Морѣя*, root *men*; see Curt. Et. no. 429), though the legend which made them daughters of Mnemosyne is post-Homeric. Cf. Virg. *Aen.* vii. 641.

488. For ἔν with aor. subj. as apodosis to a clause containing εἰ with opt. cf. A 386, and the equivalent fut. indic. ἐσσεῖται with *ὅτε μὴ ἐμβάλοι*, N 317 (so I 388, and other instances in *M.* and *T.* § 499). Possibly μυθήσομαι is fut. indic., and ὀνομήνω is independent of ἔν, as in A 262 οὐδέ ἴδωμαι. ἔν here seems to enforce the contrast, see *H. G.* § 276 b. Virgil imitates the passage, *G.* ii. 42, *Aen.* vi. 625.

490. ἦτορ, Lat. *animus*, primarily of vitality, as here; then, as most commonly, of the passions. Though the word probably comes from *dw* to breathe, it would be quite against all Homeric use to understand it, as some commentators have done, of the lungs.

492. μνησαίαιτο, made mention of, as δ 118, ο 400. προπάσας, all from end to end; so πρόπαν ἡμαρ, etc.

Βοιωτία ἡ κατάλογος νηῶν.

THE CATALOGUE OF THE SHIPS, as modern critics have almost unanimously recognized, was not composed for its present place, but has been adapted to it. The phraseology throughout suggests a description of the assembling of the host in Aulis, such as Apollonios Rhodios gives at the opening of the *Argonautica*, rather than a review of the army before Troy. Expressions such as *ἀγε νῆας, νῆες ἐπιχώραντο*, are out of place when used of ships which have for ten years been drawn up on land. When circumstances have changed, as with Achilles, Philoktetes, Protesilaos, the adaptation to the *Iliad* is made in the most superficial manner. Moreover, the Catalogue does not agree with the *Iliad* in the names of heroes and tribes. Not merely do many tribes, cities, and heroes named in the Catalogue not reappear in the *Iliad*, while cities named in the *Iliad* (e.g. the whole list of I 150-52) are not mentioned in the Catalogue; but the whole perspective of the Catalogue is entirely different from that of the *Iliad*. Here Boiotia takes the first place, both in order and in the number of cities named; elsewhere it hardly receives a passing notice. The Arkadians, never named again, here bring the large contingent of sixty ships; and so with many other cases. But it has been pointed out by Niese that all the heroes named in the Catalogue played their parts in other portions of the Epic Cycle. The conclusion is that the Catalogue originally formed an introduction to the whole Cycle, and was composed for that portion of it which, as worked up into a separate poem, was called the *Kypria*, and related the beginning of the Tale of Troy, and the mustering of the fleet at Aulis.

Another point essential to observe is that in the Catalogue alone the localization of the heroes is consistently carried out. Elsewhere in the *Iliad* they are heroes of Greece at large, not of particular towns, save as rare exceptions, notably Odysseus and Idomeneus. Agamemnon himself is only three times brought into connexion with Mykenai (H 180, I 44, A 46), Aias once with Salamis (H 199). Diomedes never has a kingdom at all, but is called an Aitolian, who has had to flee from his home. The whole Catalogue contains an appropriation to the different Greek states of the heroes of Troy. This can hardly have been founded on old local tradition; for it is noteworthy that few Trojan warriors received local honours in Greece proper; Diomedes was worshipped in the cities of Italy, Achilles on the shores of the Black Sea. It would seem, therefore, that the partitioning was not carried out till after the early days of colonization.

Moreover, it is clear that considerable difficulty was felt in the apportionment. Though Agamemnon is 'king of all Argos and many isles,' the realm of Diomedes is carved out of his kingdom of Argos and contains the chief island. Achilles receives only three towns, one of which (Trachis) is in Lokris, and should therefore belong to the Lokrian Aias; another (Alos) is in the very middle of the towns ascribed to Protesilaos. The Phthians are followers of Philoktetes and Protesilaos, not of Achilles, in N 686-99; cf. B 695, 704, 727. So the towns given to Eurypylos (734 ff.) lie in the midst of those of Eumelos; indeed, as Strabo notes with astonishment, the Fountain Hypereia given to Eurypylos lies inside the town of Pherai which belongs to Eumelos. Philoktetes has the towns in Magnesia, but the Magnetes, who are expressly located in the same district, come separately under Prothoos. So again the towns given to the Lapith Polypoites are all Perrhaibian, but the Perrhaibians appear separately under the leadership of Gouneus. All these difficulties, it will be seen, occur in Thessaly; the rest of Greece is at least not discordant with itself, though the name and city of Eurytos of Oichalia are transferred bodily from Thessaly to the Peloponnesos. So far as the Catalogue goes,

therefore, appearances are decidedly against the theory which has lately found much support, that all the heroes of the *Iliad* were originally Thessalian, and had been only at a later date spread over all Greece; it seems that it was precisely in Thessaly that there was least clear local tradition.

It is impossible to discuss here the historical questions raised by all these perplexities. It must be sufficient to point out that on the whole the author of the Catalogue studiously preserves an ante-Dorian standpoint. It is only in one or two slight indications that he betrays any knowledge of the change brought about in Greece by the Dorian invasion. The clearest of these is the presence of the Herakleid Tlepolemos in Rhodes, with the characteristic three-fold division of his people. And Thucydides long ago pointed out the difficulty caused by the presence of the Boiotians in Boiotia; for according to the legend they settled there only twenty years before the Dorian invasion, and sixty years after the fall of Troy. He concludes that an ἀποδασμός must have come in advance of the main body, and taken part in the Trojan war.

It seems hopeless with our present means to give even an approximate date for the composition of the Catalogue. There can be little doubt that some of the material at least is old, though in its present form it must have been worked over at a late date. For the unmistakable traces of Athenian influence see the *Prolegomena*.

The canonical position held by the Catalogue in Greece in matters of inter-state law is best illustrated by the famous story alluded to by Aristotle (*Rhet.* xv.), that the possession of Salamis was disputed between Athens and Megara, and after a war was referred to the arbitration of Sparta. The Athenians urged in their pleadings the evidence of B 557-8 (οἱ μὲν οὖν πολλοὶ τῶν Σάλωνι συναγωνίσασθαι λέγουσι τὴν Ὀμήρου δόξαν· ἐμβαλόντα γὰρ αὐτὸν ἔπος εἰς νεῶν κατάλογον ἐπὶ τῆς δίκης ἀναγνῶναι· Ἀλὰς δέ κτλ, Plut. *Solon* x. 2). Schol. B adds other instances, saying that Abydos gained Sestos from Athens by quoting l. 836, that Miletos gained Mykalessos from Priene by the aid of 868, and that Homer 'presented Kalydon to the Aitolians, in a dispute with the Aioliens, by mentioning it in the Aitolian Catalogue' (640). There seems to be no independent confirmation of any of these stories, however.

It will be seen that the Catalogue is arranged on a sort of concentric system, the enumeration passing from Boiotia NW. to Phokis, then E. to Euboea, S. to Attica, W. through the islands to Mykene and Sparta, Pylos, Arkadia, Elis, and the Western Islands and Aitolia. Then a fresh start is made with Crete, and a round is taken by Rhodes and the Sporades (no mention being made of the Cyclades) to Thessaly, which ends the list.

Βοιωτία ἢ κατάλογος νεῶν.

Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον
 Ἀρκεσίλαός τε Προθοήνωρ τε Κλονίος τε, 495
 οἳ θ' Ἴτρην ἐνέμοντο καὶ Αὐλίδα πετρήσσαν
 Σχοῖνόν τε Σκῶλόν τε πολύκνημόν τ' Ἐτεωνόν,
 Θέσπειαν Γραῖαν τε καὶ εὐρύχορον Μυκαλησσόν,
 οἳ τ' ἄμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,
 οἳ τ' Ἐλεῶν' εἶχον ἡδ' Ἴλῃν καὶ Πετεῶνα, 500
 Ὠκαλέην Μεδεῶνά τ', ἐκτίμενον πτολίεθρον,
 Κώπας Εὐτρησίν τε πολυτρήρωνά τε Θίσβην,
 οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλίαρτον,
 οἳ τε Πλάταιαν ἔχον ἡδ' οἳ Γλίσαντ' ἐνέμοντο,
 οἳ θ' Ἴποθήβας εἶχον, ἐκτίμενον πτολίεθρον, 505
 Ὀγχηστόν θ' ἱερόν, Ποσιδῆϊον ἀγλαὸν ἄλσος,
 οἳ τε πολυστάφυλον Ἄρνην ἔχον, οἳ τε Μίδειαν

494-877 *om.* DTU Pap. β (506-877 added in *U* by later hand). 496. οἳ εὐρίην
 τινές Schol. A (v. Ludw.). 497. πολύκνημόν: πολύκρημμόν Bekk. *Δη.*
 865, 25. 498. θέσπειαν P. || εὐρύχωρον GHJP. 500. εἶχον: ἔκουν P. ||
 ἄλῃν J (γρ. ὕλῃν). 502. οἴσβην: μέσβην Zen.: οἴσβην P. 503. ποιήενθ'
 ἀλίαρτον PR. 505. ὑπὸ οἴσβας CJPR Strabo (and οἱ πλείους Eust.). 506.
 ἄλσος: ἄστν Schol. Ap. Rhod. iii. 1242. 507. ἄρνην: ἄσκηρην Zen.: ἐνιοῖα
 τάρνην *ap.* Strabo, p. 413.

496. The available information about the following towns will be found in Frazer's *Pausanias* vol. v., viz.: Hyria p. 68, Aulis 72, Skolos 21, Thespeia 140, Mykalessos 66, Harma 62, Erythrai 2, Eleon 65, Kopai 131, Thisbe 162, Koroneia 170, Haliartos 164, Plataia 8, Glisas 60, Onchestos 139, Arne 208, Mideia 567, Anthedon 92, Aspledon 195, Orchomenos 180.
 502. πολυτρήρωνα: Chandler was led to the discovery of the ruins of Thisbe (near the coast of the Corinthian gulf) by the number of pigeons which haunted them, as they do to this day (Frazer v. p. 162).

505. Ἴποθήβας, apparently meant for a lower Thebes in the plain, an offshoot from the great city which we are to regard as still lying waste after its destruction by the Epigoni.

506. For the grove of Poseidon at Onchestos, and the curious customs connected with it, see *Hymn. Apoll.* 230, and Allen *J.H.S.* xvii. p. 247.

507. No Arne was known in Boiotia in historical times, the only known Arne being in Thessaly. Strabo takes this to be the prehistoric name of Ptoon, Pausanias of Chaironeia (Frazer v. p. 208). Zen. read Ἀσκηρην, but Ar. objected that Hesiod's birthplace, χεῖμα

Νίσαν τε ζαθέην Ἀνθηδόνα τ' ἐσχατώσαν·
 τῶν μὲν πεντήκοντα νέες κίον, ἐν δὲ ἐκάστη
 κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον. 510
 οἱ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,
 τῶν ἥρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἱὲς Ἄρης,
 οὓς τέκεν Ἀστυόχη δόμῳ Ἀκτορος Ἀζειίδαο,
 παρθένος αἰδοίη, ὑπερώϊον εἰσαναβᾶσα,
 Ἄρηι κρατερῶι· ὁ δέ οἱ παρελέξατο λάθρηι· 515
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.
 αὐτὰρ Φωκῶν Σχεδῖος καὶ Ἐπίστροφος ἦρχον,
 υἱέες Ἰφίτου μεγαθύμου Ναυβολίδαο,
 οἱ Κυπάρισσον ἔχον Πυθῶνά τε πετρήεσσαν
 Κρίσαν τε ζαθέην καὶ Δαυλίδα καὶ Πανοπήν, 520
 οἳ τ' Ἀνεμώρειαν καὶ Τάμπολιν ἀμφενέμοντο,
 οἳ τ' ἄρα παρ ποταμὸν Κηφισὸν δῖον ἔναιον,
 οἳ τε Δίλαιαν ἔχον πηγῆς ἐπὶ Κηφισοῖο·
 τοῖς δ' ἄμα τεσσαράκοντα μέλαιναί νῆες ἔποντο.
 οἱ μὲν Φωκῶν στίχας ἴστασαν ἀμφιέποντες, 525
 Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο.

508. ΝΙΣΑΝ : ΝΙΣΑΝ HPS : ΙCΩΝ, κρεῦCΑΝ, ΝΥCΑΝ, ΦΑΡΑΣ ΤΕ ΖΑΘΕΑΣ *ap.* Strabo.
 511. ἈCΠΛΗΔΟΝ' ἔΝΑΙΟΝ CGJQU Eton. Mosc. 1, Vr. b (πληδόν'). 512. ΤΩΝ :
 ΤΩΝΔ' Cant. 516. ΤΟΙC ΑΓ. Ω : ΤΩΝ Α (*surp.* οic) HPRSU. || ΤΡΙΑΚΟΝΤΑ G.
 517. ΦΩΚΙΩΩΝ and ΦΩΚΕΩΝ Ar. διχῶς : ΦΩΚΙΩΩΝ H (*surp.* αi over ὡ). 518.
 υἱΕC GΣ. || ΑἶΒΟΛΙΔΑΟ J (*prol ras.*, γρ. ναυβολίδαο Jm) : ναυολίδαο Bar. 520.
 ΚΡΙCΑCΑΝ P (second c inserted) QS Eust. || ΔΑΥΛΙΔΑ : ΤΙΝΕC ΑΝΑΚΡΙΔΑ Schol. Soph.
 O. T. 733. || ΠΑΝΟΠΗΑ : ΠΑΝΟΠΤΕΩΝ (†) Zen., ἀμετρον ποιῶν τὸν στίχον (An.). 521.
 ΤΙΝΕC ΑΝΕΜΩΛΑCΑΝ Strabo. 522. ΘΡ R. || ΚΗΦΙCΟΩΝ PQU. || ΞΕΙΝΟΝ L (P¹? corr.
 to ἔΝΑΙΟΝ). 523. ΠΗΓΑΙC G. || ΚΗΦΙCΟΟΙΟ PQU Strabo. 524. Θ' om. P. ||
 ΤΕCCEΡΑΚΟΝΤΑ Α : ΤΕΤΤΑΡΑΚΟΝΤΑ L. 525. ΞΤΑCΑΝ CP (corr. from ΞΤΑCΑΝ) S :
 ΞΤΑCΑΝ R.

κακή, θέρει ἀργαλέη, could not be called
 πολυστάφυλος. The Thessalian Arne was
 the original home of the Boiotians, acc.
 to Thuc. i. 12.

508. ἐCχατώCωCΑΝ, as lying on the
 Euboic sea. No Nisa in Boiotia was
 known in the classical period; hence the
 conjectures recorded by Strabo. The
 name suggests Nisaia, the port of
 Megara; this territory, not named
 elsewhere in the Catalogue, may once
 have belonged to Boiotia. Cf. Paus.
 i. 39. 5 τῇ πόλει Μέγαρα ὄνομα γενέσθαι,
 πρότερον Νίσαι καλουμένη.

511. The territory of the Minyai was
 afterwards part of Boiotia. For Orcho-
 menos see I 381. The local name was

Ἐρχομενός: cf. note on 605. Ares was
 the tribal god of the great tribe of the
 Minyai, and hence the two chiefs claim
 descent from him.

514. αἶδοιμ, there was no dishonour in
 the love of a god. ὑπερ. εἰCαν. goes with
 τάCε in the sense *conceived*, as 742.
 Compare II 184.

518. Ἰφίτου: read Ἰφίτου by a certain
 restoration; the second syllable of the
 name is short, see P 306. For this
 form of the gen. see H. G. § 98, and for
 lengthening of the short vowel before
 initial μ, § 371.

519. ΚυπαρίσσοC, acc. to Paus. x. 36.
 5 the later Antikyra. Pytho is of course
 Delphi. For Krisa see Frazer *Paus.*

Λοκρῶν δ' ἡγεμόνευεν Ὀϊλῆος ταχὺς Αἴας,
 μείων, οὐ τι τόσος γε ὅσος Τελαμώνιος Αἴας,
 ἀλλὰ πολὺ μείων· ὀλίγος μὲν ἔην, λινοθώρηξ,
 ἐγχείῃ δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιοὺς· 530
 οἱ Κῦνόν τ' ἐνέμοντ' Ὀπότεντά τε Καλλίαρὸν τε
 Βῆσσαν τε Σκάρφην τε καὶ Αὐγείας ἐρατεινὰς
 Τάρφην τε Θρόνιον τε Βοαργίου ἀμφὶ ῥέεθρα·
 τῶι δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο
 Λοκρῶν, οἱ ναίουσι πέρην ἱερῆς Ἐυβοίης. 535
 οἱ δ' Ἐύβοιαν ἔχον μένεα πνείοντες Ἀβαντες,
 Χαλκίδα τ' Εἰρέτριάν τε πολυστάφυλόν θ' Ἰστίαιαν
 Κήρινθόν τ' ἔφαλον Δίου τ' αἰπὺ πτολίεθρον,
 οἳ τε Κάρυστον ἔχον ἥδ' οἱ Στύρα ναιετάεσκον,
 τῶν αὖθ' ἡγεμόνευ' Ἐλεφήνωρ δῖος Ἄρῃος, 540
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.
 τῶι δ' ἅμ' Ἀβαντες ἔποντο θοοί, ὅπιθεν κομώοντες,

527. δῖλος Ar. Ω: δ' Ἰλαος Zen. G. 528 (i.e. 528-30) δθ. Zen. 529-30
 δθ. Ar. 529. μείων H. || λινοθώραξ CGQ. 530. ΠΑΝΕΛΛΗΝΙΑΣ: δν'
 Ἑλληνας Schol. Thuc. i. 3. 531. κύρνον L. || οἳ τε κύνον ἐν. G. 532. ΒΑΘΑΝ
 Zen. GPR Vr. b, Mosc. 1, Laud.: ΒΑΘΑΝ C Eton. 534. ΤΩΙ: ΤΩΝ G. 535.
 ΠΕΡΗΝ: ΠΟΛΙΝ Q: ΠΕΡΑΝ G. 536-7. οἳ δ' εὐβοίαν ἔχον καὶ χαλκίδα τ'
 εἰρετρίαν τε Strabo. 537. χαλκιδ' ἐρέτριάς τε Steph. Byz. || τ' Ἰστίαν Δ (ο
 Ἰστίαν Am, T.W.A.). 538. κήριον PQR. 539. ΝΑΙΕΤΑΕΣΚΟΝ QR:
 ΝΑΙΕΤΑΣΚΟΝ Ω. 540. ΤΩΝ δ' GQ. || αὖ G. 542. ΤΩΙ: ΤΩΝ J.

v. p. 459, Daulis 222, Panopeus 216, Hyampolis 442, Lilaia 410.

528-30 were rejected partly on account of the obvious tautology, partly because of the word Πανέλληνας, which implies the later extension of the name of the Thessalian Ἕλληνες to all the Greeks. λινοθώραξ, which recurs in 830, seems to mean 'wearing a linen chiton instead of a breastplate.' Paus. saw such linen 'breastplates' at Olympia (vi. 19. 7) and elsewhere (i. 21. 7, with Frazer's note); cf. Alkaios, fr. 15. 5. Iphikrates armed the Athenians with linen instead of metal breastplates to make them more rapid in movement; and this agrees with the character of light infantry and bowmen which is attributed to the Lokrians in N 714, but is hardly consistent with the praise of Aias the Less as a spearman; in N 712 he, as a hoplite, is separated from his followers. He does nothing in actual battle to justify the praise in 530.

535. ΠΕΡΗΝ, over against, as Χαλκίδος Πέραν Aisch. Ag. 190. It might, however, mean 'beyond,' if we suppose that the poet's point of view is that of an Asiatic Greek.

537. Ἰστίαν, trisyllable by synizesis, as Αἰγυπτίας I 382, δ 83. Cf. Ἰστιάειός μ' ἀνέθηκεν at the beginning of a hexameter in an inscr. from Delphi; where, however, we should naturally have supposed that the diphthong is shortened before the following vowel, as in ὅσος N 275, γαίηχος Hes. Theog. 15, etc.

540. ἔζος Ἄρῃος, commonly expl. scion of Ares, cf. ἔρως σπrou, thence child, Pind. and Trag.; so Θησείδα δῖω Ἀθηνῶν Eur. Hec. 125. But it is far more probably explained by Schulze (Q. E. p. 498) as companion, follower (δ- = ἅμα, cf. on 765, -ζ- = σδ-, *sed, root of ὁδός: cf. Hesych. δζεία· θεράπεια, δοζοι· ὑπηρέται).

542. ὅπιθεν κομώοντες: τὰ ὀπίσω μέρη τῆς κεφαλῆς κομῶντες ἀνδρείας χάριν. ἴδιον

αἰχμηταί, μεμαῶτες ὀρεκτῆσιν μελήεσσι
 θώρηκας ῥήξειν δητῶν ἀμφὶ στήθεσσι·
 τῶι δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 545
 οἱ δ' ἄρ' Ἀθήνας εἶχον, ἐυκτίμενον πτολίεθρον,
 δῆμον Ἐρεχθίδος μεγαλήτορος, ὃν ποτ' Ἀθήνη
 θρέψε Διὸς θυγάτηρ, τέκε δὲ ζείδωρος ἄρουρα·
 καδ' ὃ ἐν Ἀθήνῃσι εἶσεν, ἑὼι ἐνὶ πίοι νηῶι·
 ἔνθα δέ μιν ταύροισι καὶ ἀρνείοις ἰλάονται 550
 κούροι Ἀθηναίων περιτελλομένων ἐνιαυτῶν·
 τῶν αὖθ' ἡγεμόνευ' υἱὸς Πετewώ Μενεσθεύς.

543. ὀρεκτοῖσι Q. 544. θώρηκας P. || ῥήσαν Strabo. || στήθεσσι(ν) PR.
 549 om. Pap. a. || ἀθήνη P: ἀθήνας G. || ἐνι: ἐν ACHQS Eton. Laud. Vr. a b. ||
 νηῶν: δῆμον P (γρ. νηῶν) R: νῶν U (supr. n). 550. ἰλάσκονται P Vr. A:
 ἰλάοντο S supr. 552. τῶν δ' CGJQ Eton. || αὖ G Eton.

δὲ τοῦτο τῆς τῶν Εὐβοέων κούρας, τὸ
 δεικνύοντες τὰς τριχὰς βαθεῖας ἔχειν, Schol. A.
 So of two Libyan tribes, οἱ μὲν Μάχλεις
 τὰ ὅπσιον κομῶνσι τῆς κεφαλῆς οἱ δὲ Δύσείες
 τὰ ἐμπροσθε, Herod. iv. 180. Compare
 Θρηῖκες ἀκρόκομοι Δ 533; the Abantes
 themselves seem to have been a Thracian
 tribe, Strabo x. 445, Herod. i. 146.
 These seem all to indicate that part of
 the head was shaved according to a tribal
 fashion, such as is familiar to us in the
 case of the Chinese, whereas the usual
 Greek practice was to let the hair grow
 long all over; the κάρη κομώντες Ἀχαιοὶ
 being thus distinguished from many or
 most of their barbarian neighbours.
 Compare Sir A. Lyall's description of
 the Rajput chief, 'girt with sword and
 shield, and having the usual tail of
 clansmen with their whiskers knotted
 over the top of their heads . . . as
 particular about his eponymous ancestor
 as if he were a Dorian Herakleid'
 (*Asiatic Studies* p. 154).

543. Strabo aptly refers to this line in
 connexion with the curious compact
 between Chalkis and Eretria in the
 Lelantine war, *τηλεβόλοι μὴ χρῆσθαι*.

544. It seems necessary here to scan
 δῆτῶν as an anapaest; otherwise the
 line is δωδεκασύλλαβος. See note on
 I 674.

547. δῆμον: here in the strict local
 sense, *realm*. It probably comes from
 root δα- of δαίω and means the common
 land of the tribe apportioned for tillage
 among the tribesmen, as is still done
 in the Slavonic village communities;
 cf. on M 422. So Nausithoos ἐδάσσαρ'

ἀρούρας § 10. In a still earlier stage
 δῆμος indicates a yet more complete
 communism, meaning the common stock
 of what we should call 'personal'
 property, e.g. τ 197 δημόθεν, Δ 704 ἐς
 δῆμον, and P 250 δῆμος, A 231 δημοβόρος,
 Σ 301 καταδημοβορῆσαι. (Mangold in
Curt. St. vi. 403-13.)

548. τέκε-ἄρουρα is of course paren-
 thetical — an allusion to Athenian
 autochthony — and Ἀθήνη is the subject
 of εἶσε. The temples of Athene Polias
 and Erechtheus were always under one
 roof. So η 81, where Athene repairs to
 Athens, she δῖνεν Ἐρεχθίδος πυκινὸν δῶμον.
 This of course means that two different
 worships, one presumably pre-Hellenic,
 had been fused; only the character of
 Athene and the pride of autochthony
 alike precluded the usual device by
 which the older hero or god was made
 the son of the Olympian. ζείδωρος,
 the graingiver, from ζείδ, not, of
 course, life-giving. πίοι, sc. with
 offerings.

550. μιν, Erechtheus; for cows and
 ewes were offered to female goddesses.
 The festival where these offerings were
 made was the (annual) 'lesser Pan-
 athenaia,' in honour of the two founders
 of agriculture. This naturally finds
 mention in the poems whose final
 redaction it appears to have occasioned.

552. Πετewώ, gen. of Περewός, as Ξ 489
 Πηελέω. The three following lines
 were rejected by Zenodotos, as was 558
 by Aristarchos also, in obedience to the
 persistent tradition, evidently founded
 on truth (see *Prolegomena*), that they

τῶι δ' οὐ πῶ τις ὁμοῖος ἐπιχθόνιος γένηετ' ἀνὴρ
 κοσμήσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας·
 Νέστωρ οἶος ἔριζεν· ὁ γὰρ προγενέστερος ἦεν. 555
 τῶι δ' ἅμα πεντήκοντα μέλαινα νῆες ἔποντο.
 Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας·
 στήσε δ' ἄγων ἦν Ἀθηναίων ἴσταντο φάλαγγες.
 οἳ δ' Ἀργός τ' εἶχον Τίρυνθά τε τειχιόεσσαν,
 Ἑρμῶνιν Ἀσίνην τε βαθὺν κατὰ κόλπον ἐχούσας, 560

553-5 dth. Zen. 553. δ' om. R. 554. κοσμήσαι ο' PR. 555. νέστωρ
 δ' L. 557. ἄγεν δυοκαίδεκα: τινὲς ἄγε τρικαίδεκα Eust. 558 om. ΔΗ⁴U
 Pap. a, Cant¹ V. b (Πειρίστρατος παρέγραψε τὸν στίχον τοῦτον ἐνταῦθα, ὥστε οὐκ
 ἀρέσκει τοῖς κριτικοῖς Par. a). || ἴσταντο: στήσαντο L. 560. ἐρμῶνιν τ' PR. ||
 ἀσίνην Certamen Hom. et Hes. 282.

were an Athenian 'interpolation.' They must, however, be regarded as an integral portion of our (Attic) text. Herodotus mentions them (vii. 161), and Aischines (*Ktes.* 185) quotes the inscription set up by the Athenians in honour of the victory over the Persians at the Strymon, beginning—

ἐκ ποτε τῆσδε πόλεως ἀμ' Ἀτρεΐδῃσι
 Μενεσθεὺς
 ἡγεῖτο ζᾶθεον Τρωϊκὸν ἀμ πεδῖον,
 δν ποθ' Ὀμηρος ἔφη Δαναῶν πύκα
 χαλκοχιτώνων
 κοσμητῆρα μάχης ἔσοχον ἀνδρα μολεῖν.

There can be little doubt that they have ousted an older version of this part of the Catalogue, in which the various independent demes of Attica, especially Eleusis, were mentioned by name. The praise given to Menestheus in no way corresponds to the rest of the *Iliad*. In Δ 326-48 Agamemnon depreciates him, and he is named again only M 331, 373, N 195, 690, O 331, always among secondary heroes. There seems to have been no genuine Attic legend about him at all.

558. Here again criticism attacked the text at an early date (see *Prolegomena*), and seems, from the number of mss. which omit the line, to have affected the tradition in prae-Aristarchean times. But the text was certainly current in the time of Aristotle, who alludes (*Rhet.* i. 15) to the story about the arbitration with Megara, to which the line is essential. According to this, Solon and not Peisistratos must have produced the interpolation as existing in the already established text.

But no doubt the whole story of the arbitration is a fiction, and the Athenians won Salamis by force of arms. Strabo evidently doubts the tale (ix. 394), *οἱ μὲν οὖν Ἀθηναῖοι τοιαύτην τινα σκῆψασθαι μαρτυρίαν παρ' Ὀμήρου δοκοῦσιν· οἱ δὲ Μεγαρεῖς ἀντιπαρωδῆσαι αὐτοῖς οὕτως·*

Αἴας δ' ἐκ Σαλαμῖνος ἄγεν νῆας ἐκ τε
 Πολίχνης
 ἐκ τ' Αἰγυρίουσσης Νισαίης τε Τριπόδων τε.

It is evident from this that the Attic version had supplanted all others at an early date, and that the Megarians had no authentic version of their own, but could only suggest what might have stood here. The fact that the line cannot be original is patent from the fact that Aias in the rest of the *Iliad* is not encamped next the Athenians, see Δ 327 ff., N 681. Indeed, the way in which the great hero is dismissed in a couple of lines, without even his father's name, sounds like a mocking cry of triumph from Athens over the conquest of the island of the Aiakidai. No line in the *Iliad* can be more confidently dated than this to the sixth century.

559. *τειχιόεσσαν*: the 'Cyclopean' walls of Tiryns are as great a marvel at the present day as in the time of Homer. But this is the only mention of the town in H.; the fame of it must have died out long before the end of the Mykenaeen epoch.

560. *κατεχούσας*, *enfolding the deep* (Saronic) *gulf*. The word applies of course to the territories, not the cities. There is no sufficient analogy for taking *ἐχούσας* by itself as intrans. = *lying*. The Argive domain, viz. that centring in

Τροίξην Ἡϊόνας τε καὶ ἀμπελόεντ' Ἐπίδauρον,
οἳ τ' ἔχον Αἴγινα Μάσητά τε κούροι Ἀχαιῶν,
τῶν αὖθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης
καὶ Σθένηςος Καπανῆος ἀγακλειτοῦ φίλος υἱός·
τοῖσι δ' ἄμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φῶς, 565
Μηκιστέως υἱὸς Ταλαϊονίδαο ἄνακτος.
συμπάντων δ' ἡγείτο βοὴν ἀγαθὸς Διομήδης·
τοῖσι δ' ἄμ' ὀγδώκοντα μέλαινα νῆες ἔποντο.
οἳ δὲ Μυκῆνας εἶχον, ἐκτίμενον πτολίεθρον,
ἀφνειὸν τε Κόρινθον ἐκτιμένας τε Κλεωνάς, 570
Ὀρνεϊάς τ' ἐνέμοντο Ἀραιθυρέην τ' ἐρατεινὴν
καὶ Σικυῶν, ὅθ' ἄρ' Ἀδρηστος πρῶτ' ἐμβασίλευεν,
οἳ θ' Ὑπερσείην τε καὶ αἰπεινὴν Γονόεσσαν
Πελλήνην τ' εἶχον, ἥδ' Αἴγιον ἀμφενέμοντο

562. οἳ τ' ἔχον: ΝΑΩΝ τ' *ap.* Strabo p. 375, *Cert. Hom.* 284 and γρ. J. 563. ΤΩΝ δ' CGQ. || αὖ G. || After this is added τυθείης οὐ πατὴρ ἔχων μῆνος οἰνείδαο in *Cert. Hom.* 286. 565. εὐρύπυλος *Cert. Hom.* 288. 566. μηκιστέος [AG]J (*supr.* ω). 568. After this ἐν δ' ἄνδρες πολέμοιο δαίμονες ἐπιχόοντο, ἀργεῖοι λιμοσώρηνες κέντρα πτολίμοιο *Cert. Hom.* 292-3. 571. ὀρνεϊάς: ὀρνεάς J. || ἀραιθυρέην τ': τ' *om.* JP: παραιθυρέην τ' Zen. 572. αικῶνα PQR. || ἄρ' *om.* PR. || ἄδραστος GU¹. || ἐμβαίλευεν QRU: ἐμβαίλευσαν CGS: ἐμβαίλευσαν J Lips. Vg. a. 573. ὑπερσείην GHJ Pap. a, Eton. Lips.: ὑπερσείην QU (*supr.* η): ὑπερσείην Schol. Ap. Rhod. i. 176. || γονόεσσαν: γονόεσσαν 'before Peisistratos,' acc. to Pausanias vii. 26.

the plain of Argos, is split into a western and an eastern half, to provide a kingdom for Diomedes, and the name Ἄργος is evidently used of the city, which became known only in Dorian times, after the fall of Mykene. For the following towns see Frazer *Paus.*: Hermione iii. 293, Asine and Eionai iii. 299, Troizen iii. 273, Epidaurus iii. 259, Mases iii. 298, Kleonai iii. 82, Orneai iii. 217, Araithyrea iii. 76, Sikyon iii. 43, Hyperesia, identified with Aigira iv. 176 (Gonoessa, see Paus. ii. 4. 4), Pellene iv. 181, Aigion iv. 159, Helike iv. 165.

564. ἀγακλειτοῦ, as one of the Seven against Thebes, Δ 404-10.

566. Ταλαϊονίδαο, son of Talaos. This is one of a number of patronymics formed with a double termination; another case of -ων + ιδης is Ἰαπετιονίδης (Hes.). Forms like Πηληϊάδης, Φηρηϊάδης, etc., are quite similar; they contain the suff. -ω- (which itself is capable of being used for a patronymic, as Τηλεμῶνιος Atar) + ιδης: cf. on A 1. For the double suffix compare Κορυθ-ια-κό-ς (Angermann C.

St. i. 1). Μηκιστέως, i.e. Μηκιστῆος. See on A 489.

568. The second added line (v. *supra*) seems to come from a seventh century (?) oracle, given in *Anth. Pal.* 14. 73. Cf. note on 528.

570. Ar. observed that when the poet speaks in his own name (here and N 664) he calls the city 'Corinth'; but puts in the mouth of the hero Glaukos the older name Ἐφύρη, Z 152. See, however, note there.

572. πρῶτα: Adrastus, originally a local god, had according to the legend been driven from Argos, and dwelt with his grandfather in Sikyon, where he gained the royal power, but afterwards he returned and reigned in Argos. The worship of Adrastus at Sikyon was vigorous in the time of Kleisthenes (Herod. v. 67), and is also found at Megara (Paus. i. 43. 1), but the legends all locate him at Argos. Sikyon (locally Σεκυών) seems to be a later name for the older Μηκώνη (Hes. *Theog.* 536),

Αἰγιαλὸν τ' ἀνὰ πάντα καὶ ἀμφ' Ἑλίκην εὐρείαν, 575
 τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων
 Ἀτρεΐδης. ἄμα τῶι γε πολὺ πλείστοι καὶ ἄριστοι
 λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκὸν
 κυδιόων, πᾶσιν δὲ μετέπρεπεν ἡρώεσσιν,
 οὐνεκ' ἄριστος ἦν, πολὺ δὲ πλείστους ἄγε λαούς. 580
 οἱ δ' εἶχον κοίλην Λακεδαίμονα κητώεσσαν
 Φᾶρῖν τε Σπάρτην τε πολυτρήρωνά τε Μέσσην,
 Βρυσείας τ' ἐνέμοντο καὶ Αὔγειας ἐρατεινάς,
 οἳ τ' ἄρ' Ἀμύκλας εἶχον Ἔλος τ' ἔφαλον πτολίεθρον, 585
 οἳ τε Λάαν εἶχον ἥδ' Οἰτυλον ἀμφενέμοντο,
 τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,
 ἐξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο.
 ἐν δ' αὐτὸς κίεν ἡμισι προθυμίησι πεποιθῶς,
 ὀτρύνων πολεμόνδε· μάλιστα δὲ ἔτο θυμῶι
 τίσασθαι Ἑλένης ὀρμήματά τε στοναχάς τε. 590
 οἱ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἐρατεινὴν

578. ἐδύσετο Ar. AH: γρ. [ἐδύ]σετο J: ἐδύσατο Ω. 579-80 dδ. Zen.
 579. πᾶσιν δὲ Ar. (in one ed.) Zen.: καὶ πᾶσι H Par. k: ἔτι πᾶσι(ν) Ω. 581.
 τινὲς καιετώεσσαν (Zen. ? v. Ludwig). 582. φάρην GU (and τὰ πλεῖστα τῶν ἀν-
 τιγράφων Eust.). || μέσσην: μέσσην U (supr. ἡ μέσσην): οἰσσην Max. Tyr.
 583. Βρυσείας GJ. || αὐγείας τ' G. 585. οἰτυλον: ἡτυλον J: οἱ τύλον Tyrannio
 P (and γρ. J): οἱ τύπον R (φ in ras.).

575. Αἰγιαλόν, the N. shore of Peloponnese, afterwards called Achaia. τῶν is gen. after νηῶν, *ships of these folk*.

578. νώροπα is found six times in *Il.* and twice in *Od.* (ω 467, 500), always as an epithet of χαλκόν. It is generally interpreted *gleaming, shining*, but the derivation of the word is quite uncertain, and of many interpretations that have been proposed none is convincing.

581. κοίλην Λ. κητώεσσαν, *L. lying low among the rifted hills*. κητώεσσαν perhaps refers to the numerous ravines which are characteristic of the Laconian mountains. There was another reading, attributed to Zen. by the scholiast on δ 1, καιετώεσσαν, which was explained to mean 'rich in καίετος' (said to be = καλαμυθός, *mint*), but might equally mean 'full of clefts', from καίετος (οἱ ἀπὸ τῶν σεισμῶν ῥωχμοί, Strabo); cf. καλάτα = ὀρύγματα ἢ τὰ ὑπὸ σεισμῶν καταρραγέντα χωρία, Hes., and καιάδας, the gulf into which political criminals were cast at Sparta. See M. and R. on δ 1.

587. ἀπάτερθε, i.e. Menelaos' contin-

gent was independent of that ruled by his brother. For 590 see 356. The line, whatever be the interpretation of the gen. Ἑλένης, is far more naturally used of the chief sufferer Menelaos than of the Greek army at large.

591. The site of Nestor's Pylos was disputed from the earliest days between three cities of the name in W. Peloponnesos, one in Elis, one in Messenia (the modern Old Navarino), and one between the two in Triphylia. The present passage, and the localities named in Nestor's narrative, A 670 ff., seem clearly in favour of the Triphylian, which lay near the Alpheios. So too the mention of Alpheios in E 545 points in the same direction. On the other hand, the journey of Telemachos and Peisistratos from Pylos to Sparta with Pherai as a halfway halt, in γ 485, δ 1, is only consistent with the Messenian Pylos; and the epithet ἡμαθδεις implies a situation on the sea-shore, while both the Elean and Triphylian towns were in hilly places. So again the legends of

Θρύον Ἀλφειοῖο πόρον καὶ εὐκτιτον Αἰπύ,
 Κυπαρισσήεντα καὶ Ἀμφιγένειαν ἔναιον
 Πτελεὸν καὶ Ἔλος καὶ Δώριον, ἔνθά τε μούσαι
 ὀμεναι Θάμυριν τὸν Θρήϊκα παῦσαν ἀοιδῆς, 595

Εὐκτιτον : εὐκτίμεν' CG (supr. on) : εὐκτιστον PU : εὐκτιhton Q. 594.
 S. || ἔνεα γε G. 595. Θάμυριν : γρ. ἄμυριν J.

gration of the Minyan Neleus messally all take him to Triphylia; dar speaks of him as Μεσσήνιος and the Messenian site was clearly nerally accepted by the fifth . It is natural to suppose that, as the legends may have a al basis, the Triphylian Pylos iginally the home of Nestor, it, in consequence perhaps of olian invasion, which took n the W. Peloponnesos about e time as the Dorian in the supplanted the Epeians by the sians, the Neleid clan were driven rd out of Triphylia, and took hem their legends and local o a new home in Messenia. Some isis of the sort seems required to

for the frequency of duplicate in the region. The Homeric then contain traces of both the nd newer state of things. See l R. on γ 4, K. O. Müller enos pp. 357 ff., Strabo viii.

where the problem is fully d. So far as they can be d, all the towns here named are ian, and Messenia is entirely , unless with the scholia we lesse (582), named among the of Lakonia, to mean Messene. us. iii. 25. 9 testifies to a Messe inaron, evidently the town here ed, though Strabo viii. 364 ot to know of it. Christ has ed that the list of Messenian named in I 149-56 may come lost part of the Catalogue dealing assenia. For the remaining sites er : Arene iii. 481, Αἰτρώ (Αἰπεῖα) , Κυπαρισεῖς iii. 462, Helos iii. rion iii. 445, Oichalia iii. 408.

Θρύον, evidently the Θρυέσσα A 711.

τὸν Θρήϊκα, that Thracian. is, like Orpheus, was one of the ry Thracians who dwelt in Pieria oot of Olympus, and from whom us of the Muses was said to come.

In *Rhesos* 921-25 the Muses speak of the time

στ' ἤλθομεν γῆς χρυσόβωλον εἰς λέπας
 Πάγγαιον ὀργάνοισιν ἐξησκημέναι
 Μοῦσαι, μεγίστην εἰς ἔριν μελωιδίας
 δεινῶι σοφιστῇ Θρηϊκί, κάτυφλώσαμεν
 Θάμυριν, ὅς ἡμῶν πόλλ' ἐδέξανσαν τέχνην.

It will be noticed that the *Rhesos* places the scene of the meeting in Thrace, and beyond question the legend was originally a northern one, transplanted southwards, perhaps, in the course of the same tribal migrations which carried the name of Olympos from Thessaly to Elis. In l. 730 below Eurytos and Oichalia are placed in Thessaly; and there also, according to Steph. Byz., Hesiod made Thamyris at home, in Δώτιον, the Dotian plain, a name which bears a curious resemblance to Δώριον. Commentators have generally tried to save the consistency of the Catalogue by supposing that Thamyris was a wandering bard, who found himself at Dorion, far away from the Thessalian Oichalia, in the course of his travels southward. But, apart from the fact that Homer knows nothing of wandering minstrels, and tells us only of bards attached to a particular chieftain's court, there is clear evidence that the Oichalia legend, which played an important part in the later Epos, was localized in Peloponnesos as well as in Thessaly; see φ 13 ff. (cf. θ 224) and Pherkydes in the scholia on Soph. *Trach.* 354. Pausanias iv. 2. 2 says that the Messenians claimed, in proof that theirs was the real Oichalia, possession of the bones of Eurytos. There was, however, yet a third claimant, near Eretria in Euboea, which was generally recognized by later poets, the Οἰχαλίας Ἀλωσις attributed to Kreophylos, Soph. *Trach.* 237 and Ap. Rhod. i. 87. We may therefore easily admit that the Catalogue recognizes two different localizations of the same legend, in preference to supposing, with Niese, that the compiler has fallen into a mere

Οἷχαλήθεν ἰόντα παρ' Εὐρύτου Οἰχαλῆος·
 στεῦτο γὰρ εὐχόμενος νικησέμεν, εἴ περ ἂν αὐταὶ
 μοῦσαι ἀείδοιεν, κούραι Διὸς αἰγιόχοιο·
 αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ αἰοιδὴν
 θεσπεσίην ἀφέλοντο καὶ ἐκλέλαθον κιθαριστύν. 600
 τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ·
 τῷ δ' ἐνενήκοντα γλαφυραὶ νέες ἐστιχόωντο.
 οἱ δ' ἔχον Ἀρκαδίην ὑπὸ Κυλλήνης ὄρος αἰπύ,
 Αἰπύτιον παρὰ τύμβον, ἔν' ἀνέρες ἀγχιμαχῆταί,
 οἱ Φερεὺν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον 605
 ῥίπην τε Στρατίνην τε καὶ ἡνεμόεσσαν Ἐνίσπην,
 καὶ Τεγέην εἶχον καὶ Μαντινέην ἐρατεινὴν,
 Στύμφηλόν τ' εἶχον καὶ Παρρασίην ἐνέμοντο,
 τῶν ἡρχ' Ἀγκαῖοιο πᾶϊς κρείων Ἀγαπήνωρ
 ἐξήκοντα νεῶν· πολέες δ' ἐν νηὶ ἐκάστηι 610
 Ἀρκάδες ἄνδρες ἔβαινον ἐπιστάμενοι πολεμίζειν.
 αὐτὸς γὰρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων

597. ἐρχόμενος C. 600. κιθαριστὴν GHJPQU (S *supr.*) Vr. b, Mosc. 1.
 601. τῶν δ' CQ. || αὐ G. 602. τῷ: τῶν S. 603. κυλλάνην S Vr. b.
 608. παρρασίαν G. 612-4 *ab.* Zen.

blunder through mistaking the name Dotion for the Messenian or Arkadian Dorion. The localization of this place is purely conjectural (Strabo viii. 350). The southern Oichalia was placed at or near Andania.

597. στεῦτο, *boasted*, see on Σ 191. This is the only case in H. of εἰ ἂν with opt., but there are 26 (or 28) of εἰ κε (*M. and T.* § 460, *H. G.* § 313). It is difficult to see that any particular shade is given by the particle. In accordance with Homeric usage it is more likely that the original sentence is to be conceived as *νικήσω, εἴπερ ἂν δέλοισιν* than to regard the opt. as representing a subj. of direct speech.

599. πηρός, a doubtful word, traditionally explained *blind*, as in Aesop 17 *ἀνὴρ πηρός*: cf. ἐτυφλώσαμεν in *Rhes.* ut *sup.* Others say *maimed*, deprived either of voice (so Ar.) or of the right hand, or more vaguely *helpless*; and in this general sense the word is common in later Greek. This certainly gives a better sense, for as Ar. says, comparing θ 64, blindness does not disable a bard. Indeed, music is always the natural profession for the blind. The τυφλὸς ἀνὴρ,

οἰκεῖ δὲ Χίω ἐνι παιπαλοέσση (Kynaitos?) of *Hymn. Apoll.* 172 naturally suggests itself. Teiresias, Daphnis and St-sichoros are other blind bards, acc. to the legends. αὐτὰρ is continuative, as 465, etc., and *moreover*. ἐκλέλαθον: for this trans. use of the redupl. aor. cf. O 60, and λελαχέιν always (H 80, X 343, etc.).

604. The Arkadians are never mentioned again in H. except H 134 in a tale of Nestor's, though their sixty ships formed one of the largest contingents to the army. The tomb of Aipyros son of Elatos is mentioned by Pausanias (viii. 16. 3) as being still shewn at the foot of the mountain Σηπία. See Pind. *Ol.* vi. 33. For Pheneos see Frazer iv. 235, Orchomenos 224, Tegea 422, Mantinea 201, Stymphalos 268, Parrhasia 306.

605. Coins and the inscription on the famous Plataian Tripod shew that, as with the Boiotian town (511), the old local name was Ἐρχομενός.

612-4 were obelized by Zenodotos; but they are obviously designed to meet a possible 'historic doubt,' and cohere with the rest of the paragraph. Nothing of the sort, however, is suggested for the

νῆας ἐυσσέλμους περάαν ἐπὶ οἶνοπα πόντον,
 Ἀτρεΐδης, ἐπεὶ οὐ σφί θαλάσσια ἔργα μεμῆλει.
 οἱ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα δῖαν ἔναιον, 615
 ὅσσον ἐφ' Ἑρμίνην καὶ Μύρσινος ἐσχατόωσα
 πέτρην τ' Ὀλενίην καὶ Ἀλείσιον ἐντὸς ἔεργει,
 τῶν αὖ τέσσαρες ἄρχοι ἔσαν, δέκα δ' ἀνδρὶ ἐκάστωι
 νῆες ἔποντο θοαί, πολέες δ' ἔμβαινον Ἑπειοί.
 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἡγησάσθην, 620
 υἱὲς ὁ μὲν Κτεάτου, ὁ δ' ἄρ' Εὐρύτου, Ἀκτορίωνε·
 τῶν δ' Ἀμαρυγκείδης ἦρχε κρατερὸς Διῶρης·
 τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδής,
 υἱὸς Ἀγασθέneos Αὐγηϊάδαο ἀνακτος.
 οἱ δ' ἐκ Δουλιχίου Ἑχινάων θ' ἱεράων, 625
 νήσων αἱ ναίουσι πέρην ἁλός, Ἥλιδος ἄντα,
 τῶν αὖθ' ἡγεμόνευε Μέγης ἀτάλαντος Ἀρηϊ,
 Φυλειδης, ὃν τίκτε δίφιλος ἱππότη Φυλεύς,

616. ἐφ': ὑφ' Q Eton. Mosc. 1: ἠ G. || ὑρμίνην Zen. || ἐσχατόωσα R Vr. a.
 617. ἀλίσσιον Steph. Byz. ap. Eust.: ἀλίσσιον Ar. on A 757. || ἑρμιοί Vr. b².
 618. ἀρχαί J. 619. ἔβαινον PR. 621. ἄρ' om. CQ (γρ. δ δὲ εὐρύτου δ. J.). ||
 ἀκτορίωνε Ar. A(S sup.) U Par. e¹ g¹: ἀκτορίωνος Ω. 622. ἀμαρυγκείδης
 R (ἀμαρυγκείδης Rᵐ). 624. ἀγασθένης PR. 626. αἱ: οἱ Zen. || πέραν G.
 627. τῶν δ' CP Vr. A. || αὐ G.

Thessalian tribes, some of whom are as landlocked as the Arkadians.

615. See A 756 for Buprasion, the Olenian rock, and Aleision as landmarks of Elis, and Frazer *Paus.* iii. p. 466 for Hyrmine. The four localities in 616-7 seem to be regarded as being at the four corners of the valley known as κολλη Ἥλως. There is a slight confusion of construction in ὅσσον ἐπὶ . . . ἐντὸς ἔεργει, or, in other words, the object of ἔεργει is not, as we should expect, and as we find in Ω 544, ὅσσον, but Ἥλιδα, to be supplied from the previous line. Instead of ὅσσον ἐπὶ, the usual phrase is ὅσον τ' ἐπὶ (Γ 12, H 451, O 358, etc.). The distance of ἐπὶ from the verb forbids explanation by tmesis, nor is ἐτερεύειν found elsewhere in H. There would seem to have been a fourfold tribal division of Elis. Ἑπαιοί was the proper name for the inhabitants of Elis, A 671, the name Ἥλαιοι having probably come in after the Dorian and Aitolian invasion.

621. Ἀκτορίωνε is properly the title

of Kteatos and Eurytos (not of course the same as in 596), as 'sons of Aktor,' at least as putative father. But the patronymic is here, as often, transferred to the grandsons; *Αλακίδης* is a familiar case, and Priam is *Δαρδανίδης* from a yet more remote ancestor. The vulg. Ἀκτορίωνος probably comes from N 185 where only one brother is mentioned; here it is less suitable than the dual. For the curious legends about the sons of Aktor see A 709, Ψ 639.

626. αἱ, Zen. αἱ: but η 29 (δόμος) ναίει and the analogy of ναιεῖσθαι as applied to places by a sort of personification (Δ 45, α 404, etc.) are sufficient to justify the reading of Ar. and mss. So Soph. *Aj.* 597 ὦ κλεινὰ Σαλαμίς, σὺ μὲν πον ναίεις ἀλίπλοκος κτλ. The Echinian islands as a matter of fact lie opposite Akarnania, a considerable distance N. of Elis; but the Homeric geography of the W. coast of Greece is apparently based on imperfect hearsay, not on knowledge. Dulichion cannot be identified. It can hardly here be Leukadia (Sta. Maura).

ὃς ποτε Δουλίχιόνδ' ἀπενάσματο πατρὶ χολωθεῖς.
 τῶι δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 630
 αὐτὰρ Ὀδυσσεὺς ἤγε Κεφαλλήνας μεγαθύμους,
 οἳ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,
 καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχέϊαν,
 οἳ τε Ζάκυνθον ἔχον ἥδ' οἳ Σάμον ἀμφενέμοντο,
 οἳ τ' ἠπειρον ἔχον ἥδ' ἀντιπέραι' ἐνέμοντο. 635
 τῶν μὲν Ὀδυσσεὺς ἤρχε Διὶ μῆτιν ἀτάλαντος.
 τῶι δ' ἅμα νῆες ἔποντο δυνώδεκα μιλτοπάρηιοι.
 Αἰτωλῶν δ' ἡγεῖτο Θόας Ἀνδραίμονος υἱός,
 οἳ Πλευρῶν' ἐνέμοντο καὶ Ὀλενον ἥδ' Πυλῆην
 Χαλκίδα τ' ἀρχίαλον Καλυδῶνά τε πετρήεσαν. 640

629. δουλίχιον GS Lips. Vr. a, Mosc. 1. || ἀπενάσματο R: ἀπενάσματο PR^m.
 631 dθ. Ar. † (A has obelos but no schol.). 632. εἶχον om. PR, adding τ' ἔκουν
 at end of line. 633. κροκύλην Eton. || τραχέϊαν GJ (supr. η) U (supr. η).
 634. κάμην Zen. (ἀμετρον ποίων An.). || γρ. ἥδ' αἳ κάμην ἀμφενέμοντο Par. d.
 635. ἥδ': οἳ δ' QS: οἳ τ' H. || ἀντιπέραι Vr. c, Mosc. 1: ἀντιπέρα S.

629. Phyleus had to leave his home because he bore witness against his father Augeias, who endeavoured to cheat Herakles of the reward promised him for the cleansing of the stables. See Pind. O. xi. 31. In N 692, O 519 Megeis is still king of the Epeians; the legend of his migration northwards to the coast of Aitolia looks like a reflex of the migration of the Aitolians S. to Elis. Such invasions were commonly justified as bringing back an expelled family to their old realm. The case of the Herakleidae is the most familiar, but there are many others.

632. εἰνοσίφυλλον = εν-φοσι-, from φοβ, root of ὠθέω, etc.; 'making its foliage to shake,' i.e. with trembling leafage. So Hesych. κυνσίφυλλον, and cf. ἐννοσίγαιος. Νήριτον, v 351, c 21. The four places named in these two lines seem to be all on the island of Ithaka (Ἰθάκη being the chief town), though the Greek geographers located Krokyleia and Aigilipsa on the mainland. Κάμος is Kephallenia.

635. ἀντιπέραι, the coast of the mainland opposite Ithaka (regarded as part of Elis). That the inhabitants of the islands had such possessions on the mainland is consistent with δ 635, where Noëmon speaks of crossing over to Elis, ἐνθά μοι ἴπποι | δυνώδεκα θήλειαι, ὑπὸ δ' ἡμίονοι θαλαεργοί. But there can

hardly have been Κεφαλλῆνες there. This was no doubt the ground for the (probable) athetesis of 631 by Ar.

637. μιλτοπάρηιοι (here and c 125), with cheeks painted with vermillion. This does not indicate so much a personification of the ship as a literal painting of a face upon the bows, the red paint being used as a primitive approximation to the colour of flesh. So φοινικιστῆριος λ 124, ψ 271. Though this practice is not expressly recorded otherwise in H., there can be little doubt that it existed then as it did, and still does, all over the world, from Chinese junks to Mediterranean and Portuguese fishing boats, to say nothing of its survival in the 'figure-head.' In early vase-paintings the ship of war has an animal's head for the bows, generally a pig's snout. The original idea seems to have been to give the ship eyes with which to see its way. (See Assmann *Jahrb. d. d. arch. Inst.* iv. 100, Torr *Ancient Ships* pp. 37, 69.) Of course the actual painting may in Homer's ships have degenerated into a purely conventional daub; but the epithet in question shews that even in that case some consciousness of its origin had survived. Ar. remarked ἤδη ἡ ἐκ χρωμάτων μίξις ἦν ἐπιτολᾶσα πρὸς τὴν ζωγραφικὴν. Cf. Herod. iii. 58 τὸ δὲ παλαιὸν πᾶσαι αἱ νῆες ἦσαν μιλτοπάρηιαι.

οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος υἱέες ἦσαν,
οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος·
τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσέμεν Αἰτωλοῖσι·
τῷ δ' ἄμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν, 645
οἳ Κνωσὸν τ' εἶχον Γόρτυν τε τειχιόεσσαν,
Λύκτον Μίλητόν τε καὶ ἀργινόεντα Λύκαστον
Φαιστόν τε Ῥύτιόν τε, πόλεις ἐν ναιεταώσας,
ἄλλοι θ', οἳ Κρήτην ἐκατόμπολιν ἀμφενέμοιτο.
τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευε 650
Μηριόνης τ' ἀτάλαντος Ἐνυαλίῳ ἀνδρεϊφόντῃ·
τοῖσι δ' ἄμ' ὀγδῶκοντα μέλαινα νῆες ἔποντο.
Τληπόλεμος δ' Ἡρακλείδης ἡὺς τε μέγας τε

641-2 *ab. Zen.* 642. *Mosc.* (1?) adds καὶ τυδεὺς [ἐν] οἴβαις ὅτ' ἀπόλετο
αὐτὸς ἀχαιῶν. 643. ἐτέτακτο JR^mS Lips. 644. τῷ *o* J (*post ras.*). 645. *δ'*
m. L. 646. Κνωσσόν CGHJQU (so Tryphon). 647. ἀργινέστα S. || Λύκαστον :
ἀμωρον H (*supr.* ἂν Λύκαστον) : γρ. κάμωρον J. 648. πόλις A. 651.
ἀνδρεϊφόντῃ R : ἀνδρεϊφόντῃ G. 653. *δ' om. P.*

641. For the Homeric legend of Oineus and Meleagros see I 529 sqq. Zenod. belized 641-2, apparently because Meleagros alone is named of all the sons of Ineus. The inserted line (v. *supra*) estifies to the surprise naturally felt at the omission of Tydeus, the most famous of them. As the scholiast remarks, *εὐτός* may refer either to Oineus or to Meleagros, according to the punctuation. *ὅτι δὲ*, sc. Thoas.

645. The enumeration having passed from Boiotia S. and W. through Peloponnesos and the Western islands to Aitolia, now takes a fresh start from the S. of the Aegean Sea and passes through the islands to Thessaly. The Cretan towns named are all at the foot of Ida in the middle of the island. See τ 172-174 for the Homeric account of Crete.

646. Κνωσσός, Σ 591, τ 178.

647. Μίλητος, said to be the metropolis of the famous Ionic Miletos.

649. In τ 174 Crete is said to contain ninety cities; a divergence on which, as we learn from the scholiast, the *χωρίωντες* founded one of their arguments.

651. Ἐνυαλῷ ἀνδρεϊφόντῃ: if this reading is right there is a violent synizesis of *-ωι αν-* into one syllable. But we ought to write *ἀνδρεϊφόντῃ* (or rather *ἰδρεϊφόντῃ*), where *ἀνδρ-* is a lighter form of *ἀνδρ-*: and so *λεπτοῦ δόροσῃ* II 857

(where see note), X 363, for *ἀνδρσῃ*, like *ἀβρότῃ ἀμφί-βροτος*, where the β has, like the δ of *ἀνδρ-*, arisen from the nasal, which then disappeared (*H. G.* § 370 n.). Similar forms are *ἀ(μ)πλακήματα* Aisch. *Eup.* 934, *ἀν(μ)πλακήτοι* Soph. O. T. 472, *ἀ(μ)πλακῶν* Eur. *Alc.* 242, where also the mss. mostly give the μ. Cf. *ἀνδρ-*, Hesych. In the Cyprian inscriptions the nasal is regularly omitted before a consonant (and so often in mod. Greek, e.g. *ἀθρωπος*).

653. In spite of this elaborate panegyric the Rhodians are not again mentioned in H. Tlepolemos enters only to be killed in E 628 ff. His connexion with Rhodes is not there alluded to. It is impossible to suppose that a Dorian colony was ever admitted by tradition to the Trojan war; but the triple division so characteristic of the Dorians is pointedly alluded to in 668. It is possible, of course, that the prae-Dorian Rhodians had their share in the early history of Greece, and that the Dorians only re-colonized an island already Greek. The intention here may be to give the Dorian hero an earlier possession of the island, and bring him there not by the Dorian invasion but by a private quarrel; but the author manages to betray himself by the word *τριχθά*. Bergk suggests that the high praise of the Rhodians

ἐκ Ῥόδου ἐννέα νῆας ἄγεν Ῥοδίων ἀγερῶχων,
 οἳ Ῥόδον ἀμφεμένοντο διὰ τρίχα κοσμηθέντες, 655
 Λίνδον Ἰηλυσόν τε καὶ ἀργινόμεντα Κάμειρον.
 τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,
 ὃν τέκεν Ἀστυόχεια βίηι Ἡρακλεΐηι,
 τὴν ἄγειτ' ἐξ Ἐφύρης, ποταμοῦ ἅπο Σελλήεντος,
 πέρσας ἄστεα πολλὰ διοτρεφέων αἰζηῶν. 660
 Τληπόλεμος δ', ἐπεὶ οὖν τράφ' ἐνὶ μεγάρῳ ἐνπῆκται,
 αὐτίκα πατρὸς εἰοίο φίλον μῆτρῳα κατέκτα
 ἦδη γηράσκοντα, Λικύμνιον δ' ὅζον Ἄρηος.
 αἶψα δὲ νῆας ἔπηξε, πολλὸν δ' ὅ γε λαὸν ἀγείρας
 βῆ φεύγων ἐπὶ πόντον· ἀπειλήσαν γὰρ οἱ ἄλλοι 665
 υἱέες υἰωνοί τε βίης Ἡρακλεΐης·
 αὐτὰρ ὃ γ' ἐς Ῥόδον ἔξεν ἀλώμενος ἄλγεα πάσχων·
 τριχθὰ δὲ ὠκίηθεν καταφυλαδόν, ἥδ' ἐφίληθεν

656. ἀργινόμεντα S. || κάμειρον CJPR Bar. Eton. Vr. b c A. 658. ἀστυόχεια
 Schol. Pind. O. vii. 24. || Ἡρακλεΐη Q: Ἡρακλεΐη Zen. (ἀμειρον ποιῶν An.). 659.
 τὴν ἄγειτ': τιλῶσαι Strabo vii. 328, viii. 339. 660. διοτρεφέων HL. 661.
 τράφον ἐνὶ PQR Vr. A: τράφ' ἐν Vr. a: τράφειτ' ἐν Mor. Bar. Vr. c: τράφει
 ἐν G. 663. ὅζος U (supr. n) A^m (T.W.A.). 665. ἐν τισι BA φεύγειν Schol.
 Pap. a (v. Ludwig ad loc.). 666. Ἡρακλεΐης QU. 667. αὐτὰρ: αἶψα δ'
 Zen. || ἦκεν G: ἦκεν Mor. Bar. 668. καταφυλαδόν Vr. a. || οἳ δ' ἐφίλησαν Cant.

points to the time of their naval supremacy, perhaps about 900 B.C. The legend of Tlepolemos is given in Pindar O. vii.

654. ἀγερῶχων, apparently a desperate word; many derivations have been proposed, but not one carries conviction. It is applied by Homer to the Trojans, the Mysians, and once to an individual, Periklymenos, λ 286. In Homer and Pindar it seems to be a word of praise, but later writers use it to mean 'overbearing,' 'haughty.' Pindar applies it to things, N. vi. 34, O. xi. 78, P. i. 50. It is common in Polybios, Plutarch, Philostratos, etc., though not found in pure Attic. I give without comment a number of proposed etymologies. (1) ἄγαν γεραόχος (Ar.); (2) ἀπὸ τοῦ ἄγαν ἐπὶ γέρωσ ὀχεῖσθαι (El. May.); (3) διὰ τὸ ἀγείρειν ὄχνη, τοῦτεστι τροφὴν; (4) ἀγείρειν ὄχους, assemblers of chariots (Döderlein); (5) ἀγείρειν, ὠκύς, swiftly gathering (Böttcher); (6) ἀγα(ν) ἐρωή (suff. -χο-), violent, impetuous (Gübel); (7) ἀγα-, ἔρα, ἔχω, having much land (Suidas); (8) ἀγαύρως ἔχειν, holding themselves proudly (Pott); (9) adj. ἀγερὸς, root ἀγ-, to admire, hence ἀγερῶσει (Hesych.), and ἀγέρωχος = ex-

citing wonder (Schmalfeld); (10) = ἀγέ-
 λαυχος, the bull proudly leading his herd; Bergk (Gr. Lii. i. p. 129).

659 = O 531. This river Selleis (different of course from that mentioned 839, M 97, in Asia) was according to Ar. in Thesprotia, in the country of the Σελλοί (II 234); others said it was in Elis, and that Herakles took Astyocheia when he overthrew Angeias (so Strabo). For the name Ἐφύρη see note on Z 152.

661. The aor. τράφει is here, as always (cf. Ψ 84, 90), intrans., and should apparently be substituted for the pass. τράφη which occurs only in Γ 201, Α 222 (note the reading of G here). So τράφειν should be τράφον in A 251, 266, Ψ 348.

662. Likymnios was brother of Alkmena. See Pind. O. vii. 27. The homicide was committed in a fit of anger according to Pindar, but another legend (ap. Schol. A) made it purely accidental.

665. γὰρ οἱ, mss. with Ar.; but the neglect of the digamma in the pronoun οἱ is so rare that it is better to read γὰρ οἱ. οἱ ἄλλοι is common enough in H.: e.g. Α 75, 264, 524, 540, and many other cases; see Z 90.

ἐκ Διός, ὃς τε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει.
καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων. 670

Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας εἴσας,
Νιρεὺς Ἀγλαΐης υἱὸς Χαρόποιό τ' ἄνακτος,
Νιρεὺς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθε
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα·
ἀλλ' ἀλαπαδνὸς ἔην, παῦρος δέ οἱ εἶπετο λαός. 675

οἱ δ' ἄρα Νίσυρόν τ' εἶχον Κράπαθόν τε Κάσον τε
καὶ Κῶν Εὐρυπύλοιο πόλιν νήσους τε Καλύδνας,
τῶν αὖ Φείδιππός τε καὶ Ἀντιφός ἡγησάσθην,
Θεσσαλοῦ υἱε δύω Ἡρακλείδαο ἄνακτος·
τῶν δὲ τριήκοντα γλαφυραὶ νέες ἐστιχώντο. 680
νῦν αὖ τούς, ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον·

669 δθ. Ar. 671. νιρεὺς δ' QRU. || αἰκύμνησεν QS Vr. b: ἐκύμνησεν PR^m U
Vr. A. 672. τ' om. Q. 673, 675 δθ. Zen., 674 οὐδὲ ἔγραφεν. 674. τῶν δ'
RS. 675. γάρ οἱ ἔπειτο G. 676. κάσον: κράσον P. 677. κῶν: τῶν L
(post ras.). 678. τῶν δ' CGQR Eton. Vr. c. 680. τῶν AHJ (γρ. τοῖς) PU
Par. a: τοῖς Ω. 681. Ζηνόδοτος μετέγραφεν οἱ δ' Ἄργος τ' εἶχον τὸ Πελασγικόν,
οἷσαρ ἀρούρης An. || Νῦν αὖ τοὺς: οἱ τ' αὐτοὶ Q(συγγ. Νῦν Q²) R(Νῦν αὖ
τοὺς R^m) S Par. e (γρ. Νῦν αὐτοὺς) j: οἱ δ' αὐτοὶ Mosc. 1: Νῦν δ' αὐτοὺς J Vr.
a c A: Νῦν αὐτοὶ Vr. b: Νῦν τοὺς φημι ὅσοι G.

670. There was a legend of a literal rain of gold sent by Zeus upon Rhodes, apparently founded upon this passage; cf. *πολὺν ὅτε χρυσόν* Pind. O. vii. 50, *βρέχε χρυσέαις νιφάδεσσι πόλιν* ib. 34. *καταχέαν* is very often used metaphorically, e.g. *χάρην θ* 19, etc., *ελεγχέην* Ψ 408, and so it may be here; but Pindar's mention of the *ξανθὰ νεφέλα* shews that he understood the verb in its literal sense. But this line, according to a scholion on Pindar, was obelized. There is no mention of this in Schol. A, where we find, however, that Ar. obelized the preceding line, taking *φίληθεν* to mean 'they were friendly to one another in spite of the tribal division,' and regarding 669 as inserted in order to give another explanation of *φίληθεν*: the line with its obvious padding certainly bears out the idea.

671. Nireus is not mentioned again. The double *epanalepsis* is unique in H. For *τῶν ἄλλων* after a superl. cf. A 505.

676. These are small islands among the Sporades, only Kos having attained any subsequent importance; the Cyclades are not mentioned at all. Pheidippos and Antippos again are named only here; the mention of their Herakleid

descent looks as if these lines came from the same source as the Rhodian episode above. All the islands were Dorian colonies, but Kos at least had legends of colonization from Thessaly, whence Thessalos is brought into the genealogy. This is again an anachronism, as the Thessalian name is elsewhere ignored in H.

681. It is hardly possible to read this and the two following lines without feeling that originally Achilles was the leader of the whole of the Thessalians, and that his restriction to three paltry towns in 682 is merely a device to make room for the localization of other Thessalian heroes. As it stands, the effect is almost like 'all the peoples of Britain, who dwelt in Greenwich and Woolwich and Blackheath, and were named Saxons and English and Danes.' The Pelasgian Argos, properly the central plain of Thessaly about Larissa, a long way from Phthia, is in the sequel stretched to comprise Thessaly in the widest sense, and even Dodona in Aitolia. There can be little doubt that Hellenes, Myrmidons, and Achaeans were originally three distinct tribal names of Thessaly, all under the suzerainty of Achilles, as the South

οἳ τ' Ἄλῳν οἳ τ' Ἀλόπην οἳ τε Τρηχῖν' ἐνέμοντο,
οἳ τ' εἶχον Φθίην ἥδ' Ἑλλάδα καλλιγύναικα,
Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί,
τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς. 685
ἀλλ' οἳ γ' οὐ πολέμοιο δυσηχέος ἐμνύοντο·
οὐ γὰρ ἔην, ὅς τις σφιν ἐπὶ στίχας ἡγήσαιο.
κεῖτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεύς
κούρης χωόμενος Βρισηΐδος ἠυκόμοιο,
τὴν ἐκ Λυρνησσοῦ ἐξείλετο πολλὰ μογήσας, 690
Λυρνησσὸν διαπορθήσας καὶ τείχεα Θήβης,
κὰδ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμώρους,
υἱέας Εὐθυνοῖο Σεληπιάδαο ἀνακτος·

682. ΤΡΗΧΙΝ' (ΤΡΗΧΑΝ Pap. α) ΕΝΕΜΟΝΤΟ Ω: ΤΡΗΧΙΝΑ ΝΕΜΟΝΤΟ Αr. || οἳ δὲ γράφουσιν οἳ ε' ἌΛΩΝ Οἳ ε' ἈΛΙΟΥΝΕ' Οἳ ΤΕ Tr. εἰ. Strabo. 683. ΦΘΑΙΝ Pap. α. 684 om. Pt Lips. Vr. A. || ΔΕ: ΤΕ Q. || ΚΑΛΕΥΝΤΑΙ Q: ΚΑΛΟΥΝΤΑΙ G. 685. ΤΩΝ Δ' P. || ΑΥ: ἌΡ P¹. 686-694 ἀθ. Zen. 687. ἔΗΝ, ΔΕ ΤΙΣ: ἔΣΤΙΝ ὅΤΙΣ Q. || ΤΙΣ: ΤΙ CHU. 690. εἰ ΛΥΡΝΗΣΣΩΙ Zen. 692. ΜΥΝΗΤΑ ΒΑΛΕΝ G. || ἔΒΑΛΕΝ: ἔΛΑΒΕ R.

was under the suzerainty of Agamemnon. In I 447 Hellas, the home of Phoinix, is clearly distinct from Phthia, the home of Achilles. But in I 395 the Achaeans seem to include the inhabitants of both Phthia and Hellas, a first step to the use of the Achaean name for all praë-Dorian Greeks. Similarly the Myrmidons are identical with the inhabitants of Hellas and Phthia in λ 496. The confusion that reigns in the use of the names is a reflexion of the intermixture consequent on the great migrations from North to South, of which the Dorian and Thesalian invasions were a part. See Bury in *J. H. S.* xv. 217 ff. This is the only case in H. where the name Hellenes occurs, except in 530 Πανέλληνες. The introductory words *ἄνω αὖ* are evidently used to mark a new and important section of the whole. *τοῦς* is used as though the poet meant to continue with *ἔσπετε* or *ἔρέω*.

682. These towns are all in the extreme south of Thessaly, round the head of the Malian gulf, in the same district as that assigned to Proteilaos (695 ff.).

686-94, athetized by Zen., are evidently added to adapt to present circumstances a passage originally describing the mustering of the whole host. So also 699-709, 721-28. *ἐμνύοντο*, i.e. *ἐμνύοντο* = *μιμνήσκοντο*. The only other form from this pres. stem, in the sense *remember*

der, is *μνόμενος*, δ 106, ο 400; elsewhere *μνάσθαι* means *to woo* a wife. *δυσηχέος*, from *ἄχος*, *κακὰ ἄχη περιποιῶν*, the vowel being lengthened, as so often in compounds, at the point of juncture. Cf. *δυσηλεγής* from *ἄλγος*. The alternative *der.* from (F) *ἡγή*, as if *horrissonius*, takes no account of the F; and even if we wrote *πολέμοιο δυσῆγχεος* with van L. the epithet would not suit *θάνατος* (II 442, etc.).

687. *ἡγήσαιο*, potential opt. after *ὅς τις* without *ἀν*, as X 348. (Other instances in *M. and T.* § 241.) *ἐπὶ στίχας*, *into the ranks drawn up for battle*. So T 353 *ἐπὶ στίχας ἄλτο*, Γ 113 *ἱπποὺς ἔρυσαν ἐπὶ στίχας*, *brought them into line*.

690. For the original home of Briseis see on A 184. Mynes was her husband according to the tradition, though there is nothing in H. to shew it. She was captured on the same raid as Chryseis, A 366.

692. For the termination of *ἐγχεσιμώρους* see Δ 242. The anticipation of the future course of the story in 694 is paralleled in 724, but is not in the Homeric style; the Epic poet occasionally speaks of future events as prophetically known to his characters, but foreshadows them in his own words only in suspicious passages.

τῆς ὃ γε κεῖτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.
οἱ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα, 695
Δήμητρος τέμενος, Ἴτωνά τε μητέρα μήλων,
ἀγχιάλόν τ' Ἀντρώνα ἰδὲ Πτελεὸν λεχεποίην,
τῶν αὖ Πρωτεσίλαος ἀρήϊος ἡγεμόνευε
ζωὸς ἐών· τότε δ' ἤδη ἔχεν κατά γαῖα μέλαινα.
τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκηι ἐλέλειπτο 700
καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ
νῆος ἀποθρώσκοντα πολὺ πρῶτιστον Ἀχαιῶν.
οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·
ἀλλὰ σφεας κόσμησε Ποδάρκης ὄζος Ἄρηος,
Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο, 705
αὐτοκασίγητος μεγαθύμου Πρωτεσιλάου
ὀπλότερος γενεῇ· ὁ δ' ἅμα πρότερος καὶ ἀρείων
ἦρως Πρωτεσίλαος ἀρήϊος· οὐδέ τι λαοὶ
δεύονθ' ἡγεμόνος, πόθεόν γε μὲν ἐσθλὸν ἐόντα·
τῶι δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 710

694. ἀνστήσεσθαι *U* (ε *supr.* over ας): ἀστήσεσθαι (or ἀ(ν)στήσεσθαι?), MS. ἀναστήσεσθαι Zen. 697. ἀγχιάλῃν Zen. || ἀντρώνα *J.* || ἰδὲ *GQ.* || ἐχεποίην *Q.*
700. δὲ καὶ: δὲ καὶ *U.* 701. Δάρδανος ἀνὴρ: φαίδιμος ἔκτωρ Dem. Skeps.
ap. Schol. Lykophron 531. 707. γενεῇ *Schol. Δ* 60. || ἅμα *Ar.*: ἄρα *Ω.*
708. οὐδ' ἐπὶ *H Vr. a.* 709. γε μὲν: γε μὲν *G*: δὲ μὲν *S.* 710. τῶι *ε'* *J.* ||
τεσσαράκοντα *Δ.*

696. The asyndeton shews that Δάμητρος τέμενος must be in apposition with Πύρασος, and is not the town Δημήτριον, explained by *Ar.* as distinct from Ρυγίαιος. See *Strabo* ix. p. 435, and cf. 506 Ποσειδῆιον ἀγλαὸν ἄλσος in apposition with Ονχέστον. These towns surround Alos at the head of the Malian gulf.

699. κάτεχεν, as *Γ* 243. Protesilaos' ship plays a prominent part in the fighting later on, *N* 681, *O* 705, *Π* 286.

700. ἀμφιδρυφῆς, explained by *Δ* 393 τοῦ δὲ γυναικὸς μὲν τ' ἀμφιδρυφοὶ εἰσι παρειαί.

701. ἡμιτελής ἦναι ἄτεκνος ἢ ἀφηρημένος τοῦ ἐτέρου τῶν δεσποτῶν ἢ ἀτελειώτος· ἔθος γὰρ ἦν τοῖς γήμασι θάλαμον οἰκοδομεῖσθαι (*Schol. Δ*). The first explanation is best; he has only half completed his household, as, though married, he has left no son. Cf. *Soph. O. T.* 930 παντελής δάμαρ, 'because the wife's estate is crowned and perfected by the birth of children' (*Jebb*). The last is founded upon *Odysseus'* description of his building his own marriage-chamber, ψ 189 sqq.

Cf. also *Δ* 227 γήμας δ' ἐκ θαλάμοιο . . . ἔκτο. But δῆμος cannot mean 'wedding-chamber.' The Δάρδανος ἀνὴρ was variously said to have been Aineias, Euphorbos, or Hector; the latter was the name given by the *Kypria*, Demetrios of Skepsis (vide supra), and *Soph.* (*fr.* 443); but *Ar.* held that it was certainly wrong, as Hector was not a Dardanian strictly speaking.

703. οὐδὲ μὲν οὐδ' οἱ, yet neither were they; an emphasis is thrown on the οἱ, which is not easily explicable, for there does not seem to be any striking contrast with some other leaderless band such as the words would imply. In 726 they come naturally, as two lost chieftains have already been mentioned. The line is simply copied here from 726.

708-9 look like a gloss intended to explain the apparently ambiguous ὁ, and filled up from previous lines so as to make two hexameters.

The towns following (711-5) lie *N.* and (716-7) *E.* of the head of the Pagasaean Gulf.

οἱ δὲ Φεράς ἐνέμοντο παρὰ Βοιβηίδα λίμνην,
 Βοίβην καὶ Γλαφύρας καὶ ἐνκτιμένην Ἰαωλκόν,
 τῶν ἡρχ' Ἀδμήτῳ φίλος πάϊς ἔνδεκα νηῶν,
 Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δια γυναικῶν
 Ἀλκυστις, Πελῖας θυγατρῶν εἶδος ἀρίστη.

715

οἱ δ' ἄρα Μηθώνην καὶ Θαυμακίην ἐνέμοντο
 καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν,
 τῶν δὲ Φιλοκτῆτης ἡρχεν, τόξων ἐν εἰδῶς,
 ἑπτὰ νεῶν· ἐρέται δ' ἐν ἐκάστη πεντήκοντα
 ἐμβέβασαν, τόξων ἐν εἰδότες ἴφι μάχεσθαι.

720

ἀλλ' ὁ μὲν ἐν νήσῳ κείτῳ κρατέρ' ἄλγεα πάσχων,
 Λήμνῳ ἐν ἡγαθέῃ, ὅθι μιν λίπον υἱες Ἀχαιῶν
 ἔλκει μοχθίζοντα κακῶι ὀλοόφρονος ὕδρου·
 ἐνθ' ὃ γε κείτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον
 Ἀργεῖοι παρὰ νηυσὶ Φιλοκτῆταο ἄνακτος.
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·
 ἀλλὰ Μέδων κόσμησεν, Οἰλῆος νόθος υἱός,
 τὸν ῥ' ἔτεκεν Ῥήνῃ ὑπ' Οἰλῇ πτολιπόρθῳ.

725

οἱ δ' εἶχον Τρίκκην καὶ Ἰθώμην κλωμακόεσσιν,
 οἳ τ' ἔχον Οἰχαλίην πόλιν Εὐρύτου Οἰχαλιῆος,
 τῶν αὖθ' ἡγείσθην Ἀσκληπιοῦ δύο παῖδε,

730

711. παρὰ βοιβηίδα λίμνην : κατ' ἐνίους ἰδὲ κρίνην ὑπέρασαν Schol. Pind. P. iv. 125. 712. ἐνκτιμένη G Harl. a. || ἰαωλκὸν GPR Harl. a. 713. τῶν δ' Vg. a. 715. πελῖας J. 717. μελίβοιαν : πτύσαν Steph. Byz. || ὀλιζῶνα J. || τραχεῖαν G. 718. τῶν αὖ ἡγεμόνευε φιλοκτῆτης, ἄσος ἀνδρῶν Zen. 724-5 (6 f) δθ. Zen. 724. δ' ἀνστήσεσθαι H (surp. μνήσεσθαι). || ἐμελλον Pap. a¹, surp. o. 727. ἀλλὰ : τοὺς δὲ Zen. 728. ὑπὸ ἸΑΩΥ J (γρ. ὑπ' ΟΥΑΥ). 729. κλωμακόεσσιν A Paus. iv. 9. 2 : κλωμακόεσσιν G (and R surp.) : κλωματόεσσιν P. 731. τῶν αὖ G U¹ Vg. b. || ἡγίσθην Q. || παῖδες P.

719. Sophokles evidently follows this line (*Phil.* 1027), *πλεύσανθ' ἑπτὰ ναυσὶ ναυβάτην*.

720. For *ἴφι* Bentley conj. *ἡδέ*, perhaps rightly; but see note on Z 478.

723. *ὀλοόφρων* is used in *Il.* only of animals (O 630, P 21), in *Od.* only of men (α 52, κ 137, λ 322). There is no other allusion in H. to the story of Philoktetes, but it must have been perfectly familiar as an essential part of the legend of Troy. Zen. athetized 724-6 on the same grounds as 686-94. Medon appears again in N 694, but there he is leader of the Phthians with Podarkes (704).

729. There is now a jump from the SE. to the W. of Thessaly, whence

came the cultus of Asklepios, which in historical times had its chief seat in Epidaurus, though the temple at Trikke was always famous. (The oldest myth takes us to Lakereia on the Boibeian lake, which we have just left, 711.) Homer does not represent him as anything more than a mortal chieftain, Δ 194. *κλωμακόεσσιν* (ἀπ. λεγ.), *τὴν τραχεῖαν καὶ δρη ἔχουσα* Schol. B, *πολλὰ ἀποκλίματα ἔχουσαν, κρημνώδη* Hesych. Der. and reading are alike uncertain. *κλωμακόεσσιν* might perhaps be used of terraced hill-sides, like staircases. For Oichalia and Eurytos see on 595.

731. *Ἀσκληπιοῦ* : read *Ἀσκληπιῶς*, see on 518.

ιητῆρ' ἀγαθῷ, Ποδαλείριος ἡδὲ Μαχάων·

τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

οἳ δ' ἔχον Ὀρμένιον οἳ τε κρήνην Ὑπέρειαν,

οἳ τ' ἔχον Ἀστέριον Τιτάνοιό τε λευκὰ κάρηνα, 735

τῶν ἥρχ' Εὐρύπυλος Ἐναίμονος ἀγλαὸς υἱός·

τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

οἳ δ' Ἀργισσαν ἔχον καὶ Γυρτώνην ἐνέμοντο,

Ὀρθην Ἡλώνην τε πόλιν τ' Ὀλοοσσόνα λευκὴν, 740

τῶν αὖθ' ἡγεμόνευε μενεπτόλεμος Πολυτοίτης,

υἱὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεὺς,

τόν ῥ' ὑπὸ Πειριθόωι τέκετο κλυτὸς Ἴπποδάμεια

ἥματι τῷ, ὅτε φήρας ἐτίσατο λαχυνήεντας,

τούς δ' ἐκ Πηλίου ὥσε καὶ Αἰθίκεσσι πέλασσαν·

οὐκ οἶος, ἅμα τῷ γε Λεοντεὺς ὄξος Ἄρηος, 745

υἱὸς ὑπερθύμοιο Κορώνου Καίνειδαο·

τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Γουνεὺς δ' ἐκ Κύφου ἦγε δύω καὶ εἴκοσι νῆας·

τῷ δ' Ἐνιήνες ἔποντο μενεπτόλεμοί τε Περαιβοί,

732. ἱατῆρ' R: ἱατῆρε καλῶ G. 733. τῶν δὲ αρ. Did. 735. οἳ δ' P.
 737. τεσσαράκοντα A. 738. Ἀργισσαν AGHR Pap. α: Ἀργισσαν CQ Bar. Lips.
 Vr. α: γρ. Ἀργισσαν J Eust. (σπάνιά τινα τῶν ἀντιγράφων). 740. τῶν δ' S. || αὖ
 G. 741. ἀθάνατον Zen. 744. αἰθίκεσσι: αἰθιόπεσσι Demokrines. 747.
 τῷ P (συμφ. οἷς). || ἅμα: ἄρα Vr. c. || τεσσαράκοντα A. 748. καὶ εἴκοσι:
] καὶ δεκ [Pap. ξ. 749. ἐνιήνες: γρ. ἄρ' Ἰωλοὶ Steph. Byz. (?).

734-5. We make another jump back to Magnesia, this group of towns being among those assigned to Eumelos, 711-5: ἡ δ' Ὑπέρεια κρήνη ἐστὶν ἐν μέσῃ τῇ Φεραίων πόλει Strabo ix. 439. See note on Z 457. For κάρηνα of cities cf. 117.

738. We now go to the N. of Central Thessaly, the home of the Lapiths (M 128), near the later Larissa. Oloosson is said to be still, under the name of Elassona, conspicuous for its white limestone rock. Strabo says (439) that all these towns were Peraibian till the Lapiths seized them. Here it is the Φῆρες who are driven out.

741 is a very clumsy line as the text stands; 742-4 seem meant to supplant, not to follow, 741, and to bring in the later myth of the Centaurs and Lapiths, of which Athens made so much. As the fight took place at the wedding of Peirithoos and Hippodameia, clearly τέκετο = conceived. For the other allusions to the tale see on A 263.

742. κλυτός, fem., cf. ε 422, Σ 222, T 88, and even δ 442 ὀλοώτατος ὁδμή. H. G. §§ 116 (1), 119.

744. The Aithikes apparently dwelt in Pindos, to the W. of Thessaly. One Demokrines actually read Αἰθιόπεσσι, putidissime.

749. No Peraibian towns in Thessaly are mentioned, as they have been already given to the Lapiths. The explanation of Strabo is that these Peraibians are a portion of the tribe who had been driven out of their old homes in the plain, and lived scattered among the mountains, while the bulk of the tribe lived mixed up with the Lapiths. If this is meant, it would seem that some of them must have crossed into Aitolia, for there can be no question that it is the Aitolian Dodona which is named; though, on the other hand, it is hard to escape the suspicion that the poet of this passage supposed it to lie in Thessaly. The Thessalian Achilles prays to the Pelasgian

οἱ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο, 750
οἷ τ' ἀμφ' ἱμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο,
ὅς ῥ' ἐς Πηνειὸν προῖεῖ καλλίρροον ὕδωρ,
οὐδ' ὃ γε Πηνειῶι συμμίσγεται ἀργυροδίνῃ,
ἀλλὰ τέ μιν καθύπερθεν ἐπιρρέει ἡύτ' ἔλαιον·
ὄρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀπορρώξ. 755
Μαγνήτων δ' ἦρχε Πρόθοος Τευθρηδόνοιο υἱός,
οἱ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον
ναίεσκον· τῶν μὲν Πρόθοος θοὸς ἡγεμόνευε,
τῶι δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
οὗτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν. 760

751. ἔργ' ἐνέμοντο Ω: ἔργα νέμοντο ΑΓ. 754. σπῆραι Ραρ. ξ. 756.
τευθρηδόνοιο S: τευθρηδόνοιο L *supr.* 759. τεσσαράκοντα Α. 760. ἦσαν:
ἔσαν C, *supr.* c over c.

Zeus of Dodona in II 233, and this may have caused the mistake. There was indeed a legend that the oracle of Dodona had been transferred there from Skotussa in Thessaly, but of this Strabo, p. 329, in an unfortunately mutilated passage, speaks with marked incredulity. There must, however, have been some early religious connexion between Thessaly and Dodona, which may have led to the legend.

751. Τιταρήσιον, the later Europos. Bentley's Τιταρησσόν is most tempting, because of *Férya*, and of the analogy of other place-names in -ησσός: cf. Lucan vi. 376 *Defendit Titaressos aquas*. But unfortunately it contravenes the rule that lengthening by position of a vowel short by nature is not permitted before the bucolic diaeresis. What idea the poet had in his mind about the meeting of the rivers it is hard to say. It is said that the Europos is a clear stream which is easily to be distinguished for some distance after it has joined the Peneios white with chalk; but ἀργυροδίνῃ is a strange epithet to use for a river if the emphasis is laid on its want of clearness. The connexion of the river with the Styx is no doubt due to the existence of some local cultus of the infernal deities of which we know nothing. ἔργα, *tillth*, as M 283, in a purely local sense of tilled fields. The word is of course common in Homer in the pregnant sense of agricultural labour.

755. ὄρκος here, as often, means the object sworn by, the 'sanction' of the oath. Cf. O 38 τὸ κατεβήμενον Στυγὸς

ὕδωρ, ὅς τε μέγιστος | ὄρκος δεινότητος τε
πέλει μακάρεσσι θεοῖσι. For the origin of the oath by the Styx see Frazer *Paus.* iv. p. 253. The water was supposed to be fatal to life, so that the oath was originally 'a sort of poison-ordeal; the water would kill the man who forswore himself, but spare the man who swore truly.' In Herod. vi. 74 there is a case, the only one recorded in history, where the Arkadians are asked to swear by the Styx; so probably 'when the poets made the gods swear by Styx, they were only transferring to heaven a practice which had long been customary on earth.' For ἀπορρώξ cf. κ 514 Κῶκυ-
τός θ', ὅς δὴ Στυγὸς ὕδατος ἐστὶν ἀπορρώξ, and see M. and R.'s note there on the rivers of the infernal regions.

756. Once more we make a jump back to the E.; and again we have a tribe, the Magnetes, without any cities, as the towns of Magnesia have been already enumerated and apportioned among various chiefs, Philoktetes, Euneios, and Eurypylos. And here no theory of a separation of the tribe will help us, as these Magnetes are expressly located about Pelion and the Peneios, the very country that we have already been through. Strabo fairly gives up the puzzle in despair: *εἰκόασιν οὖν (οἱ ὕστερον ἄνθρωποι) διὰ τὰς συνεχεῖς μεταστάσεις καὶ ἐξαλλάξεις τῶν πολιτειῶν καὶ ἐπιμύξεις συγχεῖν καὶ τὰ ὀνόματα καὶ τὰ ἔθνη* (ix. 442), which is a mere admission of the impossibility of any historical criticism of this part of the Catalogue.

760. The ships enumerated amount to

τῖς ταρ τῶν ὄχ' ἄριστος ἔην, σὺ μοι ἔννεπε, μοῦσα,
 αὐτῶν ἡδ' ἵππων, οἳ ἄμ' Ἀτρεΐδῃσιν ἔποντο.
 ἵπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,
 τὰς Εὐμήλος ἔλαννε ποδώκεας δρυνίθας ὥς,
 ὄτριχας οἰετέας, σταφύλῃ ἐπὶ νῶτον εἰσας· 765
 τὰς ἐν Πιερίῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
 ἄμφω θηλείας, φόβον Ἄρῃος φορεούσας.
 ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,
 ὄφρ' Ἀχιλεὺς μήνιεν· ὁ γὰρ πολὺ φέρτατος ἦεν,

761. ταρ A: γὰρ S Vr. b: τ' ὅρ Ω. 762. ἀτρεΐδῃσιν G. 763. ἄσαν
 CQR. 765. ἰοετέας P (R *supr.*): ἰοετέας Mor. Bar. 766. ἐν: καὶ Par. h. ||
 πιερίνι: πιερῖν Par. α, J (*supr.* α over κρ: γρ. ἐν πιερῖν Jm) Eust.: πιερῖν
 A (πιερῖν A^m, T.W.A.): φηρῖν Harl. d. 768. ἀνδρῶν δ' HQ. 769.
 φέρτατος Ar. Ω: φέρτερος JQS Harl. d, Par. d e f h, Vr. b.

1186. Thuc. i. 10 suggests that by taking a mean between 120, the largest, and 50, the smallest number mentioned for a ship's crew (see 510 and 719), we may gain an approximate idea of the numbers of the Greek army. The mean being 85, the total on this plan will come to just over 100,000.

763. Φηρητιάδαο, another 'papponymic' (see on 621). Eumelos was son of Admetos, son of Pheres. It is of course possible that the poet meant that the horses were the horses of Admetos, and only lent to Eumelos by his father, or inherited, as in the case of the Νηλεΐαι ἱπποὶ of Nestor, A 597; but this is not likely, cf. Ψ 376.

765. ὄτριχας οἰετέας, one in coats and in years. The ὄ- is the same as in ἵππατος, A 257, but the relation of it to the commoner ὀ- (for σμ-, short form of σμ-, one) is not clear. Cf. also ὀγάστωρ· ἰμογάστωρ by the side of ἀγάστορες· ἀδελφοὶ διδυμοὶ in Hesych., and ὁμός by ἕμα. The -ι- of οἰετέας presumably represents only the lengthening by ictus before F of ὀφετέας. Cf. Hesych. αὐετή· τὰ αὐτοετῇ beside αετέα· τὰ τῷ αὐτῷ τρεὶ γεννώμενα, and again ὑετής· ὁ αὐτοετής. Wackernagel's explanation of *ofo-* *Feris* (*ofo*=one) leaves the other forms unaccounted for. See Schulze *Q. E.* p. 495. σταφύλῃ (distinguished by accent from σταφυλή, a bunch of grapes) is explained by Schol. A as λαοεὶκόδης διαβήτη, ὅς ἑμα πλάτος καὶ ὕψος μετρεῖ, i.e. the still familiar mason's level, consisting of a plummet hanging in a T-square. The sense is that the two

mares were exactly of equal height at every point as measured by a level across their backs. Reichel remarks (*H. W.* 22) that such equality was important when horses were harnessed to the same yoke across their necks.

766. The reading here is doubtful. Πηρεῖν seems to be merely an itacistic variant; though Steph. Byz. and Hesychios mention a town of that name in Thessaly, nothing more is known of it, and it is probably only a deduction from this line, supported by the fact that the position of Pieria is clearly too far north. Besides, the horses were evidently bred by Apollo during his service with Admetos at Pherai. Hence Valckenaer conj. Φηρεῖν, which has a shade of ms. support, and would be satisfactory but for the fact that the Thessalian town is Φεραι (711), Φῆραι being in Messenia. But the patronymic Φηρητιάδης points to some variation of quantity, as it is evidently connected with the name of the town.

767. φόβον Ἄρῃος φορεούσας, carrying the panic of war into the ranks of the enemy. Cf. note on E 272 μήστωρε (!) φόβοιο.

769. This and the next line are an awkward interpolation, apparently intended to bring the Catalogue into harmony with lines such as Ψ 276. Schulze *Q. E.* p. 349 has shewn that the scansion μήνιε is purely Attic, the penultimate being always short in H. He suggests with great probability that 768 originally ended πῶδας ὥς· Ἀχιλλεύς, and was followed by 771. Euripides

ἵπποί θ', οἳ φορέεσκον ἀμύμονα Πηλεΐωνα. 770
 ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσινι ποντοπόροισι
 κείτ' ἀπομηνίσας Ἀγαμέμνονι ποιμένι λαῶν
 Ἀτρεΐδῃ, λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
 δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες
 τόξοισίν θ'. ἵπποι δὲ παρ' ἄρμασιν οἷσιν ἕκαστος 775
 λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον
 ἕστασαν· ἄρματα δ' εὖ πεπυκασμένα κείτο ἀνάκτων
 ἐν κλισίῃσι· οἳ δ' ἀρχὸν ἀρηΐφιλον ποθέοντες
 φοίτων ἔνθα καὶ ἔνθα κατὰ στρατὸν οὐδὲ μάχοντο.
 οἳ δ' ἄρ' ἴσαν, ὥς εἴ τε πυρὶ χθών πᾶσα νέμοιτο. 780
 γαῖα δ' ὑπεστενάχιζε Διὶ ὥς τερπικεραύνωι
 χωομένωι, ὅτε τ' ἀμφὶ Τυφωεὶ γαῖαν ἰμάσσει

772. ἀπομηνίσας Bar. Mor. || πομ[ε]ν Pap. ξ. 773. παρὰ H: περὶ U supr. ||
 ρηγμαῖσι Pap. α. 777. δ' εὖ: δ' αὖ PR: δὲ U. || ἀνακτος Pap. α. 778. οἳ
 δ': ἰδ' Vr. b. 780. ἴσαν: ἕσαν P. 781. ὑπεστενάχιζε JPQRS Pap. α
 Harl. α: ὑποστενάχιζε GH. 782. χωομένωι: ἀρίσταρχος οὕτως· τινὲς χωόμενος
 ὡς ἀπ' ἄλλης ἀρχῆς Schol. Pap. α (Did.). || τ' om. G: τ' Schol. on O 17. || τυφῶνι P:
 τυφῶα Pap. α. || ἰμάσσει CGQ(U e corr.) Vr. α.

Iph. Aut. 206–26 clearly had the passage before him, but knows of no horses fleetest than those of Eumelos, with which Achilles competes in speed of foot.

771. κορωνίσινι, a word recurring only in the phrase νηυσὶ κ. No doubt the ordinary expl., *curved* (of the upward curve at bow and stern), is correct; cf. κορώνη, of the curved handle or hook on the door (α 441, etc.), and the tip of the bow (Δ 111). (A few ancient commentators explained 'black as crows'!)

772. ἀπομηνίσας: the ἀπο- here seems to be intensive, as in our vulgar phrase 'raging away,' giving full vent to his anger. So also H 230, I 426, T 62, π 378. Cf. Γ 415 ἀπεχθαλεῖν, T 183 ἀπαρέσσεσθαι, I 309 ἀποιεπεῖν, ζ 49 ἀποθανύμεναι, and Lat. *desaevire*, etc.

774 = δ 626. αἰγανέησιν, either from αἶξ, as a spear for hunting goats, or from ἀίσσω: the former derivation is supported by ι 156, where they are actually used against goats.

777. πεπυκασμένα, *wrapped up* with covers, πέπλοι, as E 194, to keep them clean while not in use. In Ψ 503 the word seems to be used in a hyperbolical sense, 'hidden by its ornaments.'

780. We have two more short similes describing the march to battle, in addition to those of 459 sqq., to be followed

by others at the beginning of Γ. 780 seems to be an exaggeration of 455, and to refer to light, which is as great as if the whole earth were on fire. The idea is not the same as in A 596 μάραντο δέμας πυρὸς αλθομένοιο. νέμοιτο is pass. only here. The act. means *to deal out* or *drive to pasture* (ι 233); the mid. *to feed upon* (of fire, Ψ 177), *to inhabit*, or *to possess* (Z 195).

781. The connexion of Zeus τετρακέραυνος with the phenomena of a volcanic district has been thought to allude to the violent electrical disturbances which often accompany eruptions. Ἀρῖμα is said to be a volcanic region in Kilikia, or, according to others, in Mysia, Lydia, or Syria. The latter name suggests *Aram*, the native name of Syria. Evidently Arima or the Arimoi are best located in mythland. A, perhaps following Ar., gives Εἰναρῖμοις, and so Virgil must have read, *Aen.* ix. 716 'durumque cubile Inarime Iovis imperiis imposta Typhoeo.' The metaphor of *lashing* reappears in the story of the defeat of Typhoeus by Zeus in Hes. *Theog.* 857, where he is described as a monster with a hundred snake's heads spitting fire, the son of Gaia and Tartaros. So also Pindar, in a magnificent passage of *Pyth.* i., where his birthplace is given

εἰν Ἀρίμοις, ὅθι φασὶ Τυφώος ἔμμεναι ἐννάς·
 ὥς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
 ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο. 785
 Τρῶσιν δ' ἄγγελος ἦλθε ποδῆνεμος ὠκέα Ἴρις
 παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ·
 οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσι
 πάντες ὁμηγερέες, ἡμὲν νέοι ἡδὲ γέροντες.
 ἀγγχοῦ δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις· 790
 εἷσατο δὲ φθογγὴν νύϊ Πριάμοιο Πολίτηι,
 ὃς Τρώων σκοπὸς ἴξε, ποδωκείῃσι πεποιθώς,
 τύμβωι ἐπ' ἀκροτάτῳ Αἰσυνήταο γέροντος,
 δέγμενος ὀππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί·

783. Some add χώρῳ ἐνὶ θρυόαντι, "Τῶς ἐν νίονι ὀλίμῳ Strabo. 784.
 στοναχίζετο CGHPQRU Harl. a (with ε *supr.* over ε instead of ο). 789.
 διωγυρέας P Vr. a. 790. μετέφη Vr. b (and H *supr.*). 791-5 *dd.* Ar. 791.
 ισατο Pap. a. || δὲ: γὰρ S Vr. b. || εἰσαμένη Eust. || υἱέτ AR Vr. a: υἱέτ J Pap. a.
 792. ποδωκείῃσι G. 793. αἰσυνήταο Pap. a. || γέροντος: ἄνακτος Pap. ξ Q
 (and γρ. J^m).

as Kilikia, but his prison as beneath Cumae and Aetna.

785. διέπρησσον πεδίοιο: for this local gen. see H. G. § 149; it 'expresses a vague local relation (*within, in the sphere of, etc.*).' 'This use of the gen. is almost confined to *set phrases*; accordingly it is only found with the gen. in -οιο (the archaic form).' Cf. 801, and Ω 264 *ἵνα πρήσωμεν ὁδοῖο*, and note on A 483.

786. We now come to the Catalogue of the Trojans and allies, introduced by a short narrative.

788. The gate of the king's palace has always been the place of justice and of audience among eastern nations; a familiar example is the 'Sublime Porte.'

791-5 were obelized by Ar. on good grounds: 'if the advance of the Greeks was all that had to be announced, there was no need of the goddess; but if the Trojans lacked courage and had to be persuaded to advance, the goddess must appear in person. When the gods take human shape, they are wont to leave at their departure some sign by which they may be known. The message is not adapted to the tone of a son speaking to his father, but is intense (*ἐπιτεταμένα*) and reproachful; and the words of 802 do not suit Polites; it is Iris herself who should impose the command.' On the other hand, l. 798

is rather suited to a human warrior than to a goddess. But the whole passage seems forced, and out of place. 804-5 should belong to a description of the first landing of the Greeks (compare the similar advice of Nestor 362-8, and the building of the wall in H 337-43); and it has been remarked that as a matter of fact the numbers of the enemy must have been largely reduced by the tenth year of the war, especially as the Myrmidons are no longer among them. Robert (*Bild u. Lied* p. 17) has shewn that Polites was probably the Trojan sentinel in the *Kypria*, so that the whole passage probably comes thence with the rest of the Catalogue.

793. The tomb of Aisyetes is not again named as a landmark; but other barrows are mentioned in a similar manner, e.g. 811, and the *σῆμα Ἰλου* K 415, A 166, 371, Ω 349.

794. δέγμενος, apparently a perf. part. with irregular accent. So also I 191, Σ 524, υ 385, ποτιδέγμενος H 415, I 628, K 123, ὑποδέγμενος υ 310, π 189. Cobet would read δέχμενος (a form mentioned in the *Etym. M.* and found as a variant on I 191 in A) as a non-them. pres. His objection to the text, however, applies only to the ordinary view that δέγμενος is an aor. form (*εδέγμην*) which is plainly unsuitable to the sense *waiting*. For other cases of

τῷ μιν ἐεισαμένη προσέφη πόδας ὠκέα Ἴρις· 795
 “ὦ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοὶ εἰσιν,
 ὥς ποτ’ ἐπ’ εἰρήνης· πόλεμος δ’ ἀλῆστος ὄρωρεν.
 ἦ μὲν δὴ μάλα πολλὰ μάχας εἰσῆλυθον ἀνδρῶν,
 ἀλλ’ οὐ πῶ τοιόνδε τοσόνδέ τε λαὸν ὅπωπα·
 λίην γὰρ φύλλοισιν ἐοικότες ἢ ψαμάθοισιν 800
 ἔρχονται πεδίοιο μαχισόμενοι προτὶ ἄστν.
 “Ἐκτορ, σοὶ δὲ μάλιστ’ ἐπιτέλλομαι, ὦδε δὲ ῥέξαι·
 πολλοὶ γὰρ κατὰ ἄστν μέγα Πριάμου ἐπικούροι,
 ἄλλη δ’ ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·
 τοῖσιν ἕκαστος ἀνὴρ σημερινέτω, οἷσί περ ἄρχει, 805
 τῶν δ’ ἐξηγείσθω, κοσμησάμενος πολιήτας.”
 ὥς ἔφαθ’, “Ἐκτωρ δ’ οὐ τι θεῶς ἔπος ἡγνοίησεν,
 αἶψα δ’ ἔλυσ’ ἀγορήν· ἐπὶ τεύχεα δ’ ἐσσεύοντο.

795. μιν: c]φιν Pap. ξ: cφιν J (γρ. μιν). || εισαμένη Pap. α. || προσέφη ACP
 Vr. a: μετέφη Ω (and γρ. Α). 797. ὥς ποτ’ ἐπ’: ὡς τέ ποτ Pap. α: ὡς τε
 ποτ Pap. ξ: ὡς ποτ ἐπ’ G. 798. ἦ μὲν μὲν Ar. (A *supr.*, T.W.A.) S Harl. d, Par. e
 j, Vr. b: ἦ δὴ μὲν Par. h (and γρ. J^m). After 798 Pap. ξ adds *ἐπεὶ ἰδὼν ἡλκαστοὺς*
φρυγᾶς ἀνέρας αἰολοπωλοῦς = Γ 185. 799. τοῖόν τε U. 800. λίαν J (γρ.
 λίην): λαιν Pap. ξ. 801. προτὶ Ar. Zen. Aph. (A *supr.*, T.W.A.): περὶ Ω.
 802. ὦδε δὲ Ω: ὠδέ γε [G]J: ὠδέ τι L. 803. κατὰ: ἡ[ε]ρί? Pap. ξ. 804.
 πολυσπερέων S. 806. δ’ om. U (add. U³). || ἐκηγίσεω Q. 807. εφ’ Pap.
 α. || ἡγνώσεν H: ἡγνοίησεν Pap. α.

perf. without reduplication see *H. G.*
 § 23 (οἶδα, ἐρχαται, ἔσσαι, † ἔρεντο
 Ω 125, and one or two other doubtful
 forms). Or δέγμενος itself might be a
 syncopated present; there is probably
 no reason for supposing that the affec-
 tion of χ by μ is confined to aor. and
 perfect stems. This is apparently the
 view taken by van L. *Ench.* p. 384;
 δέχεται may then also be a non-them.
 pres. = δέχ-νται (M 147). ναῦφιν: this
 form of ναῦς occurs only for an ablative
 gen., with a specially *locative* sense.
H. G. §§ 154–8.

795. μιν in this phrase is to be taken
 with προσέφη.

796. φίλοι is pred., ἄκριτοι (*endless*,
 see on 246) goes with μῦθοι.

802. Ἐκτορ, σοὶ δέ: for the use of δέ
 cf. Ἠφαίστρε, σοὶ δέ, Aisch. *Pr. V.* 3,
 and notes on A 340, 540.

804. Cf. Δ 437–8, and λ 364–5 οἳ δὲ τε
 πολλοὺς βόσκει γαῖα μέλαινα πολυσπερέας
 ἀνθρώπους, where the epithet is more in
 harmony with the metaphor of men as
 fed by the soil; here it means no more

than *widely scattered*, and even so is not
 appropriately used of certain definite
 tribes, instead of mankind at large.
 But if the passage is to be saved from
 ludicrous weakness, we must omit both
 803 and 804; the injunction then be-
 comes, not an absurdly obvious piece of
 tactical advice, but a call to immediate
 action, such as the context requires:
 ‘let each commander give his men the
 word (to advance) and lead them against
 the enemy.’ As Greeks and Trojans
 always talk freely together, it is absurd
 to suppose that the Trojans and their
 allies had difficulty in understanding
 one another’s language. Cf. note on
 867.

805. For *σημερινέτω* cf. A 289.

806. πολιήτας, a Herodotean form not
 recurring in H.; πολίτης is found only
 O 558, X 429, η 131, ρ 206.

807. ἡγνοίησεν, ‘the word which led
 astray the interpolator of 791–5,’ accord-
 ing to Ar., may quite well mean ‘did
 not ignore,’ i.e. disobey (Schol. A).

ἴσαι δ' ὠήγυνντο πύλαι, ἐκ δ' ἔσσυτο λαός,
 ζοί θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει. 810
 ἔστι δέ τις προπάροιθε πόλιος αἰπεῖα κολώνη,
 πεδίῳ ἀπάνευθε, περίδρομος ἔνθα καὶ ἔνθα,
 ν ἢ τοι ἄνδρες Βατίειαν κικλήσκουσιν,
 ἄνατοι δέ τε σῆμα πολυσκάρμοιο Μυρίνης·
 θὰ τότε Τρῳῆς τε διέκριθεν ἡδ' ἐπίκουροι. 815
 Τρῳσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος Ἑκτωρ

1. ὀρυμαγδός CGHJPRU. 811. πόλιος J (1 *supr.* over η) L²: πόλις U
 813. Βαταίαν Pap. a. 814. πολυσκάρμοιο P.

πύλαι ἀντὶ τοῦ θλαῖ (and so M. r., i.e. the gates were thrown *wide* because, with the doubtful excep- E 789 πύλαι Δαρδάνιαι, H. does not to have conceived Troy as having gates except the Skaian. But in all her phrases (A 65, N 191, 408, etc., and even 1389) to which Ar. d to support his theory of πᾶς = he emphasis lies on the fact that role of something is affected when rht have been only a part; the lty here obviously is that we can conceive a *part* of a gate being l; πᾶσαι could at the most mean oth the *σανίδες* were opened, not ily, and then it would obviously unnatural phrase. It is better to er the poet as conceiving Ilios, l great towns, as many-gated, but y naming the one gate which was lly recorded by his tradition.

The tomb of Myrine, like that of es, is not again named in the but both names are probably onal, and do not look like the ion of an interpolator. Myrine is o have been one of the Amazons nvaded Phrygia (Γ 189). She is tly the eponym of the Aiolic Myrina; Kyme and Smyrna y derived their names from ns, Strabo 550, 623, 633. For nguage of gods and men see A ρὴν μὲν δημωδεστέραν ἀνθρώποις τὴν θῆ θεοῖς προσάπτει, Schol. B.

Βατίεα = Brier hill.

THE CATALOGUE OF THE TROJANS notably from that of the Greeks, evident want of detailed know- of the countries with which it Three groups of towns are given,

two without any tribal names (828 f., 835 f., 853 f.), all lying along the Hellespont and the south shore of the Euxine. Niese suggests that these may probably be taken from an early form of the Argonautic legend, as they all lie on the course there taken. The rest of the Catalogue contains only names of tribes with occasional mention of a single city. The arrangement of the allies is radial, not concentric, along four lines running NW. (844-50), E. (851-7), SE. (858-63), S. (864-77), the extremity of each line being marked by τῆλε or τηλόθεν. The Trojans and allied tribes form a central group (816-43). There are serious differences from the rest of the *Iliad*; for instance in K 428 ff. we have a list of Trojan allies omitting the Paphlagonians (who do not reappear in the *Iliad*) and Kikones (P 73 only, and *Od.*), but including the Leleges and Kaukones whom this Catalogue omits, though they are named again in T 96, 329, Φ 86. Ennomos (860) and Nastes and Amphinomos (875) are not slain by Achilles in the fight at the river as we have it in Φ. In Ζ 511 the leader of the Mysians is not Chromis or Ennomos, but Hyrtios. On the other hand, several lines seem to be taken from the *Iliad*, e.g. 822 from M 99 f., 837-9 from M 95-7, 831-4 from A 329-32. This all seems to point to older material worked up and partly adapted to this place. κορυθαίολος explained ὁ ἀλόλων, ὁ κινῶν τὴν κόρυθα *waving the helm*, or more simply *with sparkling helm*, cf. note on E 707. Grammarians and mss. vary in the accent, many writing -αῖολος as in the simple adj.

Πριαμίδης· ἅμα τῷ γε πολὺ πλεῖστοι καὶ ἄριστοι
λαοὶ θωρήσσοντο μεμαότες ἐγγείησι.

Δαρδανίων αὐτ' ἦρχεν ἐὺς πάϊς Ἀγχίσαο
Αἰνεΐας, τὸν ὑπ' Ἀγχίση τέκε δι' Ἀφροδίτη, 820
Ἴδης ἐν κνημοῖσι θεὰ βροτῷ εὐνηθεῖσα,
οὐκ οἶος, ἅμα τῷ γε δύνω Ἀντήνορος υἱε,
Ἀρχέλοχός τ' Ἀκάμας τε, μάχης ἐν εἰδότε πάσης.
οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νεΐατον Ἴδης,
ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰσθήποιο, 825
Τρῶες, τῶν αὐτ' ἦρχε Λυκάονος ἀγλαὸς υἱὸς
Πάνδαρος, ὧι καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.
οἱ δ' Ἀδρήστεϊαν τ' εἶχον καὶ δῆμον Ἀπαισοῦ
καὶ Πιτύειαν ἔχον καὶ Τηρείης ὄρος αἰπύ,
τῶν ἦρχ' Ἀδρηστός τε καὶ Ἀμφίος λινοθώρηξ, 830
υἱε δύνω Μέρποτος Περκωσίου, ὃς περὶ πάντων
ᾗδεε μαντοσύνας, οὐδὲ οὖς παῖδας ἔασκε

817. τῷ γε: τῷδε P. 818. μεμαότες CHJPQU. 819. αὐτ': τ' αὐτ'
P: δ' αὐτ' U: τ' αὐ L: τ' R. 820. ἀγχισα . . ἀφροδίτη Pap. a¹ (-μ . . -m
Pap. a²). 821. κνήμια Q: κνήμια G. 823. ἀρχίλοχος R. || τ' om. Pap. ξ.
824. νιατο[n Pap. α. 825. πίνοντες Pap. α ξ. 826. τῶν τ' P Vr. A. || αὐ
Vr. A. 828. οἱ δ' ἄρ' ἀδρήστεϊαν PR (τινὲς αρ. Eust.): οἱ δ' ἄρ' ἀδρήστεϊαν HU:
οἱ τ' ἀδρήστεϊαν J (γρ. οἱ δ' ἄρ' ἀδρήστεϊαν). || ἀδρήστεϊαν G (om. τ'). 829.
πῆψαν ἔχον G: πῆψαν εἶχον Strabo. || τυρείης GP. 830. ἑδραστός G:
ἑδρηστός S. || αμφίος Pap. α. 831. περκωσίου: κερκωσίου G. 832. οὐδ'
ἐοὺς ACGHJPQR Vr. a b A: οὐδὲ ἐοὺς U Lips. Eton. Vr. c: οὐδ' εοὺς Ambr.:
οὐδέους Pap. α.

818. μεμαότες: for the variation in quantity compared with μεμαώτες N 40 see *H. G.* § 26. The partic. is used without an infin. = *eager*, N 40, 46 (78 *μαιμῶσιν*), O 276, etc.

819. For the Dardanians (whence 'Dardanelles') see T 215 sqq.

821. Cf. E 313; and for *θεὰ βροτῷ εὐνηθεῖσα* II 176.

824. These Τρῶες are a separate clan who had doubtless split off from the Trojans proper, and settled a short distance away to the NE. See also note on E 105. The Aisepos runs into the Sea of Marmora near Kyzikos. *νεΐατον*, *nethermost*, where Ida runs down to the sea; vide A 381.

827. τόξον, *the bow*, in the sense of skill in archery, acc. to Schol. A; for Pandaros had acquired his bow himself,

Δ 106 sqq. A similar phrase is used of Teukros, O 441.

828. These towns lie at the extreme N. of the Troad, where the Hellespont opens out into the Sea of Marmora. Pityeia is possibly the later Lampsakos. Adrasteia was a local goddess = Nemesis, and Adrastos perhaps originally a god identical with the Adrastos of Sikyon (see note on 572). It is certainly curious that he should appear here with Amphios, apparently a short form of Amphiaraios, so closely bound up with Adrastos in the Theban legend. Amphios of Paisos or Apaisos is in E 612 son of Selagos. For *λινοθώρηξ* see 529.

831-4 = A 329-32. In both places mss. give οὐδ' ἐοὺς for οὐδὲ οὖς (*σφοῖς*). Merops seems to have migrated from Perkote (see 835), or rather the name points to some hero-worship common to all the district; cf. Ap. Rhod. i. 975.

στείχειν ἐς πόλεμον φθισήνορα· τὼ δέ οἱ οὐ τι
πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.

οἳ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο
καὶ Σηστὸν καὶ Ἀβυδὸν ἔχον καὶ δῖαν Ἀρίσβην,
τῶν αὖθ' Ἑρτακίδης ἦρχ' Ἀσῖος ὄρχαμος ἀνδρῶν,
Ἀσῖος Ἑρτακίδης, δν Ἀρίσβηθεν φέρουν ἵπποι
αἰθωνες μεγάλοι, ποταμοῦ ἅπο Σελλήεντος.

835

Ἴππόθοος δ' ἄγε φύλα Πελασγῶν ἐγγεσιμῶρων,
τῶν οἳ Λάρισαν ἐριβώλακα ναιετάεσκον·
τῶν ἦρχ' Ἴππόθοός τε Πύλαιός τ' ὄζος Ἀρης,
νῆε δύνω Λήθοιο Πελασγοῦ Τευταμίδαο.

840

αὐτὰρ Θρηίκας ἦγ' Ἀκάμας καὶ Πείροος ἦρωες,
ὄσσοις Ἑλλήσποντος ἀγάρροος ἐντὸς ἐέργει.

845

Εὐφῆμος δ' ἀρχὸς Κικόνων ἦν αἰχμητῶν,
υἱὸς Τροϊζήνοιο διωτρεφέος Κεάδαο.

835. περκώτην G Vr. b. 837. τῶν δ' αὖ G. 841. λάρισσαν GJPU supr.:
λάρισσαν Δ (T.W.A.). || ναιετάεσκον GJPQ: ναιετάσκον Ω. 842 om. Pap. a. ||
ὄζω G. 844. πέρος J Eust. 847. διωτρεφέος GJ.

836. As Niese remarks, it is natural that in a *περίπλους* such as that of the Argonauts Sestos and Abydos, on opposite sides of the Hellespont, should be joined together, but not that in a geographical list they should be put under the same ruler. Sestos on the N. shore must have belonged to the Thracians (844). Acc. to Schol. B, however, Sestos was awarded to Abydos in a dispute with Athens on the authority of this line. The other towns are on the S. shore.

839. αἰθωνες, apparently *sorrel* or brown. The epithet is used to mean (a) *shining*, especially of iron or bronze, (b) reddish-coloured or *lustrous*, of animals (cf. *fulvus* from *fulg-eo*), especially the lion, the bull (II 488), and eagle (O 690). Others understand it to mean 'of fiery courage,' others (see Ameis on σ 372) 'shining' with sleek coats or feathers. It is hardly possible to decide between these; the only important argument urged is that in Θ 185, where Hector's horses are Ζάνθος, Πόδαργος, Αἴθων, and Λάμπος, the two first clearly refer to colour; but the last name would support Ameis's interpretation.

840. ἐγγεσιμῶρων, see on Δ 242. The Pelasgians are introduced as though they were inhabitants of the Troad, all the preceding nations being evidently

regarded as lying within the dominion of Priam, though having their own chiefs; cf. Ω 544-5, where the limits given include all the towns hitherto named. (So Leleges and Kilikes, not named here, lived in Troas, from a comparison of T 92, Z 397, with I 329.) The Larissa should then be that known as καθ' Ἀμαξιτόν, only twenty-five miles from Troy (Strabo p. 620). But this does not suit P 301, where this same Hippothoos dies τῇλ' ἀπὸ Λαρίσης. On this ground Strabo decides for Larissa near Kyme in Aiolia. The simplest explanation is to suppose that the Catalogue speaks of the Trojan Larissa, but that the poet of P was thinking of another. This he might easily do, as no less than eleven towns of the name are recorded by Steph. Byz. and Strabo (p. 440). The name is always brought into connexion with the Pelasgians—whether as a historical fact or as a mere hypothesis we are not in a position to say.

845. ἐντὸς ἑσπερά, of a boundary on one side only, see 617, M 201, and Ω 544. The Thracians seem to be limited to the Thracian Chersonese and neighbourhood; Peiroos comes from Ainos, Δ 520. Iphidamas the Thracian leader (Δ 221) is not named here.

846. For the Kikones see σ 39 sqq. They lived on the coast of Thrace

αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους
τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρὺν ῥέοντος,
Ἀξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδναται αἶαν.

850

Παφλαγόνων δ' ἡγεῖτο Πυλαιμένεος λάσιον κῆρ
ἐξ Ἐνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων,
οἳ ῥα Κύτωρον ἔχον καὶ Σήσαμον ἀμφενέμοντο
ἀμφί τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον,
Κρῶμνάν τ' Αἰγιαλὸν τε καὶ ὑψηλοὺς Ἐρυθίνους.
αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον

855

848. Some added Πηλεῖδος ο' υἱὸς περιδάριος Ἀστεροπαῖος (Eust.). 849. ἀμυδῶνος: ἀβυδῶνος Steph. Byz., Suidas. 850. αἶαν: αἴμ Harl. b, Par. d¹ (διττῶς ἢ γραφὴ Eust.). Others wrote 'Α., εἰ κ. ὕ. & Αἴης (Strabo) or 'Α. οὐ κ. ὕ. & Αἴα (Eudoxos ap. Schol. A 239. αἶαν τινὲς οὐ τὴν γῆν ἐνόησαν ἀλλὰ τινὰ πηγήν Eust.). 851. παμφλαγόνων R. || δ' om. S. || πυλαίμανεος R. 852. ἐκ: καὶ G. || ἐνετῆς (or ἐνέτης) Zen. 854. δώματ' ἔνασιον: ἐργ' ἐνέουοντο Strabo: ἔνασιον J. 855. κρῶμναι JR: τινὲς Κρῶμναι Κωβιάλιον τε Strabo (cf. Ap. Rhod. ii. 942 Κρωβιάλον Κρῶμνάν τε). || ἐριεύουσι PQ: ἐρυεῖουσι Pap. a. || Kallisthenes added after 855 Καύκωνας <δ> αὐτ' ἦγε Πολυκλῆος υἱὸς ἀμύμων, οἳ περὶ Παρθένιον ποταμὸν κλυτὰ δώματ' ἔνασιον (Eust.). 856. οἳ μὲν Ἀλκιζώνων, οἳ δ' Ἀμαζώνων, τὸ δ' ἐκ Ἀλύβης, ἐκ Ἀλόης ἢ ἐκ Ἀλόβης Strabo. γράφει [Ἐφορος] οὕτως αὐτὰρ Ἀμαζώνων Ὁ. καὶ Ἐ. ἥρχον, ἐλεόντ' ἐκ Ἀλύβης, ὅς' Ἀμαζονίδων γένος ἐστὶν *idem*. Ὀλκιζώνων καὶ Χαλύβης are also mentioned by Eust., but all these variants are 'conjectures in the teeth of the old mss.' (Strabo).

till the time of Herod. (vii. 59, 108, 110).

848. The Paionians are elsewhere described as spearmen and charioteers, i.e. heavy-armed soldiers, not archers (except K 428). Herod. mentions the legend that they were of Trojan lineage, v. 13 (vii. 20, 75). Asteropaios is not mentioned among their leaders, although, according to Φ 156, he must, by a strict reckoning of days, have been in Ilios at the time which the Catalogue is made to suit. The praise given to the Axios (W. of the Strymon in Macedonia, now the Vistrizza) caused great difficulties, as it is and always was, apparently, a very dirty stream. The variants given above testify to the attempts to evade the difficulty by transferring the eulogy to 'Aia,' which was said to be the name of the main spring of the Axios, and to be clear and bright.

851. λάσιον κῆρ: cf. A 189. Plato quotes the phrase, *Theaet.* 194 E. The 'wild mules' are supposed to be *Jag-gelais* of Tartary (*equus hemionus*, Linn.), a species intermediate between the horse and the ass, of which some rumours must have come westward along the coast of the Euxine. A breed of wild

'mules' in the literal sense is of course a physical impossibility. Hehn thinks that the Enetoi made a trade of breeding mules and sold them 'unbroken' to their neighbours, but ἀγροτέρα cannot = ἀδμή. However, the discovery of the breeding of mules is attributed to the Mysians, who were neighbours of the Paphlagonians and gave Priam his mules; see note on Ω 278. In historical times the only known *Ἐνετοί* (or *Ἐνετοί* as Strabo writes) were Illyrians (subsequently the founders of Venice). It was concluded that they must have emigrated W. from Paphlagonia very soon after the Trojan war. Mules are of course commonly mentioned in the *Il.*, though the ass is only once named (Λ 558, where see note).

855. The lines added by Kallisthenes (vide supra) are of course intended to remedy the omission of the Kaukonas, who appear among the Trojan allies in K 429, T 329. Other Kaukonas in Elis are mentioned in γ 366 (cf. Herod. i. 147).

856. In this line we appear to reach fairyland. The conjectural readings of the ancients (vide supra) shew that no identification with historical regions was

τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἐννομος οἰωνιστής·

ἀλλ' οὐκ οἰωνοῖσιν ἐρύσατο κῆρα μέλαιναν,

ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο 860

ἐν ποταμῶι, ὅθι περ Τρῶας κεράϊζε καὶ ἄλλους.

Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάnius θεοειδής

τῆλ' ἐξ Ἀσκανίης· μέμασαν δ' ὕσμινι μάχεσθαι.

Μήισιν αὖ Μέσθλης τε καὶ Ἀντιφός ἡγησάσθην,

ὕϊε Ταλαιμένεος, τῷ Γυγαίῃ τέκε λίμνη, 865

οἷ καὶ Μήιονας ἦγον ὑπὸ Τμῶλῳ γεγαῶτας.

Νάσσης αὖ Καρῶν ἡγήσατο βαρβαροφάνων,

οἷ Μίλητον ἔχον Φθιρῶν τ' ὄρος ἀκριτόφυλλον

858. χρόμιος J (γρ. χρώμις). 860-1 δθ. Ar. 861. κεράϊζε καὶ: κερατ-
ζετο G. 862. αὖ: δὲ Strabo. 863. υσμῖνι Pap. α: ὕσμινι(ι) GPQU. 864.
μέλαινας: τινὲς Μέστρης Eust. || τε om. P. 865. πυλαιμένεος SU: πυλαιμένος Q;
πυλαιμένος G: γρ. τελευμένος J (supr. αι over λει). || γυγαίη: τυγαίη P (and
R supr.): ἐν τισὶ τυγαίη Schol. Pap. α (so Mass. ap. Eust.). || λίμνῃ Chairis and
Diodoros. 866. προσγράφουσι τινὲς (ἡ κατ' Εὐριπίδην Eust.) Τμῶλῳ ὑπὸ μητρὶτι,
Τῶνς ἐν πίστι δάμωι Strabo, Eust. (= T 385). 868. οἷ: οἷ δὲ R. || μίλητον
Pap. α. || φθιρῶν ACG Vr. b; φθιρῶν Ω.

possible. Ἀλύβη, as Strabo says, may be Χαλύβη: the Chalybes in historical times were famous miners, but produced iron only, not silver, Xen. Anab. v. 5. 1, Strabo pp. 549-51. Armenia however, close to them, was the home of silver (see O. Schrader *Sprachv. und Urgesch.* pp. 258 ff.). γενέσθαι = birth-place only here. Paley compares ἀργύρου ἡγή of the silver mines of Laurion in Aisch. Pers. 238.

858. These Mysians are Asian, and geographically, at least, distinct from those of Thrace, see on N 5. Chromis is called Chronios in P 218, 494, 534. Four others of the name are mentioned.

861. ἐν ποταμῶι, sc. Φ 15 sqq., where Ennomos is, however, not named (but see P 218); hence Aristarchos obelized 860-1.

863. The Askanian lake was in Bithynia, by the later Nikaia. This district lies close to the Propontis.

865. Γυγαίη λίμνη, near Sardis, Herod. i. 93; cf. T 391. Strabo says it was afterwards called Κολόη. The name obviously has to do with the familiar Gyges. The mother was of course the Νῆψ or nymph of the lake. Cf. Z 22, Z 444, T 384. There is no other case in H. of maternity attributed to a lake,

though rivers are often fathers (e.g. Φ 159). The variant λίμνη (locative) was meant to avoid this objection, by making Γυγαίη the name of the nymph.

867. βαρβαροφάνων seems to refer only to the harshness of the dialect, as Thuc. remarked (i. 3). H. does not make any broad distinction between Achaeans and barbarians. So Σίντιος ἀγριοφάνους θ 294. This marked reference to the days before the colonization of Asia Minor may indicate that the line is really very old; but, on the other hand, we must admit that the poet could not well have given a more effective touch to indicate the extreme remoteness of the heroic times from his own, had he lived in Miletos itself, than by this casual allusion, made as though a matter of course, to the days when the great and famous city was no more than a dwelling of the despised barbarians.

868. ἀκριτόφυλλον, i.e. with foliage massed together, so that the eye could not distinguish separate trees; see note on 246. According to the scholia the small cones of the pine were called φθείρες from some fancied resemblance to those insects; but the best ancient authority is for the reading φθιρῶν or φθιρων.

Μαιάνδρου τε ροὰς Μυκάλης τ' αἰπεινὰ κάρηνα·
 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάστης ἡγησάσθην, 870
 Νάστης Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,
 ὃς καὶ χρυσὸν ἔχων πολεμόνδ' ἱεν ἥτε κούρη,
 νήπιος, οὐδέ τί οἱ τό γ' ἐπήρκεσε λυγρὸν ὄλεθρον,
 ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδάκεος Αἰακίδαο
 ἐν ποταμῶι, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων. 875
 Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων
 τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο δινήμεντος.

870. ναύστις C (and *ap.* Eust.). 871. νομείονος HR. 872. καί: δὲ G.
 874-5 *dd.* Ar. (The lines have the obelos in A—in Pap. α it is affixed to 875-6—
 and their rejection follows on that of 860-1, but the scholion is missing.)

872. *Sc* would naturally refer to Am-
 phimachos as the last named, and so
 Ar. took it; but Schol. A says that
 Simonides held it to mean Nastes as
 the principal leader. Perhaps L. Müller
 is right, therefore, in thinking that
 Simonides did not read 870-1 at all;

they are certainly not wanted, though
 there is no obvious reason for their
 insertion. χρυσῶν evidently means
 golden ornaments, such as Euphorbos
 wore, P 52. Neither of these leaders is
 named in the fight in the river in Φ;
 cf. on 860-1.

INTRODUCTION

WITH the third book begins a distinct section of the *Iliad*, extending to 222: the story of the duel of Paris and Menelaos, and its sequel, the treacherous wounding of Menelaos by Pandaros in spite of the treaty. The section contains two subordinate episodes: the *Τειχοσκοπία* or interview between Helen and Priam on the walls of Troy (121-244), and the scene between Paris and Helen after the duel (383-448).

Within itself the whole story is consistent, plain, and straightforward; it is indeed one of the most brilliant and picturesque pieces of narrative in the *Iliad*. As the second book gave us a picture of the general scenery of the poem, so the third takes us back to the causes of the war; as the second shewed us the state of things in the Greek camp, the third sets us among the Trojans. We have a whole gallery of fresh persons brought before us with extraordinary truth and vivacity; Menelaos and Paris, Priam, Pandaros and the Trojan elders, and above all, Helen, the cause of the whole war, a marvellous study of a complicated woman's heart, oscillating between repentance and love, her heart full of desire for her former home and husband, yet dominated by the power of her temptress the goddess Aphrodite. There can be little doubt that we have here a poem composed with a single aim and in one piece by a most gifted author, preserved practically intact.

But when we come to relation of the section to the rest of the *Iliad*, the question is by no means so simple. Achilles is indeed assumed to be absent from the battle, and so far the framework as already laid down is assumed. But there is no other reference to the state of affairs as pictured in the last two books. After the pompous description of the march out of the two armies which accompanied the Catalogues, it is certainly surprising to find that they no sooner meet than a truce is made, and instead of the general engagement we have been led to expect, a single combat is proposed as a settlement of the whole war. It is impossible not to feel the force of the argument that the action seems to belong rather to the first than to the tenth year of the siege. Not only would the duel be then better in place, but the whole of the *Teichoscopy* assumes an ignorance on the part of Priam unaccountable, according to prose and logic, after ten years of war. With regard to this, however, it is enough perhaps to say that for the hearer or reader this is the opening of the war; the convention to which he has to adapt himself is infinitely less than the conventions of drama which through

familiarity we accept without a murmur. More serious, however, is the fact that the breach of the truce by Pandaros is ignored throughout the rest of the *Iliad*, that we have a doublet of the duel in H, and that the purpose of Zeus to bring about the defeat of the Greeks to the glorification of Achilles passes entirely out of sight for five whole books. These points have been dealt with in the Prolegomena, and need only be briefly mentioned here. They are, however, amply sufficient to prove that this part of the *Iliad* had no place in the story of the Menis; whether it was composed for this place, as the absence of Achilles seems to imply, or was violently inserted into it from some other source, is a matter on which critics must form their own conclusions. It is not likely that any convincing arguments on such a point will ever be found, and the question must be decided only by the general view taken of the composition of the *Iliad*. My own belief is that in the natural course of the development of the story the duel between Aias and Hector, now in H, stood here, and was displaced in order to make room for the combat of Paris and Menelaos, which originally stood at an earlier point in the tale of the siege. We must at all events recognize that in the two duels we have two parallel stories which cannot have originally been meant to follow in sequence—a point which will be further discussed when we come to H.

ἄρκοι. ταχσκοπία. Ἀλεξάνδρου καὶ Μανελάου μονομαχία.

αὐτὰρ ἐπεὶ κόσμηθεν ἅμ' ἡγεμόνεσσιν ἕκαστοι,
Τρῶες μὲν (κλαγγῇ τ' ἐνοπήῃ τ' ἴσαν ὄρνιθες ὥς;
ἥντε περ (κλαγγῇ γέρανων) πέλει (οὐρανὸν πρό)
αἶ τ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον)
κλαγγῇ ταί γε πέτονται (ἐπ' Ὀκεανοῖο ῥοαῶν)
ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσαι.
ἥρται δ' ἄρα ταί γε κακὴν ἔριδα προφέρονται.

5

2. κλαγγῇ(ι) τ' ODJQRS: κλαγγῇ(ι) Ω. 3. οὐρανὸς Par. b j (and *twes*
ap. Apoll. *de Adv.*). 5. πέτονται D: πέτανται Schol. B on E 249. 6.
φέροντες J (γρ. φέρουσαι). 7. δ' ἄρα: αὐαὶ Vr. a'.

1. The tale is taken up from B 785 or 810. ἕκαστοι, each tribe, not 'Trojans as well as Greeks.' Cf. B 805.

3. The simile is copied by Virgil, *Aen.* x. 264 sqq.—

Quales sub nubibus atris
Strymoniae dant signa grues, atque aethera
triant
Cum sonitu, fugiuntque notos clamore
secundo.

Cf. also vi. 311, Juvenal xiii. 167. οὐρανὸς πρό, before the face of heaven. πρό goes with the locative instead of the gen. in two other phrases, Θ 561 'Πυλὸν πρό, Δ 50 ἡῶν πρό. *H. G.* § 225.

4. φόνον: observe the aor. in the simile—a sort of 'gnomic' aor. followed by the present. The voice of the crane in the sky is a sign of winter in Hes. *Op.* 450. 'The crane is in Greece a bird of passage only . . . it breeds farther north, in Macedonia and on the Danube,' Thompson *Gloss.* p. 41. See Herod. ii. 23, where this passage is partly quoted. For ἀέσφατος see Buttm. *Lex.*, where the word is explained as a hyperbole, 'such as not even a god could utter'; but such hyperbole is not Homeric. Rather 'not according to an

utterance of the gods, hence vaguely portentous, unblest' (Monro). But the form of the word is unexplained.

5. ἐπὶ with gen. = towards, as E 700; *H. G.* § 200 (3). The streams of ocean seem to represent the bounds of the earth, not any particular direction. Cf. Herod. ii. 23. The war of cranes and pigmies ('Thumblings') does not reappear in H., but is very common in later literature, both Greek and Latin; the ref. are collected in Thompson *Gloss.* p. 43. 'The legend of the Pigmies appears in India in the story of the hostility between the Garuda bird and the people called *Kirāta*, i.e. dwarfs . . . It is quite possible that this fable has an actual foundation in the pursuit of the ostrich by a dwarfish race' (ibid.). We know from recent travels that such a dwarfish people lives in the heart of Africa; some report of them may well have reached even prehistoric Greece through the ivory trade. See also Miss Clerke *Fam. Studies* p. 145. Acc. to Eust. the pigmies lived in Britain!

7. ἔριδα προφέρονται, apparently our 'offer battle,' or bring strife; so θ 210; cf. § 92, and Δ 529 ἔριδα προβαλλόντες:

οἱ δ' ἄρ' ἴσαν συγῇ (μένεα πνείοντες) Ἀχαιοί,
 (ἐν θυμῷ μεμῶτες) ἀλεξέμεν ἀλλήλοισιν.
 εὖτ' (δρεος κορυφήσιν) Νότος κατέχευεν ὀμίχλην, 10
 ποίμεσιν οὐ τι φίλην, κλέπτῃ δέ τε ὕκτος ἀμείνω·
 τόσσόν τις τ' ἐπὶ λεύσσει, ὅσον τ' ἐπὶ λαῶν ἴησιν·
 ὥς ἄρα τῶν ὑπὸ ποσσὶ κοινίσταλος ὄρνυτ' ἀέλλῃς
 ἐρχομένων· μάλα δ' ὠκὰ διέπρησσαν πεδίοιο.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν, ἰόντες] 15
 Τρωσὶν μὲν προμάχισεν Ἀλέξανδρος θεοειδής,
 παρδαλέην ὤμοισιν ἔχων καὶ καμπύλα τόξα
 καὶ ξίφος, αὐτὰρ ὁ δούρε δύω κεκορυθμένα χαλκῶι
 πᾶλλων Ἀργείων προκαλίετο πάντας ἀρίστους
 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊότητι. 20

10. εὖτ' Ar. Ω: ὅς τ' G: ἵντε δρεος Chia Mass. al. || κορυφαῖα G. 11. οὔτε L: οὐ τοι P. || ἀμείνω Ar. Ω: τινὲς ἀμείνων An. 12. ὅς(ς)ον (om. τ') DS. 13. κοινίσταλος PR Par. d: κοινίσταλος Aph. || ὄρνυτ' P. 15. ἴσαν Q. 17. παρδαλίην S. 18. ὁ om. Ar. Aph. Zen. al. and αἱ χαριέστεραι. 18-20 dθ. Zen. 19-20 dθ. Ar.

see also E 506, K 479. *ἠέριαι*, in *early morning*, A 497, i 52, though the significance of the epithet here is not very clear. Virg. *Georg.* i. 375 seems to have thought, perhaps rightly, that it meant 'flying high in the air'; *aeriae fugere grues*.

8. The silence of the Achaian advance is contrasted with the Trojan clamour again, Δ 429-36, and is one of the very few signs by which H. appears to mark a national difference between the two enemies, who are always represented as speaking the same language. Compare B 810 and note on N 41. In A 50, however, clamour is ascribed to the Greeks.

10. There seems to be no choice here but to accept the vulgate εὖτ' in the sense of *ἵντε*, *like as*; though the only other instance of it is T 386 (q.v.). The reading of the Massaliot, *ἵντε* (*ἵντ'*) *δρεος*, introduces a non-Homeric contraction, as Ar. pointed out; the few other instances of it are very suspicious (*Ἐρέβους*, *Θάρσεως*, *Θέρους*, *Θάμβους*, see H. G. § 105. 3). The reading of G, *ὥς τ'*, adopted by van L., is merely another instance of the passion of that m. for the introduction of Attic forms into the text. *ἵντε* and *εἴτε* are obviously different forms of the same word, cf. *ἵν* by *εἰ*: there is indeed nothing to

prevent our writing *ἵντε* at once, as in the old alphabet they were indistinguishable. And the two senses *as* and *when* pass into one another with the greatest ease, just as with *ὥς*. Some ancient commentators took *εἴτε* in the ordinary sense, *when*, making 12 into the apodosis; but such a form for the expression of a simile is quite without parallel in H.

12. *τε . . τε*, as often, indicate merely the correlation of clauses. The *ἐπὶ*, which regularly follows *τόσσον* and *ὅσσον* (see on B 615), is construed with it; but according to the canon of Ar. does not throw back the accent on account of the intervening particle.

13. *ἀελλῃς* seems to be the same word as *δολῃές*, *dense*, lit. *crowded together*, root *Fe*l of *Ἰέλλω*, *Ἰελλέω*, etc., the variation of stem being similar to that between *δίκως* and *δεικῆς* (H. G. § 125), doubtless affected by the analogy of the subst. *ἀελλα*. The reading *κοινίσταλος* attributed to Aph. seems to imply that he read also *ἀελλα* for *ἀελλῆς*.

19-20 were obelized by Ar. (and Zenod. included 18 also) on the ground that a warrior would not be arrayed with a bow and panther-skin if he were challenging heavily-armed foes to combat. But this objection would equally apply to *προμάχισεν* above. Ar. and most of the other

τὸν δ' ὥς οὖν ἐνόησεν ἑρμήφιλος Μενέλαος
 ἐρχόμενον πρόπ' αἶροιθεν ὁμίλῳ μακρὰ βίβω^ατα,
 ὥς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,
 εὐρών ἢ ἔλαφον κεραὸν ἢ ἄγριον αἶγα,
 πένιάν· μάλα γάρ τε κατεσθίει, εἴ περ ἂν αὐτὸν . 25
 σένωνται (ταχέες τε κύνες θαλεροὶ τ' αἰζηοί·
 ὥς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα)
 ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσεσθαι ἀλείτην.
 αὐτίκα δ' ἐξ ὀρέων (σὺν τεύχεσιν) ἄλτο χαμᾶζε.

23. ὥς τε: ὥπερ Q. 25. μάλα: μέγα J. 26. σένωνται DJ¹PRU. 27. θεοειδᾶ C. 28. τίσεσθαι A¹G: τίσεσθαι Ω (and A^m, T.W.A.): τίς·σθαι P (α in ras.). || ἀλείτας Zen.

ancient critics also omitted the δ in 18, but Didymos for once ventures to disagree, remarking that Homer frequently employs phrases like ὁ δέ, etc., without any change of subject. He quotes 374, which is not to the point; but see appropriate instances in *H. G.* § 257. 1. αὐτάρ is here merely a particle of transition; if the adversative sense is to be pressed it must mean that though he has the skin and bow of the archer, yet he has also the pair of spears of the hoplite. For the use of a skin in place of the shield cf. App. B, viii. Observe that Paris is not challenging to a duel properly speaking, but only to a combat in the midst of the general engagement; for this is the only admissible sense of *δηϊότης*.

23. The idea seems to be that the lion comes upon a quarry just killed by a hunting party, and eats it under the eyes of the hunters and hounds. Similar pictures of the intruding lion occur in A 480, N 198. Some of the old critics objected that the lion will not eat any animal he has not killed himself, and therefore took σώματι = ζῶνι, a living animal. But Ar. was clearly right in saying that H. never uses σῶμα of the living body. It is likely enough that the poet was not acquainted with this habit of the lion; or it may be that the lion's repugnance does not in fact extend to an animal out of which the life has hardly gone, as is notoriously the case with lions in captivity. Cf. Σ 161. It has also been suggested that the emphatic position of *πενιάν* means that the lion is driven by stress of hunger to an unusual meal.

25. μάλα, *amain*, as Φ 24. εἴ περ ἄν, *even if*, B 597.

28. Here, as in several similar passages (112, 366, T 85, X 118, 120, and others collected in *H. G.* § 238), the mss. vary between the aor. and fut. infin. The same phrase recurs in ν 121 — mss. *τίσεσθαι* only; in ω 470 they are nearly unanimous for *τίσεσθαι*. A has *τίσεσθαι* here, but *τίσασθαι* in 366. The question is an old one, as appears from the scholia on X 118, β 373, and the testimony of the mss. on such a point carries little weight. In most of these cases the fut. is the more natural, and Madvig and others would read it throughout. But the aor. is quite defensible; here the sense would be 'he thought that he had now got his revenge.' After words of *saying* (indirect discourse) there is no question that the tense of the infin. must follow that of the verb in the direct statement. In other cases there are exceptions where the idea of futurity is especially vivid — see the instances in *M. and T.* § 113. 'Verbs of *hoping, expecting, promising, swearing*, and a few others . . . regularly take the fut. infin. in indirect discourse, but they also allow the aor. and even the pres. infin. (not in indirect discourse) like verbs of *wishing*,' *M. and T.* § 136. Hence the possibility of two renderings in 98, and of two readings in 112, 366, and other passages. Where the idea to be expressed so easily shades off on the one side to emphasis of the futurity of the subordinate verb, on the other to the mere thought of accomplishment, it is useless to lay down a rigid rule as the purists do.

τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδής· 30
 ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ,
 ἃψ δ' (ἐτάρων εἰς ἔθνος ἐχάζετο (κῆρ' ἀλεείνων)
 ὥς δ' ὅτε τίς τε δράκοντα ἰδὼν παλινὸρσος ἀπέστη
 οὐρεος ἐν βῆσσησι, ὑπὸ τε τρόμοι' ἔλλαβε γυνῖα,
 ἃψ δ' ἀνεχώρησεν, ὥχρος τέ μιν εἶλε παρείας, 35
 ὥς αὖτις καθ' ὁμιλὸν ἔδω Τρώων ἀγερώχων
 δείσας Ἀτρείος υἱὸν Ἀλέξανδρος θεοειδής,
 τὸν δ' Ἔκτωρ νείκεσσε ἰδὼν αἰσχροῖς ἐπέεσσι·
 "Δύσπαρι, εἶδος ἄριστε, γυναιμανὲς ἡπέρουπεντα,
 αἰθ' ὄφελος ἀγῶνός τ' ἔμεναι (ἄγαμός τ' ἀπολέσθαι) 40
 καί κε τὸ βουλκοίμην, καί κεν πολὺ κέρδιον ἦεν
 ἢ οὕτω λωβῆν τ' ἔμεναι καὶ ὑπόψιον ἄλλων.
 ἦ που καγχαλώσι κάρη κομόωντες Ἀχαιοί,
 φάντες ἀριστῆα πρόμον ἔμμεναι, οὐνεκα καλὸν

31. κατεπλήγη C¹HJPQR Vr. b. 33. τε om. GHPQRT: γε J. 34. βίσιος
 G: βίσιος DRT Pap. β. 35. παρείας Herod. (Ar. ?): παρηνιά Dion. Sid. (i.e. fem.
 dual acc. to Dem. Ixion; Schol. calls it neuter). 36. αὐοῖς CDH Par. k. || ἔδω:
 38n Q. 37. ἀτρείος C (supr. ο) DQ. 40. ὄφελος τ' QS. Dion. Skytobrachion
 added μηδὲ τι γούνασιν οἷσιν ἐφέρεσσαι φίλον υἱὸν (= I 455) (Eust.). 41. ἦεν:
 εἶν J (γρ. εἶεν). 42. ἐπόψιον Aph.

33. παλινὸρσος, only here in H.; on
 account of the σ it seems distinct from
 root op of παλινόμενος (or πάλιν δ.) A
 326; Curt. conn. with root ers-, Lat.
 err-o; so ἄσπορος (Eh. p. 556). The
 simile is copied in Virg. Aen. ii. 379.

36. For ἀγερώχων see B 654.

38. αἰσχροῖς τοῖς αἰσχύνῃν ἐνεγκεῖν
 δυναμένοις Hesych. So Ψ 473 αἰσχροῖς
 ἐνένιπεν.

39. Cf. A 385. Δύσπαρι, so μητρε
 δύσμητρε ψ 97, Δυσσελένα Eur. Or. 1388;
 cf. Ἴρος Ἀῖρος σ 73, Κακοῖδιον τ 260,
 Αἰνόνταρις Eur. Hec. 944, and Δύσπαρις
 Αἰνόνταρις, κακὸν Ἑλλάδι βωτιανείρῃ
 Alkman ap. Schol. A.

40. ἄγονος should mean *childless*,
 and so Augustus understood the line
 when he applied it to his daughter
 Julia; but this sense does not suit the
 passage, for it was not through his
 offspring that Paris harmed the Trojans;
 indeed we hear of no child of his by
 Helen except in an obscure tradition
 mentioned by Schol. A, and even that is
 inconsistent with δ 12. The only good
 sense that could be got out of the word
 would be *cursed by heaven* (with sterility)
 as I 454, which is too weak and indirect

to suit the context. The alternative is
 to translate *unborn*; and so Eur. *Phoen.*
 1598—

καὶ πρὶν ἐς φῶς μητρὸς ἐκ γονῆς μολεῖν
 ἀγονὸν Ἀπόλλων Λατῶι μ' ἐθέσπισε
 φονέα γενέσθαι πατρός.

For τε . . . τε we should rather have
 expected ἦ . . . ἦ: but as neither wish is
 possible of fulfilment there is a certain
 gain of rhetorical force, with the loss of
 logical accuracy, in combining both into
 one vehement wish.

42. ἐπόψιον, an object of contempt or
 hatred, lit. 'looked at from below,' i.e.
 with the feelings intimidated by the
 familiar ὑπόδρα. Aph. ἐπόψιον, *con-*
spicuous, in the sight of all men. For
 a similar formation cf. Φ 397 παρόψιος.

44. Apparently ἀριστῆα is subj.,
 πρόμον predicate; saying that a prince
 is our champion (only) because his favour
 is fair. Else it must be *deeming* (i.e.
 having at the first moment deemed)
 that it was a princely champion (whom
 they saw). πρόμος = *primus*, a superl.
 of πρό: in use it = πρόμαχος. καλὸν is
 predicate, as its position, separated from
 its subst. by the end of the line (cf. on

εἶδος ἔπ', ἀλλ' οὐκ ἔστι βίη φρεσὶν οὐδὲ τις ἀλκή. 45
 ἢ τοιόσδε ἐὼν, ἐν ποντοπόροις νέεσσι)
 πόντον ἐπιπλώσας, ἐτάρους ἐρήρας ἀγείρας,
 μιχθεὶς ἀλλοδαποῖσι γυναῖκ' ἐκιδέξ' ἀνήγετ' ὥσων
 ἐξ ἁπίης γαίης, νῦν ἀνδρῶν αἰχμητῶν,
 πατρί τε σῶι μέγα πῆμα πόλῃ τε παντί τε δήμῳ, 50
 δυσμενέσιν μὲν χάρμα, κατήφειν δὲ σοὶ αὐτῷ;
 οὐκ ἂν δὴ μείνεις ἀρητφίλον Μενέλαον;
 γνοίης χ' οἷσ' φωτὸς ἔχεις θαλερὴν παρὰ κοιτῶν,
 οὐκ ἂν τοι χραίσμῃ κίθαρις τά τε δῶρ' Ἀφροδίτης,

45. οὐτέ τις D. 47. ἀρίμω Q Bar. Eton. 51. κατηφείμ Zen. Par. k.
 53. χ': ο' Eton. Vr. A (and J *supr.*). 54. τοι: σοι P: τι Q Eust. || κίθαρις:
 τινὲς κίθαρις Δη.

N 611), shews; but we naturally translate it as an epithet. 45 may represent the words of the Achaeans.

46. ἢ, not ἢ, is the reading of Herodian and Nikanor; but there is no opposition with what precedes. The question in 52 goes closely with that in 46-51: 'can it be that thou couldst bring . . . ? and now canst not thou dare !' 53 then expresses the result, 'then wouldst thou find.' It is equally possible, however, to abolish the note of interrogation at the end of 51 (Bayfield), and to understand 'truly you were such a one (as I say, i.e. a mere flashy weakling) when you stole Helen; can you not now meet her husband ?' But the sarcasm of the text is more biting: 'were you, such as you are, brave enough when it was a question of stealing a woman, and now dare not face her husband !' τοιόσδε ἐὼν, *hiatus illicitus*, cf. B 8, E 118, T 288, Ψ 263, γ 480, ζ 151, τ 185. It is the less justifiable because τοιόσδε (like ὅδε) regularly refers to the speaker, *such as I*; here we require *such as thou art*, τοιοῦτος (like οὗτος, *iste*) or τοῖος περ (van L. *Ench.* p. 266). Bentley conj. both, cf. 159. τοῖος δὲ P. Knight, τοιόσδ' ἄρ' Brandreth.

49. ἀρίμω, see A 270. Observe the alliteration in the next line. In Greek poetry, unlike Latin, this phenomenon is sporadic and apparently accidental; some of the most marked instances in Homer occur in places where no particular effect can well be aimed at, e.g. Σ 288, T 217. ἀνδρῶν, plur. because Helen is regarded as having married into the nation; νῦν δὲ ἡ γεγαμημένη τοῖς τοῦ γαμήσαντος οἰκείῳς Ap. *Lex.*

51. Cf. P 636, ζ 185; and for κατηφείμ, II 498. The acc. vaguely expresses the result of the preceding actions; cf. Δ 207 and other instances in *H. G.* § 136. 4.

54. The correlation of subj. and opt. is the same as in Δ 386-7—

εἰ μὲν δὴ ἀντίβιον σὺν τεύχεσι πειρηθείης,
 οὐκ ἂν τοι χραίσμῃσι βιδίς καὶ ταρφέες ἰοί.

In both there is an apparent logical inconsistency, for the subj. expresses confident anticipation (*H. G.* § 276), which is however based upon a condition considered as less probable; we are accustomed to observe the strict rule of thought, and to make the conclusion as supposititious as the condition on which it is based. But the confidence expressed in these two passages is relative rather than absolute; if the condition be once granted, then the result is certain. See also on X 42. As far as the lines before us are concerned, indeed, we might say that Hector, though he chooses to put the case of Paris' fall as hypothetical only, yet at any rate for rhetorical purposes clearly means to intimate that he does expect it; but this explanation would not apply so well to Δ 386. That passage proves that we must not alter the text by reading either *χραίσμοι* with some critics, or *μυγέλης* (subj.) with others. See also note on B 488. P. Knight remarked, as an illustration of the deictic use of the article, that it is added to what can be pointed at, *κόμη* and *εἶδος*, but not to *κίθαρις*, which Paris has not with him.

ἥ τε κόμηχτό τε εἶδος, ὅτ' ἐν κονίησιν μυγείης. 55
 ἀλλὰ μάλα Τρῶες δευδήμονες· ἥ τέ κεν ἦδη
 λαῖνον ἔσσο χιτῶνα (κακῶν ἔνεχ', ὅσσα ἔοργας)
 τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
 "Ἐκτορ, ἐπεὶ με (κατ' αἶσαν) ἐνείκεσας (οὐδ' ὑπὲρ αἶσαν)
 αἰεὶ τοι κραδίη (πέλεκυς ὥς) ἐστὶν ἀτείρης, 60
 ὅς τ' εἰσὶν διὰ δούρως ὑπ' ἀνέρος, ὅς ῥά τε τέχνη
 (νήϊον ἐκτάμνησιν) ὀφέλλει δ' ἀνδρὸς ἐρώην·
 ὥς/σοι ἐνὶ στήθεσσι, ἀτὰρ βήτος νόος ἐστί·
 μή μοι δῶρ' ἐρατὰ πρόφερε χρυσῆς Ἀφροδίτης·
 οὐ τοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα, 65
 ὅσσά κεν αὐτοὶ δώσιν· ἐκὼν δ' οὐκ ἄν τις ἔλοιτο.
 νῦν αὖτ', εἴ μ' ἐθέλεις πολεμίζειν ἥδὲ μάχεσθαι,

56. δαλίμονες DRTU (-αλ- in ras.) Harl. b, Vr. a¹ (and P Par. g sup.):
 ελασίμονες Zen. || ἦ ῥά κεν G. 57. ἔσσο Ar. Ω: εἶσο Pap. β. 61. ὅς τ':
 δς G. 62. ἐκτάμνησι T. 63. τοι GJPQRT. 65. οὐτι DGJPQS Vr. a. ||
 ἐρικερδέα Lips.¹

57. Cf. 453. It is pretty clear from the context that the 'role of stone' indicates public execution by stoning, such as the Chorus fear for Aias, *πεφύβημαι λιθόλευστον* "Aria in Soph. *Aj.* 253. The phrase itself is precisely similar to one which is common in later poetry, but only as a euphemism for burial; e.g. Pind. *Nem.* xi. 16 γὰν ἐπιεσσύμενος, Ap. Rhod. i. 691 γαῖαν ἐφέσσεσθαι. But the two ideas come to the same, because the heap of stones by which the malefactor is slain forms his tomb as well (Studniczka *Beitr.* p. 62). Cf.—

*τρισώματός τᾶν Γηρυῶν ὁ δευτερος
 πολλὴν ἀνωθεν, τὴν κάτω γὰρ οὐ λέγω,
 χθονὸς τρίμορον χλαῖναν ἐξήχχει λαβών,
 ἀπαξ ἐκάστωι κατθανῶν μορφώματι.*

Ag. 870-3.

(F)έσσο, plpf. without reduplication, *H. G.* § 23. 5. To save the digamma Bentley conj. λῶν for λαῖνον.

59. The thought is, 'Since thy rebuke is just, I will say no more than this—Cast not in my teeth the gifts of the gods' (64); the apodosis is not expressed, cf. note on Z 333. 60-63 are a parenthesis.

60. ἀτερής, so χαλκὸν *Ar.* T 233.

61. ὑπ' ἀνέρος, as though εἰσιν were a passive verb; as often with *πίπτειν*, etc. So *κάτε τοι πρὸς τέκνων, thou shalt be brought back by thy children*, Eur. *Med.* 1015 (em. Porson).

62. The subject of *ὀφέλλαι* is of course *πέλεκυς*. *ἐρώή*, *effort*, as N 590. Paris clearly speaks partly in anger and partly in admiration of Hector's straightforwardness, which thrusts aside without relenting (*ἀτὰρ βήτος*) all conventional obstacles.

64. *πρόφερε*, as B 251. So Herod. i. 3 *τὴν Μηδείης ἀρπαγὴν σφί προφέρειν*, iii. 120 *εἰπεῖν τινι προφέροντα* = to speak tauntingly. *χρυσῆς* is here the unanimous reading of mss., *χρυσῆς* being occasionally found in other places. Edd. generally read *χρυσῆς*, but (unless we are prepared to say that the quantity of the *υ* is variable, as in later lyric poetry) there is nothing gained by the change; synizesis is just as doubtful in H. as contraction.

65. ἀπόβλητος = *abiectus*, contemptible, as B 361.

66. Cf. *οὐκ αὐθαίρετοι βροτοῖς ἐρωτες* Eur. *Frag.* 340. The line is somewhat of a commonplace, and rather weakens the effect of the preceding; it is rejected by van L. after P. Knight, on the ground also that *δώσι* is not the Homeric form (*δῶσι* αὐτοὶ δώσω Brandreth; but see *H. G.* § 81, and A 129). *ἐκὼν* too is not used in its ordinary sense; it must be taken either participially, *by wishing for them*, or better, *as a matter of choice*. This all points to the line being one of the gnomic additions of which there are so many traces in the text.

ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοῦς,
 αὐτὰρ ἔφ' ἐν μέσσωι καὶ ἀρηϊφίλον Μενέλαον
 συμβάλλει' ἀμφ' (Ἑλένη καὶ κτήμασι πᾶσι) μάχεσθαι. 70
 ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ' ἔλων ἐν πάντα γυναῖκά τε οἴκαδ' ἀγέσθω.
 οἱ δ' ἄλλοι φίλότητα καὶ ὄρκια πιστὰ παμόντες
 νῆϊν Τροίην ἐριβώλακα, τοὶ δὲ νεέσθων
 Ἄργος ἐς ἱππόβοτον καὶ Ἀχαΐδα καλλιγύναικα." 75
 ὥς ἔφαθ', Ἐκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας,
 καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
 μέσσου δουρὸς ἔλων· τοὶ δ' ἰδρύνθησαν ἅπαντες.
 τῶι δ' ἐπτοξάζοντο κάρη κομόωντες Ἀχαιοὶ
 ἰοῖσιν τε τιτυσκόμενοι (λάεσσί τ' ἔβαλλον) 80
 αὐτὰρ ὁ μακρὸν αὖσεν ἀναξ ἀνδρῶν Ἀγαμέμνων·
 "ἴσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κούροι Ἀχαιῶν·
 στεύται γάρ (τι ἔπος ἐρέειν) κορυθαίολος Ἐκτωρ."
 ὥς ἔφαθ', οἱ δ' ἔσχοντο μάχης ἀνέωι τε γέγοντο
 ἐσσυμένως. Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπε· 85
 "κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί,
 μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.

68. τρῶας κάθισον Pap. β. 70. ἐλένην D. 71. κρείσσων Zen. 72.
 ἀρεσσαι H Vr. c. 74. ναιίσσων Zen. Pap. β¹. 75. ἀχαΐδα LR. 77. καὶ ῥ':
 δ β' S. 78 om. AU¹. || μέσσωι G. || τοὶ δ': οἱ δ' H. || ἰδρύνθησαν HJ Pap. β.
 80. τε om. CDGPR. || γλάεσσί J. 83. στεύτο Q. || τι: τοι P. 86. After this
 add ἔφ' εἶπω τά με οὐμὸς ἐνὶ στήθεσσι κελεύει (= H 349) CGJPM¹TUM Cant.
 Lips. Harl. a, Par. a e, Eton. (ἐν τισιν ἀντιγράφοις ὁ στίχος οὐ τίθεται Tm).

72. ἐφ seems to go with the verb, 'aright,' i.e. *δικαίως*. Paley quotes Aisch. *Supp.* 77, 528 *ἀλευσαν ἀνδρῶν ὄβριον ἐφ στυγῆσας*. Some however take it with πάντα as though *μάλα πάντα, quite all*. There certainly seems to have been a tendency to join ἐφ πάντες together, but there is no case in H. where we cannot take ἐφ with the verb; in φ 369 we must (τάχ' οὐκ ἐφ πᾶσι πιθήσεις, thou wilt not do well to obey the multitude).

73. The sentence begins as if οἱ μὲν or ὑμεῖς μὲν . . . οἱ δὲ were to follow in distributive apposition as in ω 483; but the change made is a very natural one. φίλότητα goes with παμόντες by a rather violent zeugma.

74. ναιίσσων, either a concessive opt. admitting a possibility (see H. G. § 299 f), or a real opt. expressing a wish.

78. Possibly borrowed from H 56. Hector holds his spear horizontally in order to press back the advancing ranks. For the 'quasi-partitive' gen. δουρὸς see H. G. § 151 a.

80. The construction passes from the partic. to the finite verb, as though not to include stone-throwing under the general head of ἐπιτοξάζεσθαι.

83. στεύται, has set himself to say something. See on Σ 191.

86. κέκλυτέ μεν μῦθον: this construction is used only here in the sense *hear from me*; κλύειν τι = *hear* (a sound); Δ' 455, etc. The ordinary phrase is κέκλυτέ μεν μῦθον, κ 189, 311, etc. We also have κλύειν τινι ἀρῆς δ 767, where the dat. is ethical. Hence van L. reads here κέκλυτέ μοι, which is almost certainly right as avoiding the contracted μεν for μοι.

ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
 τεύχεα κάλ' ἀποθέσθαι (ἐπὶ χθονὶ πουλυβοτείρῃ)
 αὐτὸν δ' ἐν μέσσωι καὶ ἀρητῆφιλον Μενέλαον 90
 οἶους ἄμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.
 ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ' ἑλὼν ἐν πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ τάμωμεν."
 ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἅκῃν ἐγένοντο σιωπῇ. 95
 τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος·
 "κέκλυτε νῦν καὶ ἐμείο· μάλιστα γὰρ ἄλγος ἰκάνει
 θυμὸν ἐμόν· φρονέω δὲ διακρινθήμεναι ἦδη
 Ἀργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέπασθε
 εἵνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς. 100
 ἡμέων δ' ὁπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
 τεθναίῃ· ἄλλοι δὲ διακρινθεῖτε τάχιστα.

89. πολυβοτείρη(ι) DQRTU. 90. ἐς μέσσω Vg. a (γρ. Harl. a). 91. οἶους
 δ' D. 92. κρείσσων Zen.: κρείττων L. 93. γυναῖκάδε H. 94 om. Pap.
 β'. || τάμωμεν G. 96. δὲ om. R. 97. ἑωσίο HPQR Cant. Vg. b. 98.
 διακρινόμεναι C'DGLQ Pap. β, Harl. a¹. || ἦδη: ἑωσίο S Harl. a (γρ. ἦδη). 99.
 ἀργεῖοι καὶ τρῶες Zen. || πέπασθε Ar. A suppr.: πέποισθε Par. f: πέποισθε S:
 πέποισθε Ω. 100. ἑωσίο: ἑωσίο GT. || ἀρχῆς Ar. Ω: ἄτης Zen. 101. ὁπο-
 τέρων Pap. β. 102. διακρινεῖτε GLQ Pap. β: διακρι(ν)θεῖτε CP¹ (R suppr.) U
 Vg. a A, Bar. Eton.

98. φρονέω may be taken in two ways:
 (1) 'My mind is that Argives and Tr. be
 at once separated,' i.e. I desire to see
 them separated; (2) 'I deem that they
 are already separated,' i.e. I accept the
 challenge, and think that an end has
 thereby been put to the war. Of these
 the former best suits the simplicity of
 Homeric expression and the ἐπὶ of the
 next line; for the use of φρονέειν,
 virtually = *to hope*, cf. P 286 φρόνεον δὲ
 μάλιστα | δστυ πότι σφέτερον ἐρύειν καὶ
 κύδος ἀρέσθαι. See note on 28.

99. πέπασθε, for πέπαθε, see *H. G.*
 § 22. 7, and compare the participle
 πεπαθῖα, ρ 555; vulg. πέποσθε, which
 Curtius takes to be for πέ-πονθ-τε (*Vb.*
 ii. 165); but the strong stem is wrong
 in the plural. The -θε is, however,
 taken by Brugmann as a middle term.
 for πέπαθ-σθε, *Gr.* ii. 1358 (1). The
 word recurs in the same phrase only
 κ 465, ψ 53.

100. ἀρχῆς, the unprovoked aggression;
 a pregnant sense, for which compare
 Herod. viii. 142 περὶ τῆς ὑμετέρης ἀρχῆς

ὁ ἀγὼν ἐγένετο. So ἀρχεῖν = *to be the
 aggressor*; θανάτω τίσας ἀπερ ἤρξεν Aisch.
Ag. 1529, Eur. *Herc.* 1169, *Frag.* 825;
 cf. Soph. *El.* 553. Zenod. ἄτης, to
 which Ar. objected ἔσται ἀπολογούμενος
 Μενέλαος ὅτι ἄτην περιέπεσεν ὁ Ἀλεξάνδρος.
 ἄτη, however, is often = *sin*, and regarded
 as deserving moral condemnation; see
 e.g. I 510-2; and certainly Achilles is
 not 'apologising' for Agamemnon in
 A 412. In Ω 28 Ar. himself read ἄτης
 (though there was a variant ἀρχῆς), and
 so Z 356. A more serious objection is
 that ἄτη is for ἀφάτη, and that the con-
 tracted form is found only in late passages,
 the first syllable being usually in *thesis*.
 See on A 412.

102. τεθναίῃ, may he lie dead, as
 τέθναθι X 365, spoken to the dead
 Hector. Compare τέθναθις Z 164. Both
 optatives are 'pure,' expressing a wish.
 The accent of διακρινεῖτε is due to the
 idea that it is contracted from -είητε.
 This is of course not the case; before
 the 'heavy' endings the opt. stem is
 formed with -ι- only, not -ιη- (*H. G.* § 83).

οἴσετε ἄρν', ἕτερον λευκόν, ἑτέρην δὲ μέλαιναν,
 γῆι τε καὶ ἡελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.
 ἄξετε δὲ Πριάμοιο βίην, ὄφρ' ὄρκιᾱ τάμνη 105
 αὐτός, ἐπεὶ οἱ παῖδες ὑπὲρφίαλοι καὶ ἄπιστοι·
 μή τις ὑπερβασίῃ Διὸς ὄρκια δηλήσεται.
 αἰεὶ δ' ὀπλστέρων ἀνδρῶν φρένες ἡερέθονται·
 οἷς δ' ὁ γέρων μετέθησιν, ἅμ' ἀπρόσσω καὶ ὀπίσσω
 λεύσσει, ὅπως (ὄχ' ἀριστα) μετ' ἀμφοτέροισι γένηται." 110
 ὧς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρώες τε,
 ἐλπόμενοι παύσασθαι δι' ἑρῶν πολέμοιο.
 καὶ ῥ' ἵππους μὲν ἐρυζαὶ ἐπὶ στήθεσσι, ἐκ δ' ἔβαν αὐτοὶ

103. οἴσετε Pap. β² (οἴσετ' ?β¹): οἴσετε δ' Ω. 104. δ': τ' Pap. β. 105.
 ἄξετε G: ἔξετε Pap. β. || τάμνη Q (supr. κ): τάμνη H: τάμνη Ap. Lex. 108-
 110 dθ. Ar. 108. ἀεί G. 110. λεύσει DJRQ. 112. ἐυχόμενοι H (supr.
 ἐλπί). 113. ἐρυζαν S.

103. οἴσετε and ἔξετε (105) are aor. imper. For the sigmatic aor. with the thematic vowel see *H. G.* § 41. The cases are enumerated in Curt. *Vb.* ii. 282-4, and explained as due to the analogy of the non-sigmatic (strong) aorists which prevail in Epic Greek. In Alexandrian times the converse phenomenon is found, as the non-sigmatic aorists constantly take α as thematic vowel (e.g. ἤλθα) on the analogy of the sigmatic aorists, which by that time were far commonest. The only cases of this in H. are εἶπας, εἶπατε, and ἤνεκα (with its various forms). See note on 262.

ἄρν' is probably for ἀρνε, but it may be for ἀρνα. The F of Fάρν- is well attested (*H. G.* p. 364, van L. *Ench.* p. 163); the omission of δ' before it, proposed by Heyne, is now confirmed by the Papyrus.

104. Considerable suspicion attaches to this line. ρᾱ for γαῖα is a rather late form (only three times again in *Il.*, O 24, T 259, Φ 63 (cf. P 595), seven times in *Od.*, but often in Hes.). ἡμεῖς (or ἡμέες ?) is metrically assured in only three other places, Z 369, α 76, γ 81, the older form being probably ἡμέε uncontracted (Menrad *Contr.* p. 106). Finally, the mention of the third lamb on the part of the Greeks is curious; in the sequel it would seem that Trojan lambs only are used. The line may have been added because Zeus is prayed to in 276, and it was thought that he too ought to have his lamb. Without this line we should naturally suppose that the white

lamb was for the heavenly, and the black for the infernal deities in general (276-9). On the other hand, the mention of the male and female lamb suits the male and female deity (cf. A 729), and the question is not at all clear.

105. ὄρκια τάμνη, in the metaphorical sense, as elsewhere, *make the treaty*, for the actual slaughtering is done by Agamemnon.

107. For the subj. δηλιάσεται with the irregular long vowel see *H. G.* § 82, and Mulvany in *C. R.* x. 27. The expression Διὸς ὄρκια is unique, and the line could well be spared.

108. ἀερέονται, lit. 'flutter,' are blown about by the wind (B 448), i.e. cannot be trusted, the opposites of φρένες ἔμπεδοι Z 352; so δεσφῶν T 183. Cf. Φ 386. Ar. obelized this line and the two following; the only reason given is that ἀπολογία ἐστὶν αὐτῇ ὑπὲρ τῶν παραβάντων Πριαμίδων. This, of course, is insufficient; the lines quite suit the eminently courteous character of Menelaos. οἷς (109) is left without a very accurate reference by the change of subject to ὁ γέρων (which seems to be employed in a generic sense, not for Priam only—an Attic, not an Epic, use of the article). It is best taken as a neut. in the case where; cf. the analogous uses of the neut. pl. in *H. G.* § 161.

112. See note on 28. Here the mss. all read παύσασθαι, and we can translate either *hoping to win*, or *to have won*, rest. Almost all edd., however, read παύσεσθαι.

τεύχεά τ' ἐξεδύοντο· τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
 πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρούρα. 115
 Ἔκτωρ δὲ προτὶ ἄστν δύω κήρυκας, ἔπεμπε
 καρπαλίμως ἄρνάς τε φέρειν Πριάμῳ τε καλέσσαι.
 αὐτὰρ ὁ Ταλθύβιον προῖκε κρείων Ἀγαμέμνων
 νῆας ἔπι γλαφυράς ἰέναι, ἥδ' ἄρν' ἐκέλευεν
 οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίδωι. 120
 Ἴρις δ' αὖθ' Ἑλένη λευκωλένῳ, ἄγγελος ἦλθεν
 εἰδομένη γαλόωι, Ἀντηνορίδαο δάμαρτι,
 τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων
 Λαοδίκην (Πριάμοιο θυγατρῶν εἶδος ἀρίστην).
 τὴν δ' εὖρ' (ἐν μεγάρῳ) ἡ δὲ μέγαν ἴστον ὕφαινε, 125
 δίπλακα πόρφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους
 Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
 οὓς (ἔθεν εἵνεκ) ἔπασχον ὑπ' Ἀρηος παλάμαων
 ἀγχού δ' ἵσταμένη προσέφη (πόδας ὠκεία Ἴρις·
 "δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι 130

114. ἐξεδύοντο Pap. β. 116. προτὶ Q. || ἔπεμπε CGRST Lips. Eton. Vr. a A.
 119. ἐκέλευεν AHU Pap. β: ἐκέλευεν Ω. 123. τὴν δ' U. 126. πορφυρέην
 Ar. Aph. Zen. PU King's: μαρμαρέην Ω. || ἀνέπασσεν Pap. β. 130. νύμφη Q.

115. ἀλλήλων refers to τεύχεα, and ἀμφὶς means 'there was but little ground (uncovered) between the heaps of arms.' (This interpretation is clearly established by Buttm. *Lex.* s.v. ἀμφὶς, as against the tradition that ἀλλήλων referred to Trojans and Achaeans, so that ἄρουρα meant the μεταίχμιον between the armies.) See also note on H 342.

119. ἄδ' ἄρν': read καὶ φάρν' (P. Knight); ἰδὲ φάρν' Heyne, but see on 318.

120. οἰσέμεναι, aor. as 103. La R. strangely makes it fut., saying that the infin. of these aor. forms is not used; a very unwarrantable assertion in the face of Ψ 111, 564, Ω 663, and four or five other passages. He seems hardly to be conscious of any distinction in sense between the fut. and aor. infin.

121. Iris is introduced as acting on her own mere motion, against the usual rule that she only goes at the bidding of the gods. But cf. Ψ 199, B 786.

124. Cf. Z 252. Λαοδίκην, acc. for dat. by attraction to the case of the relative.

126. δίπλακα, large enough to be worn double; cf. K 134, Ω 230, ν 224, τ 226.

It is opposed to the smaller ἀπλοῖς Ω 230, ω 276 (see Studniczka *Beitr.* p. 73). ἀνέπασσεν, as X 441; the word is used in connexion with weaving in a way which shews that the art was so highly developed in early days as to permit of the weaving of pictures. This was presumably done by inserting coloured threads by hand as the weaving went on, as the Indian carpet-weaver makes his patterns by inserting tufts of coloured wool. One cannot but be reminded of the Bayeux tapestry, on which the ladies of Normandy embroidered their duke's victories.

130. νύμφη is the name by which a Greek woman still speaks of her brother's wife; so also *nuse* in Albanian, properly *bride*. The form is to be classed with *συβῶτα*, *ἡπεροπευτά*, *τοξότα*, etc., as an instance of the old vocative of the -α declension, which survived only in Aiolic. Sappho has ὦ Δικᾶ fr. 78, νύμφᾳ fr. 105. The statement of Schol. A. Ἰωνικά νύμφα τόλμα, lacks all confirmation. See H. G. § 92 and p. 390. θέσκελα, strange, a word of unknown origin recurring Ψ 107, λ 374, 610. Of course the old derivation θεοῖς ἱκελος is impossible; but we naturally think of the equally obscure θέσφατος.

Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·
 οἱ πρὶν (ἐπ' ἀλλήλοισι) φέρον πολύδακρυν Ἄρηα
 ἐν πεδίῳ, ὁλοοῖο λίλαίόμενοι πολέμοιο, ἔννυμ
 οἱ δὲ νῦν ^{εἴτα} ~~ἔαται~~ σιγῇ, πόλεμος δὲ πέπνυται, 135
 ὑσπίσι κέκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπνυγεν.
 αὐτὰρ Ἀλέξανδρος καὶ Ἀρηΐφιλος Μενέλαος
 μακρῆς ἐγχέεισι) μαχήσονται περὶ σείο·
 τῷι δέ κε νικήσαντ' ὅλην κεκλήσῃ ἀκοῖτις."
 ὥς εἰπούσα θεὰ ὄλυκὺν ἱμέρον ἔμβαλε θυμῷ
 ἀνδρός τε προτέρου καὶ ἄστεος ἠδὲ τοκῆων. 140
 αὐτίκα δ' ἀργεῖνῃσι καλυψαμένη ὀθόνησιν
 ὠρματ' ἐκ θαλάμοιο τέρεν κατὰ δάκρυ χέουσα,
 οὐκ οἶη, ἅμα τῇ γε καὶ ἀμφιπόλοιο δῦ' ἔποντο,

133. πολέμοιο S. 134. πόλεμός τε U. 135. ἀσπίδι R. 137. μακροῖς
 GR. || ἐγχείοις G. || σοῖο PQ. 138. κε: γε P. || φίλη: γυνή H (γρ. φίλη).
 143. τῷι γε: τῷι δε QS.

133. This is a 'Leonine' verse, with a rime in the middle.

134. ~~ἔαται~~ for ~~εἴτα~~ = ~~ἔαται~~ (ἡσ-νται), with shortening as in ~~κέαται~~ for ~~κέαται~~, ~~νέας~~ for ~~νῆας~~, ~~χρύσειος~~ for ~~χρύσειος~~, and other cases in van L. *Ench.* p. 85. So ~~ἔατο~~ H 414. Cf. on 153.

138. ~~κε~~ goes with ~~κεκλήσῃ~~ (fut. indic.); *to him who conquers thou shalt (then) be assigned.* The order of the words is the same as in H 41 οἱ δὲ κ' ἀγασσάμενοι . . . (42) ἐπόρσειαν. It seems unnatural to us here, because we are accustomed to the Attic use of the art. with the participle, where no word from another part of the sentence can be interposed. But here τῷι is still an independent pronoun, lit. 'to him, having conquered,' etc. The difficulty arises of course from the reference being not to one definite person, but to either of two (cf. *H. G.* § 260). This shews that the Attic use has practically been reached in all but the stereotyped order, cf. τοῦ βασιλῆος ἀπηνέος, etc. There are very few other instances in H., perhaps only Φ 262, Ψ 325, 663, 702, beside the parallel 255 below (q.v.). It has been proposed, on the analogy of ὀππότερος δὲ κε νικήσῃ (71), to take ~~κε~~ with the participle here; but in practice the ~~κε~~ (~~δν~~) is inseparable from the relative in such sentences for H. as for later Greek, and no analogous case has been quoted. At best we could refer to the instances

of a repeated ~~δν~~ where the first often attaches itself to a participle representing a conditional clause, but is not construed with it (instances in *M. and T.* § 224). There seems to be no case of ὁ νικήσας ~~δν~~, and even if it were found it could only mean 'the man who *would* have conquered.' Van Leeuwen evades the difficulty by reading ~~γε~~ for ~~κε~~, with P; but this is intolerable. ~~κεκλήσῃ~~, i.e. ~~κεκλήσε'~~(αι).

140. ΤΟΚΕΩΝ, Leda and Tyndareos, though Helen is Διὸς ἐκγεγαυῖα, see 199, 426, δ 184; the legends vary as to the paternity of the children of Leda, see λ 298 (*M. and R.*'s note), and on 238 below.

141. ΘΕΟΝΗ, linen veil, see Σ 595. ΚΑΛΥΨΑΜΕΝΗ: this reflexive use of the middle, in which the agent is the *direct* object of the action, is comparatively rare; *H. G.* § 8 (2).

142. ΤΕΡΕΝ, *round*; Lat. *ter-es*. The word is used by H. (1) of flesh, Δ 237, N 553, Σ 406; (2) of tears, here, Π 11, T 323, π 332; (3) of leaves, N 180, μ 357; (4) *ἀνθεα ποίης* ι 449. The ordinary explanation, 'tender,' does not suit either (1) or (2), for the flesh to which it is applied is always that of stalwart warriors, not of women or children; it rather indicates the firm rounded muscles (cf. Lat. *tor-us*). As applied to leaves and bloom it means 'swelling with sap,' full of fresh life.

Αἴθρη Πιτθῆος θυγάτηρ Κλυμένη τε βοῶπις.

αἶψα δ' ἔπειθ' ἵκανον, ὅθι Σκαιαὶ πύλαι ἦσαν.

145

οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἡδὲ Θυμοίτην

Λάμπον τε Κλυτίον θ' Ἰκετάονά τ' ὄζον Ἄρρος,

Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,

εἶατο δημψέροντες ἐπὶ Σκαιῇσι πύλῃσι,

γῆραι δὴ πολέμοιο πεπανμένοι, ἀλλ' ἀγορηταὶ

150

ἔσθλοι, τεττιγέσσιν ἐοικότες, οἳ τε καθ' ὕλην

(δένδρει ἐφεζόμενοι) ὅπα λειβιόεσσαν ἱέει.

144 ἀθ. Ar. (see below). 145. ἸΚΑΝΕΝ P. 147. ΛΑΜΠΟΝΤΑ G. || Τ' ὄζον :
 ο' ὄζον T. 148. ΤΕ om. G. || ΠΕΠΝΟΥΜΕΝΩ T. 149. ΣΚΑΙΑΙ ΠΥΛΑΙΑ G.
 150. ΓΗΡΑΙ : ΓΕΡΑΙ S : γρ. καὶ γῆραι ὡς οὐδεὶς A. || ΔΗ : ΔΕ G. 152. ΔΕΝΔΡΑΙ
 Zen. : ΔΕΝΔΡΕΩΙ Ar. Ω : ΔΕΝΔΡΩ P Par. k (post ras.). || ΕΖΟΜΕΝΟΙ S. || ΛΥΡΙΟΕΣΣΑΝ
 G. || ΥΨΑΝ (?) Pap. β² : ΥΨΑΝ β¹.

144. This line is a clear case of interpolation of a later myth. The story was that Aithra, daughter of Pittheus, was the mother of Theseus. Theseus having stolen Helen while yet a child, her brothers, the Dioskuri, invaded Attica during his visit to Hades, and recovered Helen, carrying off Aithra to be her slave. At the taking of Troy, the sons of Theseus, Demophon and Akamas, found their grandmother there among Helen's handmaids, and took her back to Athens. The legend was dealt with in the Ἰλίου πέρις ascribed to Lesches (Paus. x. 25. 5), and is at least as old as the Chest of Kypselos, see Paus. v. 19 Αἴθρα δὲ ἡ Πιτθῆος ὑπὸ τῆς Ἑλένης τοῖς ποσὶν εἰς ἔδαφος καταβεβλημένη μέλαιναν ἔχουσά ἐστιν ἐσθῆτα. ἐπίγραμμα δὲ ἐπ' αὐτοῖς ἔπος τε ἐξάμετρον, καὶ ὀνόματός ἐστιν ἐνὸς ἐπὶ τῷ ἐξαμέτρῳ προσθήκη.

Τυνδαρίδα Ἑλέναν φέρετον, Αἴθραν δ'
 ἔλκειτον
 Ἀθάναν.

The recovery of Aithra was a regular episode of the Iliupersis on Attic vases of the fifth century (Robert *Bild u. Lied* c. ii), and was painted by Polygnotos in the Lesche at Delphi (Paus. x. 25), where the two handmaids of Helen were named Elektra and Panthalis. But Homer is, of course, ignorant of the Theseus myth in all its branches. The Alexandrine critics were troubled by the chronological difficulty of the age which must be assigned to Aithra : ἀπὸ θανὸν γὰρ ἐστὶν Ἑλένης ἀμφίπολον εἶναι τὴν οὕτως ὑπερραχίαν, ἣν οὐκ ἐκποιεῖ (it is

not possible) ζῆν διὰ τὸ μῆκος τοῦ χρόνου (Schol. A). That, however, must be put to the account of the myth-maker. More serious indications of interpolation here are the fact that Homer does not name handmaids on similar occasions (σ 182 is the only case), and that the epithet βοῶπις belongs to Hera alone, H 10 and Σ 40 being the only exceptions. The latter, at least, is a doubtful passage. The line was evidently composed at a date when the old tradition had died out, if it is true that the epithet originally came from the time when gods were worshipped in animal form, and was no mere *epitheton ornans*. Cf. on γλαυκῶπις A 206.

146. οἱ ἀμφὶ Πρίαμον, the party consisting of Priam and the rest. The idiom by which a man is included in 'those about' him is familiar in H. as well as in Attic; see B 445, Δ 295, Z 436, O 301. etc. The change to the nominative in 148 is merely for the sake of convenience, and does not indicate that Ukalegon and Antenor were in any way different from the rest. The three names in 147 are acc. to T 238 those of sons of Laomedon, and therefore brothers of Priam.

149. ΔΗΜΟΥΡΟΝΤΕΣ : the word recurs only A 372, where it is applied to Ilos, the eponym of Ilios. There is no reason to suppose that it is in any way different from the simple γέρον : it means merely *member of the council of elders of the δῆμος or community*. Cf. the γερούσιος ὄρκος X 119 note.

152. ΛΑΡΙΟΕΣΣΑΝ : so Hes. *Theog.* 41, and cf. ὅπα λείριον Ap. Rhod. iv. 903 ;

τοῖοι ἄρα (Τρώων ἡγήτορες) ἦντ' ἐπὶ πύργῳ.
οἱ δ' ὥς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργῳ ἰοῦσαν,
ἥκα' πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον· 155
"οὐ νέμεσις Τρώας καὶ ἐκνήμιδας Ἀχαιοὺς
(τοιγῆδ' ἀμφὶ γυναικὴ) πολὺν χρόνον ἄλγεα πάσχειν·
αἰνῶς ἀθανάτησι θεῆσι εἰς ὧπα ἔοικεν.
ἀλλὰ καὶ ὥς, τοίη περ ἐοῦσ', ἐν νηυσὶ νέεσθω,
μηδ' (ἡμῖν τεκέεσσιν) τ' ὀπίσσω πῆμα λίποιτο." 160
ὥς ἄρ' ἔφαν, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ·
"δεῦρο πάροιθ' ἐλθοῦσα, φίλον τέκος, ἵξεν ἐμείο,
ὄφρα ἴδῃς πρότερόν τε πόσιν κῆνούς τε φίλους τε·
οὐ τί μοι αἰτὶ ἐσσί, θεοὶ νύ μοι αἰτιοὶ εἰσιν,
οἳ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν." 165

153. τοῖοι G. || εἶντ' G. || πύργῳ Q (supr. ω): πύργῳ Schol. ad O 10.
154. εἶδον GQT: εἶδονε' RS Harl. a: ἴδονε' D: ἴδον Pap. β. 155. ἥκα':
ὦκα Zen. Krates: τινεὶ ὦκα Par. a. 156. τρώας τε καὶ HPQR. 158. ἀα-
κάτοια P. || ααῖα G. || ἑώκα P Eust. 159. νηῖ Vr. A. 160. λίπηται P (γρ.
καὶ πᾶσα λίποτο). 162. τέκνον J. || ἴζου G. || ἑμοῖο PQRS Vr. b. 163.
ἴδῃς Zen. CGJRS Pap. β, Harl. a b, Par. d e¹ f h j: ἴδῃ Ar. Ω. 165. ἐφώρ-
μωσαν Lips.: ἐφώρμωσαν P. || ἀχαιῶν: ἄρμος Pap. β¹.

but it is hard to say how a voice can be 'lily-like,' or, to be literal, 'full of lilies.' Commentators generally are content to say that the idea of delicacy is transferred from the flower to the sound. The schol. explain ἐπιθυμητήν, ἡδεῖαν. The Greeks felt particular pleasure in the voice of the cicada (cf. particularly the charming lines in *Scut. Her.* 393 ff.), and we can understand the 'chirruping' of the old men being compared to it; but that does not bring us nearer to the meaning of the epithet. *λειριόεις* is applied to the skin in N 830, but the lily is not elsewhere mentioned by H., and appears first in *Hymn. Cer.* 428. It looks as though some different word of forgotten meaning had been corrupted into a more familiar form; but it is hardly safe to trust to the gloss of Hesych., who explains *λειρός* by *ισχνός* (Paley). *λειρίων ὀμμάτων* in Bacchylides (xvii. 95) cannot be said to throw any fresh light on the question. *δάδωρα*, so Zen. The form is well attested in Attic and Herod. vi. 79. *δένδρεον* is certain in N 437, δ 458; but here the simultaneous synizesis and shortening in the vulg. *δενδρέω* are intolerable. (In A 15 *χρυσέω* ἀνὰ σκήπτρῳ we may read either *ἀν* with Lehrs

or *σκήπτρῳ ἀνὰ χρυσέω* with Brandreth.) The other Homeric forms, *δένδρεα* and *δενδρέων*, are ambiguous. *δενδρέω* ἐξέμενοι is possible, but ill attested.

153. *ἥκατο*, a unique form for *ἔκατο*, *ἥκατο*, due to the similarity of *ἡμαι* (*ἡσ-μαι*) to the vocalic stems, which admit both *-ντο* and *-ατο* after *η* (*βεβλή-αται*—*ξύμβλη-ντο* H. G. p. 5).

Lessing, in a well-known passage of the *Laokoön* (ch. xxi.), quotes the admiration of the old men as a supreme instance of the manner in which poetry can convey the idea of exceeding personal beauty without any attempt to describe a single feature.

156. οὐ νέμεσις, 'there is no place for indignation that,' as Ξ 80, α 350, just as we say 'Small blame that'; so *νεμεσσητόν* Γ 410, etc.

160. *λίποτο*, *ρημαῖν*, as I 437. *πᾶσα*, in apposition, as 51, etc.

162. The order is *δεῦρο ἐλθοῦσα ἵξεν πάροιθ' ἐμείο*, and *ὥς* (166) is co-ordinated with *ὄφρα ἴδῃς*, 164-5 being parenthetical. *πνιούς*, kinsfolk by marriage, explained in θ 582 *γαμβρός ἢ πενθερός*, οἳ τε μάλιστα | κήδιστοι τελέθουσι μεθ' αἵμα τε καὶ γένος αὐτῶν.

ὥς μοι καὶ τόνδ' ἄνδρα πέλωριον ἐξονομήνης,
ὅς τις ὅδ' ἐστὶν Ἀχαιοὺς ἀνὴρ ἥϊός τε μέγας τε.
ἦ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασι,
καλὸν δ' οὕτω ἐγὼν οὐ πῶ ἴδον ὀφθαλμοῖσιν
οὐδ' οὕτω γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ ἔοικε."

170

τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, διὰ γυναικῶν·
"αἰδοῖός τέ μοι ἐσσι, φίλε ἔκυρέ, δεινός τε·
ὥς ὄφελεν θάνατός μοι ἀδεῖν κακός, ὅππότε δεῦρο
υἱεὶ σῶι ἐπόμην, θάλαμον ἡνώτους τε λιποῦσα
παῖδά τε τηλυγέτην καὶ ὁμηλικὴν ἐρατεινήν.
ἀλλὰ τὰ γ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα.
τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνείρεαι ἠδὲ μεταλλᾷς·
οὐτός γ' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων,
ἀμφοτέρων, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής·
δαῖρ' αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε."

175

180

169. εἶδον ὀφθαλμοῖς H. 170. γεραρόν Pap. β¹. || γὰρ : δὲ Athen. xiii. 566.
174. γνωστοὺς DU. 176. τὰ γ' : τὰ κε, γρ. δὲ καὶ τὰ γε Schol. A. || κλαίουσα
Pap. β. 178. γ' om. G Pap. β : τ' U.

168. καὶ μείζονες, even greater, not merely equal. κεφαλῇ, by (the measure of) the head.

172. φίλε ἔκυρέ: the σF of (σF)εκυρέ lengthens the ε as in οὐδὲ (σF)οὐς B 832.

173. εἰςάνατος . . ἀδεῖν, a curious phrase apparently founded on the familiar ἡνῶταε βουλή. The neglect of the F of ἀδεῖν (svad-) is very rare; ὥς μ'(αι) ὄφελεν θάνατος Fαδεῖν is a clearly right correction required by the order of the words (Monro; H. G. p. 337). Yet even so the verb is a curious one to use, and there is no exact parallel. ἐλέειν, λαβέειν were not likely to be corrupted.

175. παῖδα, sc. Hermione, δ 14. τηλυγέτην: the explanation of this much disputed word which now seems to be the most generally accepted is that given by Savelsberg in the *Rhein. Mus.* 1853, p. 441. It is explained at length by M. and R. on δ 11. The conclusion there arrived at is that the word means *adollescens*, lit. 'grown big,' from *τῆλις = great, and that it indicates an age of from thirteen to twenty or thereabouts. This suits the statement of Sophokles as quoted by the schol. on δ 4, and Eustath., who say that Hermione was given in marriage while Helen was in Troy, so that she could not have been

very young when her mother left her. But it is only an uncertain guess.

178. οὗτος is 'anaphoric,' not 'deictic'; in other words it means 'he of whom you ask,' while Priam (167) uses δδε, 'this warrior whom I see.'

179. This was a favourite line of Alexander's, Plut. *Mor.* i. 331. See also Xen. *Mem.* iii. 2. 2. ἀμφοτέρων, exactly our idiom, 'both a good king and.' So Pindar *O.* vi. 17 ἀμφοτέρων μάντιν τ' ἀγαθὸν καὶ δονρὶ μάρασθαι.

180. εἴ ποτ' ἔην γε: this phrase occurs in five other places, viz. A 762, Ω 426, ο 268, τ 315, ω 289. It is always, except in Ω and ω, preceded by some form of εἶναι. It is commonly taken to mean 'if indeed it is not all a dream,' *si unquam fuit quod non est amplius*, i.e. *si recte dici potest fuisse quod ita sui factum est dissimile ut fuisse nunquam credas*, G. Hermann. The doubt would then be a rhetorical way of emphasizing the bitter contrast between the past and the present. Monro compares εἴ ποτε in prayers (e.g. A 39, 394), where there is no doubt expressed; 'the effect is that of an assurance that the past to which the speaker looks back was once really present; "if there was an Agamemnon [as there was], he was my

ὥς φάτο, τὸν δ' ὁ γέρων ἡγάσσατο φώνησέν τε·
 “ὦ μάκαρ Ἀτρεΐδῃ, μοιρήγενές, ὀλβιοδαίμων,
 ἦ ρά νύ τοι πολλοὶ δεδμήματο κούροι Ἀχαιῶν.
 ἤδη καὶ Φρυγίην εἰσήλυθον ἀμπέλωσσαν·
 ἔνθα ἴδον πλείστους Φρύγας ἀνέρας αἰολοπῶλους, 185
 λαοὺς Ὀτρῆος καὶ Μύδονος ἀντίθεοιο,
 οἳ ρά τὸτ' ἐστρατόωντο παρ' ὄχθας Σαγγαρίοιο·
 καὶ γὰρ (ἐγὼν ἐπὶ κούρῳ ἐὼν) μετὰ τοῖσιν ἐλέχθην
 ἡμάτι τῷ, ὅτε τ' ἦλθον Ἀμαζόνες ἀντιμνεῖραι·
 ἀλλ' αὖδ' οἱ τόσοι ἦσαν ὅσοι ἐλίκώπες Ἀχαιοί.” 190
 δεύτερον αὖτ' (Ὀδυσῆα ἰδὼν) ἐρέειν ὁ γεραιός·
 “εἴπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅς τις ὅδ' ἐστί,
 μέλῳ μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαο,
 εὐρύτερος δ' ὅμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
 τεύχεα μὲν οἱ κεῖται (ἐπὶ χθονὶ πολυβοτείρῃ) 195
 αὐτὸς δὲ κτίλος ὥς ἐπιπωλεῖται στίχας ἀνδρῶν·
 ἀρνεῖω μιν ἐγὼ γε εἴσκω πηγεσίμῳ ἄλλω,
 ὅς τ' οἷον μέγα πᾶν διέρχεται ἀργεῖνάνων.”

186. λαοὺς τ' J. 187. ἐστρατεύοντο JP¹ (-όντο P²). 188. ἐγὼν : ἐών
 Pap. β¹. || ἐλέμην Strabo. 189. τ' om. GR. 190. οὐδ' οἱ : οὐ δὲ Q.
 191. αὐτ' C. 193. κεφαλῇ Ar. H Par. g². 194. ἰδὲ GPQ. 195. τεύχεα
 οἱ μὲν JR. || πολυβοτείρῃ DT Pap. β¹. 196. ἐπιπωλεῖτο Pap. β. 197. μιν :
 μὲν S.

brother-in-law.” But the phrase belongs to a class of sentences in which *ei* is not conditional at all, but merely calls attention to a concomitant circumstance, of which the so-called ‘protasis’ is independent. See note on Δ 321. The sense is rather ‘Do not forget that he was’ than ‘if he was.’ To bring out this sense Curtius would read ἦ ποτ' ἐγὼ γε, ‘surely once he was,’ which is needless.

182. μοιρήγενές, *child of fortune*, born to a happy fate. Döderlein explains ‘born for destruction (of enemies),’ on the ground that μοῖρα means *evil* fate. But this is only the case in phrases like μοῖραι θανάτω and others; in ν 76 it is opposed to ἀμμορίη, and clearly means ‘good fortune’: μοῖρη γενόμενος would answer to the κακῇ αἰσῇ τέκον of A 418.

183. δεδμήατο, i.e. ‘are, as I now see, subject to you’; the plpf. being used like the imperf. in ἡμελλον, ἦν (ἀρα), etc. Cf. ἐτέτιξο Θ 163, M 164.

185. The rhythm shows that Φρύγας ἀνέρας go closely together. αἰολοπῶλους:

cf. πόδας αἰόλος ἵππος T 404, *with nimble horses*. πλείστους is predicate, with ἴδον.

188. ἐλέχην, either ‘*was numbered* among them’ (λεγ-) or ‘*lay down* (bivouacked) among them’ (λεχ-). The same ambiguity is found in Θ 519, I 67. H. mentions the Amazons once again, Z 186; cf. also B 811.

193. κεφαλῇ, as 168. Ar.’s κεφαλῇ follows the analogy of 227.

196. κτίλος, the ram who leads the flock, ‘bell wether’; the simile is given again, at full length, in N 492. In later Greek the word seems to be used only as an adj. = *tame*. Cf. Pind. P. ii. 17 ἱερέα κτίλον Ἀφροδίτας.

197. πηγεσίμῳ, *thick-fleeced*; cf. πηγός of horses and waves, I 124, ε 388. The formation of the word is hard to explain; the analogy of τανυσίπτερος, ἐλκεσίπελος, ταμείχρως, ἀεροίποδες, and many others, shows that it must be derived from the verb-stem πηγ-, not from πηγός (cf., however, Πρωτεσίλαος). H. G. § 124 c.

τὸν δ' ἡμίβετ' ἔπειθ' Ἑλένη Διὸς ἐκγεγαυῖα·
 "οὗτος δ' αὖ Λαερτιάδης πολύμητις Ὀδυσσεύς,
 200
 δς τράφη (ἐν δήμῳ Ἰθάκης) κραναῆς περ εἰούσης)
 εἰδὼς παντοίους τε δόλους καὶ μῆδεα πυκνά."
 τὴν δ' αὖτ' Ἀντήνωρ πεπνυμένος ἀντίον ἦδα·
 "ὦ γύναι, ἦ μάλα τοῦτο ἔπος νημερτὲς ἔειπες·
 205
 ἦδη γὰρ καὶ δεῦρό ποτ' ἤλυθε Διὸς Ὀδυσσεύς)
 σεῦ ἔνεκ' ἀγγελίης, σὺν ἀρηϊφίλῳ Μενελάῳ·
 3 εννίζω
 τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,
 ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μῆδεα πυκνά.
 ἀλλ' ὅτε δὴ (Τρώεσσιν ἐν ἀγρομένοισιν) ἔμιχθεν,
 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους,
 210
 (ἄμφω δ' ἐξομένῳ) γεραρώτερος ἦεν Ὀδυσσεύς.

203. αὐ P Lips. 204. ἔπειθ GL Vr. a¹, Lips.¹ 206. cRc Zen. Par. b.¹
 207. τοὺς δ' : τοῦδε δ' P. || ἐνὶ δήμῳ J. || πύκνῳ PQ. || μεγάροις ἀρῖστα
 Pap. β. 211. ἐξομένῳ Zen. DTU Harl. a¹ c d, King's, Par. e, Eton.

201. *δήμῳ*, 'realm' in local sense, see B 547. *περ* : the idea seems to be, 'poor though the soil of Ithaca be, yet it has succeeded in producing a great man.' Cf. δ 605, i 27 *τρηχεὶ ἀλλ' ἀγαθὴ κουροτρόφος*. *τράφη*, read *τράφεν* or *τράφ' ἐνί*, though here the mss. are unanimous; see on B 661.

206. *ἀγγελίης ἀντι τοῦ ἀγγελος*, Ar., a much disputed doctrine. In the present passage we may well take *ἀγγ.* as governed by *ἐνεκ* (as π 334 *τῆς αὐτῆς ἐνεκ' ἀγγελίης*) and *αὐ* as an objective gen. after it (as κ 245 *ἀγγελίην ἐτάρων ἐρέων*). So Δ 384 *ἀγγελίην ἐπὶ Τυδῇ στείλαν Ἀχαιοί* is ambiguous, for *ἐπὶ* may be taken with the verb (see note there); and Δ 140 *Μενέλαον . . ἀγγελίην ἐλθόντα*, with the analogy of *ἐξείνισσεν ἐλθόντι* Ω 235, φ 20 (hence Bentley, followed by van L., read *ἀγγελίην* here). But in N 252 *ἦ τέ γε ἀγγελίης μετ' ἔμ' ἤλυθε*, O 640 *δς Εὐρυπύχης ἀέθλων ἀγγελίης οἰχέσκε βίη* Ἡρακλείη, we must either make the word a nom. with Ar., or read *ἀγγελίην* with Zenod., or extend the 'causal' use of the genitive beyond all analogy, even in the freedom of Homeric usage. The termination *-ίης* recurs only in *νηνίης*, *ταμῆς*, in the latter case with the fem. *ταμῆ* beside it, though this is not an abstract noun. For the formation of such masculines of the -a declension from abstract feminines see H. G. § 116 (2). There is, therefore, a certain amount of analogy

for the doctrine of Ar., establishing at least the possibility of it; the conclusion in the last resort depends on the tradition of the text in N and O. (See also Delbrück *Gr.* iii. pp. 111, 368.) There can be no doubt that on the whole the nom. masc. gives the best sense here, 'an envoy concerning thee.' The gen. would rather mean *to get* (or more naturally *to bring*) a message of thee, which is not what is required. Odysseus and Menelaos came as envoys from Greece, to obtain the surrender of Helen by peaceful means before the opening of the war, as was related in the *Kypria*. This is again alluded to in A 138, q.v. *σῆς*, the reading of Zen., is no improvement on *αὐ*, and would have to be taken in the same objective sense, cf. T 336 *ἐμὴν ποτιδόμενον αἰεὶ | λυγρὴν ἀγγελίην*.

209. *ἀπρουμένῳ*, sc. when they first made their appearance in the *ἀγορά*.

210. *στάντων* seems to refer to the whole multitude; the dignity of Odysseus is emphasized by his being more stately, when they sat down, even than the man whose shoulders stood out not only above his, but above all the Trojans. Bentley read *στάντες* on the analogy of *ἐξομένῳ* below. *ὑπείρεχεν* is probably intrans., with gen. as *ἥλιος ὑπερσέχεθε γαίης* A 735; *ὑπερέχειν* in the trans. sense means 'to hold over,' e.g. B 426, which is possible here, but seems less natural.

211. There is an anacoluthon here;

ὅτε δὴ μύθους καὶ μήδεα πᾶσιν ὑφαίνον,
 μὲν Μενέλαος ἐπιτροχάδην ἀγόρευε,
 ἢ μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολύμυθος,
 ἰφθαμάρτεπής, εἰ καὶ γένει ὑστέρως ἦεν. 215
 ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,
 κεν, ὤπαί δὲ ἴδεσκε (κατὰ χθονὸς ὄμματα πῆξας, 31 sing p. iter)
 τρον δ' οὐτ' ὀπίσω οὔτε πρόπρηγες ἐνώμα,
 ἀστέρμφες ἔχεσκεν, αἶδρεῖ φωτὶ ἐοικώς.
 κε ζάκοτον τέ τιν' ἔμμεναι ἄφρονά τ' αὐτως. 220
 ὅτε δὴ ὅπα τε μεγάλην ἐκ στήθεος εἷη

: A AT Eton. (γρ. Harl. a): A Pap. β¹: A or A Nik. 219. ἀῖδρε
 b, Pap. β¹. 220. τέ τιν': τινα S (γρ. J): τιν' Q. || ο' αὐτως JQ.
 LDU: Ya GP Harl. a: Ya CHJL: Ym Lips.

action is just like K 224 σύν
 μένω, καὶ τε πρὸ ὁ τοῦ ἐνόησεν.
 uses the sentence begins as if
 were to be continued in dis-
 position (ἀπὸ δλου εἰς μέρος)
 ἐν . . . ὁ δέ (as σ 95 δὴ τότε)
 ὁ μὲν ἤλασε δεξιὸν ὦμον |
 ὠχέν' ἔλασεν, H 306, M 400,
 t here the second member is
 altogether; in K the two are
 er into πρὸ ὁ τοῦ. Cf. also μ
 ω σκόπελοι ὁ μὲν . . . followed
 ἕτερον 101. Zenod. read
 pparently regarding ἀμφω as
 e (it is not found in H. except
 d acc.).
 r ὑφαίνον Casaubon conj.
 : Σ 295, θ 499. But the
 of weaving speeches is too
 be objected to. For the dat.
 σι δ' ἀνέστη (locative).
 τροχάδην, fluently (as σ 26),
 ling for want of words; it is
 y the whole of what follows,
 ig taken up by οὐ πολύμυθος,
 : (which seems to mean clear
 e) by οὐδ' ἰφθαμάρτεπής, 'no
 n words either' (cf. λ 511
 rare μύθων, and N 824
 . I.e. Menelaos spoke con-
 : what he did say he said
 d without stumbling, cf.
 ἀγορεύει θ 171. In the
 of Menelaos' speech on this
 is conceived by Bacchylides
 an hardly be said that the
 character, οὐ πολύμυθος, is

ough the ms. testimony is
 avour of εἰ here, the scholia
 s ἦ and ἦ as variants. The

latter is inadmissible here; the former,
 preceded by a colon, may be defended by
 passages where it introduces short paren-
 thetical sentences, as H 393, Δ 362,
 X 280 (H. G. § 338). All these cases
 are, however, so far different that ἦ
 retains its original force of strong
 affirmation, and in none of them could
 εἰ be substituted without detriment to
 the sense. Here, however, there is no
 need of asseveration about the relative
 age of Menelaos, and if ἦ is right, it
 means no more than εἰ, which it is
 therefore better to retain.

217. ὤπαί, from under as usual (H. G.
 § 201), not down, which is κατά. So
 ὑπόδρα of the glance of a man from
 under eyebrows contracted in anger.
 Here ὄμματα refers to the face rather
 than the eyes; Odysseus keeps his face
 turned to the earth and looks up from
 under his brow, ὑπὸ βλεφάρων T 17. Cf.
 Ovid Met. xiii. 125 Laertius heros
 Adstitit atque oculos paulum tellure
 moratos Sustulit ad proceres. ἀναΐξειεν,
 rose to speak, cf. ἤϊσον Σ 506. The opt.
 is iterative.

220. ζάκοτον: the idea seems to be
 what we call 'sulky'; κόρος implies
 resentment rather than open anger, and
 is thus contrasted with χόλος in A 82.
 Odysseus, by not employing the outward
 signs of appeal and persuasion, looks
 like a man who in deep resentment
 chooses to hold aloof from his fellows.
 τέ τιν': τινα F Brandreth (see the
 variant). The caesura is insufficient in
 any case. For φαίης κε = diceres, crederes,
 cf. 392, Δ 429, O 697, etc. αὐτως, a
 mere simpleton; A 133.

221. We can choose between εἷη and

καὶ ἔπεα (νιφάδεσσιν εἰκότα χειμερίησιν)
 οὐκ ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος.
 οὐ τότε γ' ὦδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες."
 τὸ τρίτον αὐτ' Αἴαντα ἰδὼν ἐρέειν ὁ γεραίος. 225
 "τὶς τὰρ ὅδ' ἄλλος Ἀχαιὸς ἀνὴρ ἥς τε μέγας τε,
 ἔξοχος Ἀργείων κεφαλὴν ἦδ' εὐρέας ὤμους;"
 τὸν δ' Ἐλένη ταυῦπεπλος ἀμείβετο, δῖα γυναικῶν.
 "οὗτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν.
 Ἴδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσιν (θεὸς ὦς) 230
 ἔστηκ', ἀμφὶ δέ μιν (Κρητῶν ἀγοί) ἡγερέθονται.
 πολλὰκι μιν ξείνισσεν ἀρηϊφίλος Μενέλαος
 οἴκῳ ἐν ἡμετέρῳ ὅποτε Κρήτηθεν ἵκοιτο.
 νῦν δ' ἄλλους μὲν πάντας ὀρῶ ἐλίκωπας Ἀχαιοὺς,
 οὓς κεν ἐὺ γνοίην καὶ τ' οὖνομα μυθησαίμην. 235
 δοῖώ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
 Κάστορά θ' ἱππόδαμον καὶ πῦξ ἀγαθὸν Πολυδεύκεα,

222. καὶ ῥ' T². || χαιμερίοισι Q Vr. c. 226. τὰρ A: γὰρ Trypho G: τ' ἄρ'
 Ω. || ἀχαιὸς ὅδ' ἄλλος Q. || μέγας δὲ R. 227. ἦδ': τε καὶ Ar. Aph.: καὶ Q
 (and this the Schol. of Did. implies as a variant). 229. δ' om. RT. 230.
 κρήτεσσιν: ἐρήκεσσι Pap. β¹. 231. ἡγερέθονται ACJPRU Harl. a: ἡγερέοντο
 JGH (post ras.) LQST Vr. a b: ἡερέθονται Pap. β. 234. ὀρῶ πάντας Q.
 ἐλίκωπας: καὶ πάντας Pap. β¹. 235 om. Pap. β¹. || καὶ τοῦνομα CH: καὶ κ'
 οὔνομα C (sic Ia R; G?) T. 236. δῶω P¹QS (δῶω? T¹). 237. πολυδεύκεν CS.

λει (τη) even apart from ms. variation: but the opt. in 216 is evidently in favour of the former.

224. The line was condemned by Bentley. It is most awkward as well as tautological, and the digamma of root *fiδ* is twice violated. Gieseke remarks that it would come better after 220; but it seems to be only a variant of 223, added by way of recapitulation of the whole speech. ὦδε must then mean 'so much as we did before': whereas the proper sense is 'so much as we do now.'

227. ἦδ': the reading of Ar. τε καὶ introduces the forbidden trochaic caesura in the 4th foot (cf., however, P 719). Ahrens thought that the old reading was καὶ (vide supra), the length being preserved by the bucolic diaeresis.

228. ταυῦπεπλος seems to mean nearly the same as ἐλκεσίπλος (Z 442, etc.), with long (or wide) robe (lit. stretched out), cf. ἐκταδίη K 134. See Studniczka *Beitr.* p. 116, Helbig *H. E.* p. 205.

229. It is remarkable that Aias should

be dismissed in one line (cf. on B 557), and Diomedes altogether omitted; the name of the latter indeed does not occur at all before Δ 365, except in the Catalogue, B 563, 567, and he drops entirely out of the action after Δ, except in the games in Ψ and one speech in Ξ (109 sqq.). It is not impossible that Idomeneus, who is frequently the object of disproportionate praise, has here supplanted the description of the more famous warriors.

235. γνοίην, 'I could recognise and name,' a sort of assimilation of the first clause to the second, for 'whom I recognise and could name' (Monro). Or, in other words, γνοίην καὶ γνοῦσα: cf. 'whose shoe's latchet I am not worthy to stoop down and unloose,' Aisch. *Sept.* 272 ἰκέσθαι καὶ ἰκομένους (M. A. B.).

237. For another (and later?) legend of Kastor and Polydeukes see λ 300 sqq., the only other place where they are mentioned in H. That passage is clearly inconsistent with 243-4, as they are said to have shared immortality

αὐτοκασιγνήτω, τώ μοι μία γείνατο μήτηρ.
 ἢ οὐχ ἐσπέσθην (Λακεδαιμόνος ἐξ ἐρατεινῆς)
 ἢ δεῦρο μὲν ἔποντο νέεσσ' ἐνι ποντοπόροισι, 240
 νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
 αἰσχέα δειδιότες καὶ ὀνειδέα πολλὰ, ἃ μοι ἔστιν."
 ὥς φάτο, τοὺς δ' ἤδη κάτεχεν (φυσίζουσ αἶα)
 ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.
 κήρυκες δ' ἀνὰ ἄστρῳ θεῶν φέρον-ῥρκια πιστά, 245
 ἄρνε δύνω καὶ οἶνον εὐφρονα, καρπὸν ἀρούρης,
 (ἀσπκω ἐν αἰγείῳ) φέρε δὲ κρητῆρα φαείνῳ
 (κῆρυξ Ἰδαίου ἡδὲ χρύσεια κύπελλα·
 ὠτρύνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·
 "ὄρσεο, Λαομεδοντιάδῃ, καλέουσιν ἄριστοι 250

239. ἐσπέσθην [A]R[S]T: ἐπέσθην P: ἐπέσθην Ω. 240. δεῦρο HJPIQRTU² (in ras.) Harl. a (γρ. ρω) b c d, King's, Par. a¹ b (?) h j: δεύρω ACGI[S] Vr. a², Par. c d e f g: δεῦρω D. 241. νῦν δ' CGPRS. || αὖ Vr. a. || μάχην: πόμον Eust. 242. ὀνειδέα' 8 πολλά J (γρ. καὶ ὀνειδέα πολλά μοι). 243. ἦδη om. P. || κατέχε(ν) J (γρ. κάτεχε) PQ. || φυσίζωος DP. || αἶα: ἄρουρα Q. 244. φίλῃ ἐν πατρίδι γαίῃ D. || φίλῃ: ἐλῖ Zen. 247. δὲ: δὴ Lips. || κρατῆρα GR. 249. ὠτρύνει Vr. a.

after death by alternate days. The synzesis in Πολυδεύκεια is suspicious; perhaps the variant Πολυδεύκην is right. Zen. explained the absence of the brothers from Troy by supposing that they had been left as regents of Greece (διοκητὰς τῆς Ἑλλάδος Schol. T). But their death was related in the *Kypria*.

238. αὐτοκασιγνήτω according to the grammarians means 'whole brothers'; we have not evidence enough of the early forms of the Dioskuri myth to say if Homer regarded them both as children of Zeus; in λ they are distinctly made sons of Tyndareos, and it is probable that Helen herself may have been to H. really his daughter, and only in a more distant degree descended from Zeus. But see on 140. μία = ἡ αὐτή as T 293; μοι goes with it, 'the same as me.'

240. δεῦρο has the last syll. lengthened by ictus. The δεύρω of a few MSS. is an imaginary form not elsewhere found. If we write Η . . ἦ with Nikanor, the two suppositions take the form of alternative assertions; Herodotus preferred Η . . ἦ, when we must put a note of interrogation after ἔστιν. See *H. G.* § 340.

241. αὐτε = δέ, αὐτά, A 237, etc.

242. αἰσχέα, ὀνειδέα, in objective sense, *the insults and revilings* of men.

243. Observe the way—to our idea inappropriate—in which the conventional epithet φυσίζωος is introduced; cf. Φ 63, note.

244. αὖθι, *there*, i.e. in their own place. For φίλῃ Zenod. read ἐλῖ, 'their,' see App. A.

245. ῥρκια here and 269, *oath-offerings*, including wine as well as victims, the epithet πιστά being curiously transferred from the abstract sense. In the phrase ῥρκια τάμνειν, 252, the victims alone are signified, properly speaking; but the original signification of the phrase became so conventional that ultimately ῥρκια = a *treaty*, cf. 94, 256, Δ 269, and even the sing. ῥρκιον is found, Δ 158. Buttmann has an excellent article on the Greek conception of oaths (*Lexil.* s.v.). The significance of the verb τάμνειν may be well illustrated by the note in Frazer *Paus.* iii. 367, where it is shewn that in many oaths, Greek as well as savage, the actual division of the animal into two or more parts is an essential element of the ceremony.

Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
 ἐς πεδίον καταβῆναι, ἔν' ὄρκια πιστὰ τάμνῃτε·
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηϊφίλος Μενέλαος
 μακρῆις ἐγχέεισι μαχήσονται ἄμφι γυναικί·
 τῶι δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἔπιτότο· 255
 οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ ταμόντες
 ναίοιμεν (Τροίην ἐρίβωλακα) τοὶ δὲ νέονται
 "Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα."
 ὥς φάτο, ῥιγῆσέν δ' ὁ γέρων, ἐκέλευσε δ' ἑταίρους
 ἵππους ζευγνύμεναι· τοὶ δ' ὀτρυνάλεως ἐπιθόντο. 260
 ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τείνεν ὀπίσσω·
 (πὰρ δέ οἱ) Ἀντήνωρ περικαλλέα βήσατο δίφρον.
 τῶ δὲ (διὰ Σκαιῶν) πεδίονδ' ἔχον ὠκέας ἵππους.
 ἀλλ' ὅτε δὴ ῥ' ἴκοντο μετὰ Τρώας καὶ Ἀχαιοῦς,
 ἐξ ἵππων ἀποβάντες (ἐπὶ χθόνα πουλυβότειραν) 265
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστήχοντο.

251. ο' om. P. 252. ἐν πεδίῳ U. || τάμναι DHJS. 254. μακροῖς ἐγχέ-
 οια G. 257. νέεσθων GJP (-έσων app. man. 2 in ras.) QRS Pap. β¹. 258.
 ἀχαῖδα P. 259. ἑταίρους GJPSU Pap. β (and Am, T.W.A.): ἑτάρους Q:
 ἑταίροις Ar. Zen. Ω. 262. βήσατο Ar. (see below) A sup. CGJQ: βήσατο H:
 βήσατο Ω. 263. πεδίον Lips. 264. ἴκοντο: ἴκανον Pap. β. 265. πολυ-
 βότειραν PT¹ Pap. β.

255. See note on 138.

259. ἑταίρους is better than ἑταίροις as avoiding the rare dat. in -οις for -οισι. κελεύειν takes both constr. in H., but the dat. is less common; it is found oftener in *Il.* than *Od.*, and survived in Attic only as a rarity.

261. τείνω, *draw back*, taking them from the front rail to which they were attached when no one was in the car; E 262, etc.

262. βήσατο: προκρίνει μὲν τὴν διὰ τοῦ ε γραφὴν βήσατο, πλὴν οὐ μετατίθησιν ἀλλὰ διὰ τοῦ α γράφει ὁ Ἀρίσταρχος, Did. The statement is highly important, as evidence of a variation in Ar.'s authorities which he did not feel at liberty to disregard, in spite of his desire for uniformity. Our mss. bear abundant testimony to the uncertainty as to the correct form of these sigmatic aorists; e.g. they constantly vary between *δύσατο* and *δύσατο*. In o 475 ἀναβησάμενοι is causal, but there is no other evidence of such a use of the aor. mid., which, indeed, does not seem to occur elsewhere

in Greek, except in the variants now under consideration. (The subj. *καταβήσεται* (O 382) is, however, from the -σα- form.) The wisest course is to admit the variation in our texts, as the uncertainty goes back to a period as remote as our current text itself. At the same time we may, with Ar., prefer the forms in -ε, on the ground that the tendency of analogy must always have been to change them into the more familiar -α- forms of the ordinary sigmatic aorist. A is the only ms. which consistently follows Ar.; the -α- forms have generally invaded the rest, spreading no doubt since Alexandrian days (note on 103). See more in *Il. G.* § 41, van L. *Ench.* § 152, Cauer *Grundr.* p. 27.

263. Σκαιῶν without *πυλῶν* only here. The suspiciously contracted -ῶν recurs in 273. ἔχον, *drove*, as often.

265. ἐξ ἵππων, *out of the chariot*. ἵπποι is continually used in this sense, even with adjectives which properly apply only to the horses; e.g. P 504 ἐπ' Ἀχιλλῆος καλλιτρυχε βήμεναι ἵππων.

ὄρνυτο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 ἄν δ' Ὀδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγᾶντοι
 ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
 μίσγον, ἀτὰρ βασιλεύσιν ὕδωρ (ἐπὶ χεῖρας) ἔχευαν, 270
 Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
 ἣ (οἱ παρ' ξίφεος μέγα κούρην αἶεν ἄορτο,
 ἀρνῶν ἐκ κεφαλῶν τάμνε τρίγας· αὐτὰρ ἔπειτα
 κήρυκες Τρώων καὶ Ἀχαιῶν νείμαν ἀρίστοις.
 τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὐχέτο, χεῖρας ἀνασχών· 275
 “Ζεῦ πάτερ, Ἰδὼθεν μέδων, κύδιστε μέγιστε,
 ἡέλιός θ', ὃς πάντ' ἐφόρᾳς καὶ πάντ' ἐπακούεις,
 καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ῥυπένερθε καμόντας

267. ὄρνυτο P: ὄρνυτ' Q (om. δ'). 268. αὐτὰρ PQ. 270. ἔχουσιν Ar. CHPST
(A² *supr.*) Lips. Vr. c, Ven. B. 272 om. Pap. β². || ὄροτο DGLQ and κατὰ
τινας Eust.: ὄρωτο Ω. 273. ἄρνεον Zen. || κεφαλῶν JQR. 274. νείμωιν
T Lips. Eton.: νείμων Pap. β. 276. zeō kúdieste méiste, kelainephés, síeiri
noson Herakl. All. 3 and 23. 277. ἥλιος δ' Schol. μ 374. || ἐθορῶι Pap. β². ||
ἐπακούω Pap. β. 278. καμώντες Herakleides, Pap. β². Pap. j *supr.*

270. The wine used in treaties was not mingled with water (see B 341, Δ 159). The scholia explain that here the Trojan and the Achaian wine is all mixed in one bowl, and the obvious typical significance of such an act renders the explanation most probable. Compare the scene of the oath in Virg. *Aen.* xii. 161 sqq. *ἔχειον*, read here by Ar., must have been taken for another instance of a mixed *or* (or imperf., to agree with *μίσγον*? *H. G.* ut supra).

271. μάχαῖρα, the sacrificial knife, never mentioned by H. as a weapon, and not to be confused with the sword, ξίφος or φάσγανον. See note on Σ 597.

272. **δοπρο** is clearly the correct form, not the entirely anomalous **δωπρο** (cf. **δοπρηρ**: root **dFep** of **delpw**: for the sense **hang down** cf. **παρήμερη** II 341). It appears to be a plpf. without redupl., though the -o- stem is very rare in the pass. Cf. *H. G.* § 25 (**επ-ώχ-ατο**?).

273. This cutting off a lock of hair from the victims' heads is called *τρίχας ἀπαρχέσθαι* in the parallel pass, T 254; cf. ξ 422 *ἀπαρχόμενος κεφαλῆς τρίχας ἐν πυρὶ βάλλεν*. The hair is regarded as a foretaste of the victim, and was no doubt a devotion of the whole body to the gods (see 310 and note on Ψ 135). It is not burnt here, because no fire is used in the oath-sacrifice. Every one of the chieftains takes a portion of the hair in order to

participate in the sacrifice. Zen.'s ἀπρέων
he explained as an adj. = ἀπρεῶν (cf.
ἰππεῶν Λ 536).

276. Ζεὺς . . ἥελιος is often quoted as an instance of a rule, found in Skt. also, that 'where two persons are addressed connected by τε, the second name is put in the nominative,' *H. G.* § 164. But τ 406 is an exception, if the text is right, γαμβρός ἐμός θύγατερ τε, and there are some instances of voc. in -ος, e.g. φίλος ὦ Μενέλαε (*H. G.* *ibid.*); where this elasticity is possible the metrical difficulty of ἥελιος may well be decisive (see Gildersleeve in *A.J.P.* ii. 88). For the oath compare T 258. Here Zeus is named the god of Ida, and the Rivers, which are local divinities, are included, no doubt because the Trojans are parties.

278. **καμώοντας** used to be explained 'those that have passed through the toil of life,' as though *κεκμηότες, laboribus functi*; or 'men outworn,' *ἀμνηνοί*, of the feeble shadows of the dead; Nägelsbach, 'those that endured ill in life' = *δειλοί βροτοί* as opposed to the happy gods. But Classen explains 'those that grew weary, succumbed to the toils of life' = *θανόντες*: so *κοπίδας*, *C. I.* 6509. This best suits the *aeor. part.*, and is now generally accepted; see *M. and R.* on *λ* 476. The phrase recurs also *Ψ* 72, *τ* 14. **οἱ . . . τίνουσιν** must mean *Ζεῖς, π* *καταχθόνιος καὶ ὅωνι Περσεφόνει* (*1*

αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι μῆγεγεν."

ὥς ἔφαν, οὐδ' ἄρα πῶ σφιν ἐπεκράαινε Κρονίων.

τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπε·

"κέκλυτέ μεν, Τρῶες καὶ ἐυκνήμιδες Ἀχαιοί·

ἦ τοι ἐγὼν εἰμι προτὶ Ἴλιον ἡνεμόεσσαν 305

ἄψ, ἐπεὶ οὐ πῶς τλήσομ' ἐν ὀφθαλμοῖσιν ὁρᾶσθαι

μαρνόμενον φίλον υἱὸν ἄρηιφίλωι Μενελάωι·

Ζεὺς μὲν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,

ὀπποτέρωι θανάτοιο τέλος πέπρωμένον ἐστίν."

ἦ ῥα καὶ ἐς δίφρον ἄρνας θέτο (ἰσάθεος φῶς) 310

ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνῖα τείνεν ὀπίσσω·

παρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.

τῷ μὲν ἄρ' ἄψορροι (προτὶ Ἴλιον) ἀπονέοντο·

301. μιγεῖεν : δαμείεν AT Harl. b, Par. e, and γρ. Harl. a. 302. ἔφατ' Q Pap. β, Par. d, Eust. || ἐπεκράαινε : ἐπεκράανε Pap. β : ἐπεκράαινε Ω : γρ. ἐπεκράαινε J (see note on B 419). 305. ποτὶ JQR Mori. 306. τλήσομ' ἐν : τλήσομαι Eust. 308. μέν : γάρ Eust. || τό γε : τότε DQ Pap. β, Par. j. 310. εἰς Q Pap. β. 311. ἄρ' ἔβαιν' : ἀνέβαιν' R. 312. βήσετο CGJQRT. 313. ποτὶ JQR.

Romanum sic ferito ut ego hunc porcum hic hodie feriam, and similarly xxi. 45 *precatus deos ita se mactarent quem ad modum ipse agnum mactasset*; compare also the oath 'by the stone,' *si sciens fallo tum me Diespiter salva urbe arceque bonis eiciat uti ego hunc lapidem* (Roscher *Lex.* 1187).

301. αὐτῶν after σφιν, as λ 75, μοι . . ἀνδρὸς δυστήνοιο. The construction is common with participles, e.g. Ξ 26, ζ 157. See *H. G.* § 243. 3 d, and for the dat. ἄλλοισι with the pass. verb, *H. G.* § 143. 5. The variant δαμείεν looks like the prudery of a more fastidious age.

305. On ἡνεμόεσσαν Prof. Virchow (App. to Schliemann's *Ilios* p. 682) makes the following comment: 'Our wooden huts (at Hissarlik) which had been put up at the foot of the hill, well below the level of the old city, looked straight down upon the plain from a height of at least 60 feet, and the winds blew about us with such force that we often felt as if our whole settlement might be hurled down the precipice.' ἡνεμόεσσαν, i.e. ἀνεμέεσσαν. So ἡγερέ-θονται, ἡμαθόεις, and one or two more (van L. *Ench.* § 21). But the change to η is irregular; see App. D.

306. οὐ πῶς = οὐ πως, *in no wise*. The

two forms were of course originally identical (cf. οὕτω by οὕτως), and their differentiation is not complete in Homer. It is only by great violence that the sense 'not yet' can be brought in. Cf. also M 270, ι 102, etc. Some would always read πῶς in this sense, but the tradition is strongly in favour of maintaining the difference; later usage would tend to abolish, not to introduce it.

310. The taking away of the victims is strange; the scholion says *ἔθος ἦν τὰ ἐπὶ τοῖς ὄρκοις γιγνόμενα ιερεῖα τοῖς μὲν ἐγχωρίοις γῆι περιστέλλειν, τοὺς δὲ ἐπ' ἡλιν-δας εἰς τὴν θάλασσαν βύπτειν*. This is probably only a deduction from the present passage and T 267, q.v. Perhaps the victims were supposed to carry with them the power of vengeance, and were kept at hand to watch over the fulfilment of the oath.

311. Observe ἔβαινε here compared with ἔβη 261 and βήσετο 312. It seems hypercritical to attempt to draw a distinction here between the two tenses. See the excellent remarks in *M. and T.* § 57.

313. The scholion on this line is a delicious specimen of the spirit in which Porphyrios and his school invented and solved their 'Homeric problems.' διὰ τί χωρίζεται ὁ Πρίαμος; καὶ οἱ μὲν φασιν

"Εκτωρ δὲ Πριάμοιο πάϊς) καὶ δῖος Ὀδυσσεύς
 χώρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα 315
 κλήρους ἐν κύνῃ χαλκήρεϊ πᾶλλον ἐλόντες,
 ὀππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
 λαοὶ δ' ἡρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
 ὦδε δὲ τις εἶπασκεν Ἀχαιῶν τε Τρώων τε·
 "Ζεῦ πάτερ, Ἰδθθεν μεδέων, κύδιστε μέγιστε, 320
 ὀππότερος τάδε ἔργα (μέτ' ἀμφοτέροισιν) ἔθηκε,
 τὸν δὲ δὸς ἀποφθίμενον δύναι δόμον Ἀΐδος εἴσω)
 ἡμῖν δ' αὖ φιλότητα καὶ ὄρκια πιστὰ γενέσθαι."
 ὥς ἄρ' ἔφαν, πᾶλλον δὲ μέγας κρυθαῖος ἔκτωρ)
 ἄψ' ὀρόων· Πάριος δὲ ἄσπετος ἐκ κλήρος ὄρουσεν. 325
 οἱ μὲν ἔπειθ' ἵκοντο κατὰ στίχας, ἥχι ἑκάστωι
 ἵπποι ἀερίπποδες καὶ ποικίλα τεύχε' ἔκειτο·
 αὐτὰρ ὁ γ' ἀμφ' ὤμοισιν ἐδύσετο τεύχεα καλὰ
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠυκόμοιο.
 κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε 330
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀράρυίας·

317. ἀφείη DJQRT² Vr. a, b, Mosc. 1 (H *supr.*). 318. θεοῖς: ἰδέ Nik. CS Lips.
 Vr. c: θεοῖς, ἰδέ G. 319. εἶπασκεν: ὑπέσχετο Vr. a. 323. δ' om. Pap. β.
 326. ἑκάστωι Ar.: ἑκάστῳ R. 327. ἔκειτο CS Schol. T: τεύχεα κείτο Bar.
 328. ὁ γ': ὅχ' G. || ἐδύσετο A¹: ἐδάσκατο T: ἐδύσατο Ω (and A^m, T.W.A.)
 (cp. on 262). 331. ἀργυρίοι J: ἐπὶ σφυρίοις DPR (-οῖσιν).

ὅτι ἵνα ἀφ' ὕψους κρείσσον θεωρήσῃ ἀπὸ
 τῆς πόλεως τὴν μονομαχίαν, οἱ δὲ, ἵνα
 φυλάξῃ τὰ τέλη. ἄλλοι δὲ τὴν Ὀμηρικὴν
 λύσιν προτίσχονται, τὸ "ὄψω τλήσω"
 ὀφθαλμοῖσιν ὁρᾶσθαι." ὅπερ ἀμείνον.

316. πᾶλλον: the actual shaking up
 of the lots, which is always done by one
 person, comes in 324; hence it has been
 proposed to read βᾶλλον from H 176,
 but there is no authority for the change,
 which is not necessary. The line is in
 fact a formal one, recurring Ψ 801, κ
 206.

317. ἀφείη seems to represent a de-
 liberative subj. of the *or. recta*. We
 might be inclined to read here ἀφείη or
 ἀφῆι, but for ι 331 πεπαλάσθαι ἀνωγόν
 | ὅς τις πολμήσειεν.

318. Nikanor read ἡρήσαντο θεοῖς, ἰδέ,
 but only the frivolous reason is given
 that the text would imply that they
 were praying to others than the gods to
 whom they lift their hands: ὡς ἑτέροις
 ἔσονται θεοῖς ἀνατείναντες τὰς χεῖρας. The
 phrase recurs H 177 (cf. Z 257, Θ 347,
 T 254, and Bacchylides xv. 45 θεοῖς δ'

ἀνίσχοντες χεῖρας ἀθανάτοισιν εὐχοντο παύ-
 σασθαι δυνάμει. A serious argument against
 Nikanor's reading is that ἰδέ occurs
 practically only after trochaic caesura
 in the 3rd foot, as an iambus. The
 only exceptions are Ξ 175, Σ 589, T 285
 (for a suggested explanation of this rule
 see van L. *Ench.* p. 556).

325. Πάριος, the only instance of a
 case from this stem except nom. and acc.;
 the gen. and dat. are elsewhere always
 Ἀλεξάνδρου -ωι.

327. ἔκειτο belongs to τεύχεα only,
 both in syntax and sense; with ἵπποι
 supply ἦσαν. Cf. K 407 ποῦ δέ οἱ ἔντεα
 κείται ἀρήϊα. ποῦ δέ οἱ ἵπποι, Φ 611, ξ 291,
 etc., and see note on E 356.

330 sqq. Cf. A 17 sqq., Π 131 sqq.,
 T 369 sqq. The six pieces of armour
 are always mentioned in the same order,
 in which they would naturally be put
 on, except that we should expect the
 helmet to be donned before the shield
 was taken on the arm. For the arming
 generally and for ἐπισφύρια see App. B.

δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν
 οἷο κασιγνήτοιο Λυκάονος, ἥρμοσε δ' αὐτῷ.
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον
 χάλκεον, αὐτὰρ ἔπειτα (ἄρκος μέγα τε σπιβαρόν) τε· 335
 (κρατὶ δ' ἐπ' ἰφθίμῳ) κυνέην ἐντυκτον ἔθηκεν
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
 εἵλετο δ' ἀλκίμων ἔγχος, ὃ οἱ παλάμῃφιν ἀρήρει.
 ὥς δ' αὐτως (Μενέλαος ἀρήϊος) ἐντὲ' ἔδυνεν.
 οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὀμίλου θώρηχθῆσαν, 340
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχώωντο
 δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσπορόωντας,
 Τρῳᾶς θ' ἵπποδάμους καὶ ἐκνήμιδας Ἀχαιοὺς.
 καὶ ῥ' ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ
 σείοντ' ἔγχειας, ἀλλήλοισιν κοτέοντε. 345
 πρόσθε δ' Ἀλέξανδρος προῖε δολιχόσκιον ἔγχος,
 καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' εἰσὴν·

334-5 *ab. Zen.*, reading ἀμφὶ δ' ἄρ' ὤμοισιν βάλετ' ἀσπίδα τετραπόδεσσαν after 338. 338. παλάμῃφιν J. || δ . . ἀρήρει: ἐν ἀλλοι ἀκαχμῆον ἀπὲ χαλκῷ A. 339. δ' *om.* Pap. β. 342. ἔχον G. 345. σείοντ' Pap. β. || κοτέοντες Q Pap. β. 347. πάντοσε Ἰων ACDU (the variation is constantly found, and will not be again recorded).

333. Lykaon's cuirass, because Paris himself is light-armed; l. 17. ἥρμοσε probably trans., 'he made it fit himself.' It may, however, possibly be intrans.; there are two other ambiguous passages, P 210, T 385, q.v.

334. It will be seen that Zen. (*supra*) left out the sword, perhaps on the ground that Paris, unlike Menelaos, does not use it in the sequel. It is more natural too that the ponderous shield should be taken last of all. The word τετραπόδεσσαν is not known elsewhere; it may be a mistake of the *ms.* arising from a confusion between τερμύδεσσαν (see II 803) and θυσανόδεσσαν, the latter being, however, only applied elsewhere to the aegis.

336. κυνέην, simply *helmet*, nothing being implied as to the material; see on K 258.

340. ἐκάτερον, explained by the glossaries ἐξ ἐκατέρου μέρους, ἐκατέρωθεν, on either side of the throng, i.e. either combatant retiring to the rear of his own army.

346. δολιχόσκιον has caused difficulty both to ancient and modern critics, and the idea of *shadow* does not seem particularly appropriate to a spear.

Autenrieth quotes in defence of this interpretation from a German review of an edition of the *Makamat-ul-Hariri*, 'the Arabs declare that the shadow of the lance is the longest shadow. Before the first morning light the Arabian horseman rides forth, and returns with the last ray of evening: so in the treeless level of the desert the shadow of his lance appears to him all day through as the longest shadow.' But this loses all special significance for the Greek; moreover, as Mr. Rouse has remarked (*C. R.* iv. 183), the epithet is almost always used of spears brandished or hurled, not standing upright. Hence various alternative explanations have been proposed, -σκι- being compared to our *ash*, or *δσχος* (this, however, does not suit either form or sense). Rouse (*ibid.*) better compares Zend *daregha-arstaya*, from *arsti* = *spear*, *shaft*, an epithet in the Avesta of Mithra and his worshippers. There are obvious phonetic difficulties in the equation, but an entirely antiquated δολιχ-σ(ρ)στιος may have been changed by popular etymology to make an intelligible compound.

347. πάντοσ' ἔσκειν: see on A 306.

ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμή
 ἰδ' ἐνὶ κρατερῇ. ὁ δὲ δεύτερος ὠρνυτο χαλκῶι
 εἶδης Μενέλαος, ἐπνευξάμενος Διὶ πατρί· 350
 ὦ ἀνα, δὸς τίσασθαι, ὃ με πρότερος κάκ' ἔοργε,
 Ἀλέξανδρον, καὶ ἐμῆις ὑπὸ χερσὶ δάμασσόν,
 ἢ τις ἐρρήγησιν καὶ ὄψ' ὄντων ἀνθρώπων
 ἰδόκον κακὰ ρέξαι, ὃ κεν φίλότητα παράσχη." 355
 ῥα καὶ ἀμπεπάλων προτεῖ δολιχόσκιον ἔγχος,
 βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἔτισιν.
 μὲν ἀσπίδος ἦλθε φαεινῆς (δβρῖμον ἔγχος)
 διὰ θώρηκος πολυδαίδαλου ἡρήρειστο·
 κρὺ δὲ παρὰ λατάρην διὰμῆσε χιτῶνα
 360
 5· ὁ δ' ἐκκλίνθη καὶ ἀλευάτο κῆρα μέλαιναν.
 εἶδης δὲ ἐρυσάμενος ξίφος ἀργυρόηλον
 ξεν ἀνασχόμενος κόρυθος φάλον ἀμφὶ δ' ἄρ' αὐτῇ
 θά τε καὶ τετραχθὰ διάτρυφέν) ἑκάτεσε χειρός.

χαλκός Ar. AL²QS¹TU¹ Vr. a: χαλκὸν Ω. || ἀνεγνάμφην R: ἀνεκάμφην
 νάμφην H. 349. ἀσπίδ' ἐνὶ L Mor. Bar.: ἀσπίδι ἐνὶ JPKQT Cant.
 ἀσπίδι ἐν ACDGH Pap. β Eton. || ὠρνυτο Q. 351. ὃ: ὅς GR || με:
 352 ἀθ. Ar. || ἐμῆις G Pap. β. || δαμῆσαι Ar. and γρ. T. 354.
 357. δολιχόσκιον CGHJQ¹ Pap. β. 359. παρὰ
 360. ἐκκλίνων J: ἐκκλίνων Pap. β¹. 361. χεῖρεσσά μάχασσαν Q.
 363.
 363. ἐν CGHPRT Lips. Vr. a (La R.'s διατρυφέν is a misprint).

ἔτιση is established in several
 ases, particularly B 765, and it
 ible to decide between the two
 ἄντοσ' ἐ(φ)ίσην and πάντοσε
 see, however, Platt in *J. P.*

349. Δ 528, E 292, etc.
 ver H 267.) The same question
 H 259, P 44.

349. Δ 528, E 292, etc.
 ver H 267.) The same question
 H 259, P 44.

349. Δ 528, E 292, etc.
 ver H 267.) The same question
 H 259, P 44.

349. Δ 528, E 292, etc.
 ver H 267.) The same question
 H 259, P 44.

Appendix D, *H. G.* § 386, and notes on
 A 205, Δ 155. mss. vary as usual between
 δβρῖμον and δμβρῖμον: the weight of
 evidence is for the former, though Heyne
 considers δμβρῖμον antiquius, *horridius*
et potentius. Cf. note on Δ 453.

358. ἡρήρειστο, forced its way. ἐπεί-
 δευ properly = to press; the sense 'to
 lean one thing upon another is second-
 ary.

360. ἐκκλίνων, better ἐκκλίνθη, bent
 aside (from the coming blow). As
 Reichel remarks (p. 83), this implies
 that no breastplate was worn, and 358
 must be a later interpolation (see App. B).

362. ἀνασχόμενος, lifting his hand;
 so X 34 κεφαλὴν δ' ὃ γε κόψατο χερσὶν |
 ὑψόσ' ἀνασχόμενος, and of two boxers
 'squaring up,' Ψ 660 πῶς μάλ' ἀνασχο-
 μένω, and Ψ 686. φάλον: see App. B
 vii. 2. αὐτῇ, the body of the κόρυς as
 opposed to the φάλος. The vulg. αὐτῶι
 is a very natural corruption, caused by
 the proximity of the masc. φάλος, but
 by Homeric usage it would rather mean
 the man himself, Paris.

Ἀτρεΐδης δ' ὤμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν
 "Ζεῦ πάτερ, οὐ τις σείο θεῶν ὀλοώτερος ἄλλος· 365
 ἦ τ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος·
 νῦν δέ μοι ἐν χεῖρεσσιν ἄγη ξίφος, ἐκ δέ μοι ἔγχος
 ἦλχθη παλάμηφιν ἐτώσιον, οὐδ' ἔβαλόν μιν."
 ἦ καὶ ἐπαΐξας κόρυθος λάβεν ἵπποδασείης,
 ἔλκε δ' ἐπιστρέψας μετ' ἐυκνήμιδας Ἀχαιοῦς· 370
 ἀγγχε δέ μιν πολύκεστος ἱμάς (ἀπαλὴν ὑπὸ δειρήν)
 ὅς τοι ὑπ' ἀνθερέωνος ὄρχευσ τέτατο πρυφάλειης.
 καὶ νύ κεν εἰρυσσέν τε καὶ ἄσπετον ἥρατο κύδος,
 εἰ μὴ ἄρ' (ὀξὺ νόησε) Διὸς (θυγάτηρ) Ἀφροδίτη
 ἦ οἱ ῥῆξεν ἱμάσθα (βοὸς ἱφὶ κταμένοιο) 375
 κεινὴ δὲ τρυφάλεια ἅμ' ἔσπετο χειρὶ πάχεινι.
 τὴν μὲν ἔπειθ' ἦρωσ μετ' ἐυκνήμιδας Ἀχαιοῦς
 ῥινψ' ἐπιδιμήσας, κομίσαν δ' (ἑρήρες) ἐταῖροι
 αὐτὰρ ὁ ἄψ ἐπὶ δρόνσε κατακτάμεναι μενέαιδων

364. εὐρύν: σιπὺν Zen. 365. σοῖο PQ. || ὀλοώτερος DP. 366. τίσασθαι U. 367. ἄρα Q. 368. Apparently Ar. in one ed. had ἐδάμασσα for ἔβαλόν μιν (v. Ludw. *ad loc.*). 369. ἀναΐξας P. || λάβεν: φάλλον Pap. β¹. 370. εἶλκε Pap. β. 371. ἀπαλῆς ἀπὸ [θαράς] Pap. β¹. 373. εἰρυσσέν τε: ἐπέρυσσε Aph. 379. ὁ om. Q. || ἐπὶ δρόνσε Q.

365. For similar chiding of the gods in momentary ill-temper cf. M 164, N 631, v 201; and for ὀλοώτερος = more *beneficial*, *mischievous*, *εὐλαψάς μ', ἐκάεργε, θεῶν ὀλοώτατε πάντων* X 15.

366. τίσασθαι: see on 28. Either aor. or fut. is equally suitable, the former meaning 'I thought, when dealing the blow, that I had (now) got my vengeance.'

368. παλάμηφιν: abl. gen., *H. G.* § 156. The variant οὐδ' ἐδάμασσα seems to be due to the apparent contradiction οὐδ' ἔβαλον with 356. It is, however, defended by Ameis-Hentze.

369. κόρυθος, *by the helmet*, as if a part of the man; cf. II 406 ἔλκε δὲ δουρὸς ἐλών.

371. πολύκεστος for πολυ-κεντ-τος "ὁ πολυκέντητος· ἐκ δὲ τούτου ὁ ποικίλος δηλοῦται (leg. δηλονότι) διὰ τὰς ραφάς," *Ariston., embroidered*. Cf. *κεστός* of the girdle of Aphrodite, Σ 214; and *ἡέστας* Z 94.

372. τρυφάλειος: properly an adj., sc. *κόρυθος*. Generally explained as = having a peak pierced for the eyes, a sort of fixed

vizor. But the quantity of *τρῦ* is against this. The word may possibly = *τετράφαλος*, from *τ(ε)τρυ = quadru-*, cf. *τράπεζα* for *τετράπεζα*.

373. *ἥρατο* seems to be another case of the invasion of *a-* forms in the aor. (cf. on 262), on the analogy of *αἶρω*, which of course is a different word; so *ἡράμεθα* X 393, *ἥρα(ο) ω* 33. All other forms are thematic, *ἀρόμην ἀρέσθαι*, etc. (Cobet *M. C.* p. 400, van L. *Ench.* p. 373). Hence Brandreth rightly read *ἥρετο*. So also Σ 510, Σ 165, δ 107, etc.

375. *ἱφὶ κταμένοιο*, because such leather would be better than that of an animal which had died of disease. Hence in *Hes. Opp.* 541 shoes are ordered to be made of the hide *βοὸς ἱφὶ κταμένοιο* (Paley). *ἱφὶ* looks like an instrumental of *ἴσις = vi-s*; but the stem in Greek seems to be *ἴν-* (plur. *ἴνεις*). Moreover *ἱφὶ* never requires, and often (8 times) will not admit an initial *F*, while the adj. *ἱφίος* often requires and always admits it, and *ἴσις* itself rejects it only twice (P 739, φ 356). Thus *ἱφὶ* like *ἱφθίμος* (see on A 3) remains a puzzle. See note on Z 478.

ἰ χαλκείῳ· τὸν δ' ἐξήρπαξ' Ἀφροδίτῃ 380
 μάλ', ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἥρι πολλῇ,
 δ' εἶσ' (ἐν θαλάμῳ ἐνώδει=κῶεντι)
 δ' αὖθ' Ἑλένην καλέουσ' ἴε· τὴν δ' ἐκίχ'ανε
 'ωι ἐφ' ὑψηλῷ) περὶ δὲ Τρωαί' ἄλις ἦσαν.
 δὲ νεκταρέου ἐάνου) ἐτίναξε λαβοῦσα, 385
 δέ μιν εἰκνῦα παλαιγενεῖ) προσέειπεν
 ὁμῶι, ἥ οἱ Λακεδαίμονι ναιετάουσι
 ἢ εἶρια καλά, μάλιστα δέ μιν φιλέσκε·
 μιν εἰσαμένη) προσεφώνεε δὲ Ἀφροδίτῃ·
 ρ' ἴθ', Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι. 390
 ς δ' ἔν' ἐν θαλάμῳ καὶ δινώτοισι λέχεσσι *κλεινὰ καὶ ἀργύρεα*
 εἰ τε ὅτι λβων καὶ εἰμασιν· οὐδέ κε φαίης
 μαχεσσάμενον τόν) γ' ἐλθεῖν, ἀλλὰ χορόνδε
 τθ' ἢ χοροῖο νέον λῆγν'τα καθίζειν."
 φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσι δρίνε· 395

ός γ' Vr. a. 382. εἶς' ἐν: ἴς' ἐν Apoll. Synl.: εἶς(ε) S Mosc. 1:
 Γ. 383. αὖ L. || καλέουσ' P. 387. εἰροπόκωι T (γρ. εἰροκόμωι). ||
 CH(i) P: ναιεταώσι(ι) Ω: ναιεταώσα Bar. 388. ἄκασι D²GHPQ (p.
 ps.² || καλά: πολλὰ S Vr. b. || φιλέσκε: καλέσκεσιν Pap. β.¹ 391.
 ἰ AG. || λεχέσσι HR. 393. μαχινάμενον Ar. Vr. a² (A has μαχεσ-
 || τόν γ' Vr. a. || HQ Pap. β Vr. a.

χεῖ: apparently a second spear though only one is named in ug of Paris, 338; but the warrior regularly carries a i, etc.).
 : τε εός, as being a goddess, as pected of a goddess. Cf. Σ 518.
 ὦεντι: apparently from *κῆφος (καίω), i.e. *fragrant*, cf. κηώτης it the tautology ἐνώδει, κῶεντι, me to derive it from *καφος= f= 'vaulted.'
 λέουσα: fut., of which only the und in H.
 κταρέου, *fragrant*, like ἀμ- B 19.
 καν: so Ar. apparently; but other case in H. of the parag. contracted form of the third erf. It is sometimes found, n mss. in the analogous third f., e.g. E 661, 899. But of original reading was ἦσκεεν. ct of φιλέσκε is Helen, not

κλισίην δινωτὴν ἐλέφαντι καὶ ἀργύρῳ. Ariston. explains ἦτοι διὰ τὸ τετοργεῖσθαι (turned in a lathe) τοὺς πόδας, ἡ διὰ τὴν ἐντασιν τῶν ἱμάντων (i.e. apparently, that the leathern straps—for which see ψ 201—were tightened by twisting or winding them). But this latter does not suit the chair in τ, while the idea of 'turning' is not easily connected with ivory and silver ornament. In N 407 a shield is ῥυοῖσι βοῶν καὶ νύροσι χαλκῶι | δινωτὴν where the circular plates of the shield are meant. The most probable explanation of the word here is 'adorned with circles or spirals' of silver or the like, inlaid. This pattern is of high antiquity, being found e.g. by Dr. Schliemann at Mykenai in profusion. See the illustrations in Murray *Hist. Gr. Sculp.* pp. 38–40, 'the forms which most naturally arise from copper working are spirals and circles, into either of which a thread of this metal when released at once casts itself.' The use of ἀμφιδεδίνηται is similar in θ 405, Ψ 562.

395. θυμὸν δρίνε, *stirred her anger*, as elsewhere. Ar. explained παρώρμησε,

ἰνος, as though pointing to 144, etc. δινωτοῖσι: cf. τ 56

καὶ ῥ' ὥς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν
 στῆθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
 θαμβήσεν τ' ἄρ' ἔπειτα, ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε·

“δαιμονίη, τί με ταῦτα λιλαιεαι ἡπέρῳπένειν;

ἦ πῆ με προτέρω (πολίων ἐν ναιομενάων)

400

ἄξεις ἦ Φρυγίης ἢ Μηιονίης ἐρατεινῆς,
 εἴ τίς τοι καὶ κείθι φίλος μέρόπων ἀνθρώπων,
 οὐνεκα δὴ νῦν ἰδὼν Ἀλέξανδρον Μενέλαος
 νικήσας ἐθέλει (στυγερὴν ἐμὲ) οἴκαδ' ἄγεσθαι·

τοῦνεκα δὴ νῦν δεῦρο δολαφρονέουσα παρέστης.

405

ἥσδ' (παρ' αὐτὸν) ἰούσα, θεῶν δ' ἀπέκλιπε κελεύθους

396. ῥ' added above the line Pap. β. 396-418 dδ. Ar. 398. ἐάμηνεν
 τ' ἄρ': ἐάμηνεν δ' ἄρ' P Pap. β: ἐάμηνε αὐτὰρ Vr. a. || ἔπειτα δ' ἔπος
 ἔφατ' G. 400. προτέρω R Pap. β Eust. 401. ἔμιν G. 402. καὶ κείθι
 Ar. ACHT: κάκειθι Ω. 403. δὴ om. P. 404. ἐθέλοι G. || οἴκαδ': οἴκων
 Pap. β¹. 405 om. Pap. β¹. || δὴ νῦν: νῦν δὴ U: δὴ om. C. 406. ἀπόσπε
 κελεύθους Ω: ἀπόσπε κελεύθους Ar. (v. *infra*).

excited her to love, holding that the following passage (see next note) was interpolated from a misunderstanding of the words. But there is clearly no reason for departing from the usual sense of the phrase.

396. Aristarchos rejected 396-418 on the grounds (1) that the goddess could not in the person of an old woman have the outward beauty described in 396-7, (2) that 406-7 are βλάσφημα, (3) that 414 is εὐτελής κατὰ τὴν διάνοιαν, beneath the dignity of the goddess. These arguments are not weighty enough to prevail against lines which are spirited and thoroughly Homeric. With regard to (1) it may be remarked that the goddess takes a disguise primarily in order to those to whom they speak, see N 72 ἀρίγνωτοι δὲ θεοὶ περ, where Poseidon has appeared in the character of Kalchas. 396 was apparently before the author of *Hymn. Ven.* 182 ὥς δὲ ἴδεν δειρὴν τε καὶ ὄμματα κάλ' Ἀφροδίτης. It is, however, true that this intimate converse of a goddess with a mortal, even after recognition, is such as we find only in the later strata of the *Il.* (Cauer *Grundr.* 233).

399. For the double acc. with ἀπερο-
 πύσαι cf. Xen. *Anab.* v. 7. 6 τοῦτο ὑμᾶς
 ἐξαπατήσαι, ὥς.

400. πολίων may be a partitive gen. after πῆ, but it is more in accordance with Homeric use to take it in the vague local sense, lit. 'lead me any farther on in the region of cities, whether of Phrygia or Maionia.' These regions of course are mentioned as being farther eastward, away from home.

400-5. The punctuation is that of Lehrs and Ameis. Most editors follow Nikanor and put notes of interrogation after ἀνθρώπων and παρέστης, and a comma after ἄγεσθαι. But οὐνεκα regularly follows the clause of which it gives the explanation; Lehrs (*Ar.* p. 57 n.) denies that two clauses correlated by οὐνεκα . . . τοῦνεκα occur in Homer; he would also put a full stop after ἔργα in N 727-9, q.v., and cf. A 21-3. αἰ by itself with indic. also appears not to occur in an interrog. sentence (Hentze, *Anh.*). Thus the victory of Menelaos is made a reason for supposing that Aphrodite will immediately wish to take further measures for removing Helen. As Lehrs says, after the removal of the notes of interrogation, *multo acerbior evadit ironia*.

406. All mss. give ἀπόσπε κελεύθους, renounce the paths of the gods. But Didymos says Ἀριστάρχος ἀπέκλιπε διὰ τοῦ κ, καὶ χωρὶς τοῦ σ κελεύθου. θαυμάσει δ' ἂν τις ἢ ἑτέρα διὰ τοῦ π πόθεν παρέδου-
 οὔτε γὰρ ἐν ταῖς Ἀριστάρχους οὔτε ἐν ἑτέροις τῶν γούν μετρίων ἐπιφερόμενος

ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὀλυμπον,
 αἰεὶ περὶ κείνον οἷζε καὶ ἐ φύλασσε,
 κέ σ' ἢ ἄλοχον ποιήσεται ἢ ὃ γε δούλην.
 δ' ἐγὼν οὐκ εἰμι, νεμεσσητόν δέ κεν εἴη, 410
 υ πορσάνεσσα λέχος· Τρῳαὶ δέ μ' ὀπίσσω
 μωμῆσονται, ἔχω δ' ἄχ' ἄκριτα θυμῶι."
 ν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτη·
 μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μέθειω,
 δέ σ' ἀπέχθῃρω, ὥς νῦν ἔκπαγλα φίλησα, 415
 ὦι δ' ἀμφοτέρων μῆτιςσομαι ἔχθεα λυγρά,
 ον καὶ Δαῖτ' ὦν, σὺ δέ κεν (κακὸν οἴτ' ὄν) δλῃαι."

οἷα G. 408. παρ' ἐκείνων P. || φύλασσαν H. 409 ἀθ. Ar. || κέ
 μὲν G: κεν R Vr. a¹, Mosc. I. || ποίησαι P. 410. ἀπὸ U. || εἴην J.
 κανέουσα Ar. ADSTU Vr. b A, Mosc. I: πορσυνέουσα Ω (γρ. πορσαν-
 R). 412. ἄκριτα θυμῶι: ἀκριτόμωσα D. 413. προσεφώνησεν H.
 πρὸς φίλησα Ar. T Bar. Lips. Eton.: ἔκπαγλ' ἐφίλησα Ω. 416.
 DH. || ἔχθεα: ἄχθεα Ar. CD: ἄχθεα (αἴχθεα Schol. T), ἄλγεα, διχῶς τινες
 sol. A.

καὶ οὐ μόνον ἐν ταῖς ἐκδόσεσιν
 ἐν τοῖς συγγράμμασιν (the
 ms of Ar.) ἀπαξέπαντες οὕτως

This very vehement asser-
 ill be seen, applies only to the
 and dissertations, not to the
 r., of which Did. had plainly
 edge. It is clear that the
 addition was ἀπέειπε, not merely
 consensus of our own mss. but
 the fact that An. quotes it in
 on 396. In other words, we
 deal with a case of critical
 on the one hand, and ms.
 on the other, though what we
 Ar. will induce us to believe
 reading of the critics had a
 1 in the mss. which has not

The critical objection to
 λεύθους was presumably that
 in the sense *reponere*, is else-
 only of a thing which is re-
 1 words (T 35, 75 μῆριν) not in
 id further, that the plur. of
 usually κέλευθα (but see K 66,
 83, η 272?, κ 86). Neither of
 very great weight. For the
 υθος cf. πάτον ἀνθρώπων Z 202.
 οστρέψαις: intrans., as M 71,
 c. "Ὀλυμπον: acc. of the
 id *quem*, H. G. § 140. 4.
 τινε κακοπάθει τάλαιπῶρει Schol.
 suffer anxiety. So ἦς (Τροίης)

εἶνεκ' οἰζόμεν κακὰ πολλὰ Z 89, and δ
 152, ψ 307.

409. δ γε might seem to emphasize
 the second clause, 'or even his slave.'
 But in other passages it merely resumes
 the original subject, as β 327 ἢ τινες ἐκ
 Πύλου ἄξει . . ἢ δ γε καὶ Σπάρτηθεν:
 so γ 214, M 239, etc.; 'nunc dextra
 ingeminans ictus, nunc ille sinistra.'
 Virg. *Aen.* v. 457. The scholia on δ 12
 note δούλην as a suspicious word for the
 regular δμωή. It occurs only in these
 two places (but δούλιον ἡμαρ Z 463, ξ 340,
 ρ 323, δούλειον ω 252, δουλοσύνη χ 423).

411. mss. here (as in Pindar, etc.)
 vary between πορσανέουσα and πορσυνέ-
 ονσα: in γ 403, η 347 they give only
 the form with -ύνω, but Ar. read πόρσαινε
 in the last passage, and this is found
 also in *Hymn. Cer.* 156, and Ap. Rhod.
 For the phrase see M. and R.'s note on
 γ 403, where the origin of it is deduced
 from the fact that 'no one but the wife
 had free access to the husband's chamber,
 and so she actually "prepares" his bed
 for the night's rest.' Of course it passed
 into the sense of 'sharing' the bed.

414. σχετλίη: the short syll. before
 τλ is Attic, not Homeric.

417. κύ δέ κεν κτλ.: an independent
 clause, the κεν showing its original
 force, 'and in that case thou wilt
 perish.' Aphrodite means that she

ὡς ἔφατ', ἔδδεισεν δ' Ἑλένη Διὸς ἐκγεγαυῖα,
 βῆ δὲ κατασχομένη ἐανῶι ἀρήρητι φαεινῶι
 συγῆι, πάσας δὲ Τρωῖας λάθεν· ἦρχε δὲ δαίμων. 420
 αἱ δ' ὅτ' Ἀλεξάνδροιο (δόμον περικαλλέ) ἵκοντο,
 ἀμφίπολοι μὲν ἔπειτα θεῶς ἐπὶ ἔργα τράποντο,
 ἥ δ' (εἰς ὑψόροφον θάλαμον) κίε δια γυναικῶν
 τῇ δ' ἄρα (δίφρον ἐλοῦσα) φιλομμειδῆς Ἀφροδίτη
 ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε, φέρουσα. 425
 ἔνθα καθίζ' Ἑλένη κούρη (Διὸς αἰγιόχοιο)
 ὅσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μῦθωι.
 "ἦλυθες ἐκ πολέμου· ὡς ὠφελος αὐτόθ' ὀλέσθαι

418. ἀπταυῖα T Pap. β. 419. κατασχομένη: καλυψαμένη Q. 421.
 οἱ δ' P. 423-6 om. Zen., writing αὐτῇ δ' ἀντίον ἴεν Ἀλεξάνδροιο ἄνακτος.
 424. φιλομμειδῆς Q. 426. διὸς αἰγιόχοιο ἐκγεγαυῖα G: διὸς ἐκγεγαυῖα Vr. a
 428. πολέμοιο Pap. β. || ὥς: εἴ ο' G.

will embitter the strife between Trojans and Achaeans, so that Helen, 'Troiae et patriae communis Erinnyes,' will become intolerable to those around her. But the phrase seems weak after ten years of war, and the line might well be spared. 416 will then mean 'I will stir up hatred instead of love between you both,' i.e. Paris and Helen.

419. κατασχομένη, covering herself, like καλυψαμένη 141, and cf. ἥρι γὰρ κατέχονται = are hidden, P 644.

420. δαίμων: only here of a feminine goddess; nor does it appear to be used anywhere else of a definite god present in his own person. The plur. is used as = θεοί in general, A 222, Z 115, Ψ 595; in T 188 we have the phrase πρὸς δαίμονος ἐπιτοκήσω, and similarly ο 261, ε 396 (where no god has been specified); and in all other cases it is used either in the yet more general sense of 'the will of heaven' or 'fate' (cf. δαίμονα δώσω Θ 166), or in the metaphor ἐπέσσυτο δαίμονι ἴσος. See M. and R. on β 134, where, however, the singularity of the present passage is not brought out. If it were not for the presence of Aphrodite in the following lines, it would indeed, by Homeric usage, be necessary to translate 'her destiny, the divine power, led her on,' as in ἀγάγοι δέ ε δαίμων φ 201.

423-6. Zenodotus rejected these lines, writing instead "αὐτῇ δ' ἀντίον ἴεν Ἀλεξάνδροιο ἄνακτος". ἀπρεπὲς γὰρ αὐτῶι ἐφαίμετο τὸ τῇ Ἑλένῃ τὴν Ἀφροδίτην δίφρον βαστάζειν. ἐπιλέλησται δὲ ὅτι γρατ εἰκασται, καὶ ταύτῃ τῇ μορφῇ τὰ προσή-

κοντα ἐπιτηδεύει, Ariston. Cobet has an amusing chapter on the question of propriety as it appeared to the Alexandrian critics, *Misc. Crit.* 225-39. (Schol. T quotes τ 34, where Athene carries a lamp for Odysseus.) Römer suggests that Zen. may have considered that Aphrodite, being disguised as an ἀμφίπολος, must have gone off with the rest in 422.

426. The title κούρη Διὸς αἰγιόχοιο is elsewhere reserved for Athene alone.

427. ὅσσε πάλιν κλίνασα, the *aversa tuctur* of *Aen.* iv. 362. This is a most instructive piece of Homeric psychology, shewing the struggle of the weak human mind against the overpowering will of the gods. From the outward point of view, as distinct from the presentation of such secret springs of action, Helen is depicted to us, Nägelsbach says, as the counterpart of Paris—vacillating between repentance and love, as he between sensuality and courage. 432-6 were obelized by Ar. as πεζότεροι καὶ τοῖς νοήμασι ψυχροὶ καὶ ἀκατάλληλοι. With this judgment it is impossible to agree. 432 is spoken in bitter irony. The sentence beginning with ἀλλὰ σ' ἐγὼ γε may be taken in the same tone as a bitter taunt; 'but no, you had better take good care of yourself—you might be killed'; or we may take it as seriously meant, as marking the point at which the old love suddenly resumes its sway, in fear lest the taunt may really drive Paris to another duel. The former is more consonant with the reply of Paris,

ἀνδρὶ δαμῆϊς κρατερῶϊ, δς ἐμὸς πρότερος πόσις ἦεν.
 ἢ μὲν δὴ πρὶν γ' εὖχε' ἀρηϊφίλου Μενελάου 430
 σῆι (τε βίῃ καὶ χερσὶ καὶ ἐγχεῖ) φέρτερος εἶναι.
 ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηϊφίλον Μενέλαον
 ἐξάττις μαχέσασθαι ἐναντίον. ἀλλὰ σ' ἐγὼ γε
 παύεσθαι κέλομαι, μηδὲ ξανθῶι Μενελάωι
 ἀντίβιον πόλεμον πολεμίζειν ἡδὲ μάχεσθαι 435
 ἀφραδέως, μή (πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμῆϊς).
 τὴν δὲ Πάρις μῦθοισιν ἀμειβόμενος προσέειπε·
 "μή με, γύναι, χαλεποῖσιν ὀνείδεσι θυμὸν ἐνιπτε.
 νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ,
 κείνον δ' αὖτις ἐγὼ· παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν. 440
 ἀλλ' ἄγε δὴ φιλότῃ τραπεύομεν εὐνῇθεν τε.
 οὐ γάρ πώ ποτέ μ' ὦδε ἔρος φρένας ἀμφεκάλυψεν,
 οὐδ' ὅτε σε πρῶτον (Λακεδαιμόνος ἐξ ἐρατεινῆς)
 ἔπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσι,
 (νῆσωι δ' ἐν Κρανάηι) ἐμίγην φιλότῃ καὶ εὐνῇ, 445

429. πρότερον Q Eust. 430. γ' om. CD. || εὖχου G. || ἀρηϊφίλω μενελάω
 Q. 431. σῆι: τῇ G. 432-6 ἀθ. Ar. 433. ἐπαυοῖς C. || μαχέσασθαι Cant.
 434. παύεσθαι Ar. CHP Bar. Mosc. 1, Eton.: παύσασθαι R Cant. Lips.: παύσασθαι
 Ω. 436. δαμῆϊς Ar.: δαμασθῆις AU Pap. β, Par. g (King's *supr.*): δαμασθῆις
 King's¹: δαμῆϊς Ω. 438. χαλεποῖσιν: μύθοισιν T. || οὐμῶν: μύθων D. ||
 ἐνιπτε DGPR Pap. β, Vr. a, Mosc. 1: ἐνιπε HQ Lips. 440. αὖτις C. 441.
 φιλότῃ GP. || εὐνῇθεν τε DHQ(?)TU Vr. a, Mosc. 1. 442. ὦδε or ὦδ'
 DHJPQR Pap. β, Par. d f g j k: ὦδε r' A (the reading of CGS is left uncertain
 by La R., but is probably ὦδε without r'). || ἔρος (κατὰ τινες φρένας ἔρος Eust.):
 ἔρωσ Ω. 443. πρῶτον: πρότερον CRT. 444. ἀρπάξας DJ. || ἐν: ἐνὶ Vr. a.

but it cannot be said that either is 'prosy, frigid, and inconsistent.'

435. ἀντίβιον by Homeric use must be an adverbial neut., not agreeing with σέ or πόλεμον.

436. La R. considers that ὑπό goes with δουρί, αὐτοῦ being simply 'his,' comparing ἐμῶι ὑπὸ δουρὶ δαμῆϊναι E 653, etc. But this use of αὐτοῦ as a simple possess. gen. is very rare (see II 405), and it is more natural to construe 'by him with his spear.'

438. ἐνιπτεαι always takes a *person* only as object elsewhere, except v 17 κραδίη ἥνιπτε μύθω.

440. αὖτις, 'some day,' sc. νικήσω.

441. τραπεύομεν: metathesis from τραπεύομεν, let us take our pleasure. So Z 314, θ 292 λέκτρονδε τραπεύομεν εὐνῇθεν τε, where see M. and R. A converse metath. seems to take place in

τερπικέρανος, from τρέπω. Other instances are abundant, e.g. καρδίη κραδίη, καρτερὸς κρατερὸς, θάρσος θρασύς, etc., either *ap* or *ra* being the Greek representative of vocalic *r*.

442. ἔρος: mss. ἔρωσ, and so Z 294; but we must read ἔρος in Z 315 (though even there most mss. have ἔρωσ), and as the cases are always formed from this stem (ἔρωι σ 212, ἔρον *passim*) there can be little doubt that Bothe and Heyne are right in restoring it here after Eustath. The earliest trace of ἔρωσ seems to be the acc. ἔρωτα in the Homeric *Hymn. Merc.* 449. So γέλωσ, not γέλως, is the Homeric form, generally disguised by the mss. See note on A 599.

445. Κρανάη according to Pausanias (iii. 22. 1) lay in the Laconic gulf opposite Gytheion. Others made it Kythera, as

ὥς σεο νῦν ἔραμαι καὶ με γλυκὺς ἥμερος αἰρεῖ.
 ἦ ῥα καὶ ἄρχε λέχοσδε κιών· ἅμα δ' εἶπετ' ἄκοίτις.
 τὼ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν,
 Ἀτρεΐδης δ' ἄν' ὄμιλον ἐφοῖτα (θηρὶ ἐοικώς)
 εἴ που ἐσθλὴρῆσειεν Ἀλέξανδρον θεοειδέα. 450
 ἀλλ' οὐ τις δύνατο Τρώων κλειτῶν τ' ἐπ' ἰκούρων
 δεῖξαι Ἀλέξανδρον τότ' ἀρηϊφίλωι Μενελάωι.
 οὐ μὲν γὰρ φιλότῃ γ' ἐκεῖθ' ἄνθρωποι, εἴ τις ἴδοιτο.
 ἴσον γάρ σφιν πᾶσιν ἀπήχθετο κῆρὶ μελαινῇ.
 τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων. 455
 "κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἧδ' ἐπικούροι·
 νίκη μὲν δὴ φαίνεται ἀρηϊφίλου Μενελάου·
 ὑμεῖς δ' Ἀργεῖην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
 ἔκδοτε, καὶ τιμὴν ἀποτινέμεν, ἣν τιν' εἰκεν,
 ἦ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέλῃται." 460
 ὥς ἔφατ' Ἀτρεΐδης, ἐπὶ δ' ἦνεον ἄλλοι Ἀχαιοί.

447. δ' : τ' Pap. β. 448. μὲν : γὰρ P. || κατεύνασθε DJQ. 450. θεοειδῆ
 PT² Mosc. 1. 451. κλειτῶν G. || τ' : δ' Pap. β. 453. γ' om. G Pap. β. ||
 ἐκεῖθ' om. Pap. β. 456. δάρδανοι ἧδ' ἐπικούροι : εὐκνήμωδες ἀχαιοὶ G.
 459. ἀποτινέμεν : ἀποτίνασκον Zen. || ἦν τιν' εἰκεν : ἦν ἐπέοικεν P : ἦν τ'
 ἐπέοικε Mosc. 1 : γρ. καὶ ἦν περ εἰκεν J. 461. ἀχαιῶν D.

the dwelling of Aphrodite. These of course are mere guesses; the island was unknown, and some read κραναῇ as adj.

448. τρητοῖσι: see M. and R. on α 440, where it is explained to mean morticed, on the strength of Plat. Pol. 279 ε τῶν δὲ συνθετῶν τὰ μὲν τρητά, τὰ δὲ ἀνευ τρήσεως σύνδετα. But Plato can hardly be quoted as a decisive authority on Homeric archaeology; and the following passage from ψ 196-201 is strongly in favour either of the interpretation 'pierced with holes through which straps were passed to support the bedding,' or still better 'pierced with holes by which to rivet on the ornamental plates or disks' (v. on δινωτοῖσι 391):—

κορμὸν δ' ἐκ ῥίξης προταμὼν ἀμφέξεσσι
 χαλκῷ
 εὐ καὶ ἐπισταμένως, καὶ ἐπὶ στάθμῃν ἰθύνει,
 ἐρμῖν' ἀσκήσας· τέτρηνα δὲ πάντα
 τερέτρωι.
 ἐκ δὲ τοῦ ἀρχόμενος λέχος ἔξεον, ὅφρ'
 ἐτέλεσσας,
 δαιδῶλλον χρυσὼι τε καὶ ἀργύρῳ ἧδ' ἐλέ-
 φαντι·
 ἐν δ' ἐτάνωσ' ἱμάτια βοῶς φοῖνικι φαινόν.

453. Not for love were they trying to hide him, should any see him. 'The line represents in narrative form the thought οὐ κευθάνουσιν, ἢν τις ἴδῃται, they are not for hiding (will not hide) him, if any shall see him' (M.A.B.). γάρ explains the use of δύνατο, 'for it was a matter of power, not of will.' This is satisfactory grammatically; but the violation of the F of ἴδοιτο and the form κευθάνω (instead of *κυνθάνω) for κείθω have raised grave suspicions against the couplet. Various remedies have been proposed; one fault is cured by Heyne's ἐκεῖθ' ἄν, the other by Brandreth's εἰ τις ὁρᾶτο or van Herwerden's εἰ Fe Fίδοντο. But all these conjectures are far from satisfactory.

457. φαίνεται, with gen., as we say 'is declared for M.' The construction with the gen. is essentially the same as with adjectives (ἀρίστη φαίνεται βουλῇ, etc.).

459. For ἀποτινέμεν Zen. read ἀποτίνασκον, on his theory of 'dual for plural.' We might easily read ἀποτίνατε, as the hiatus is 'licitus' in the bucolic diaeresis; but see A 20.

Δ

INTRODUCTION

BOOK IV. falls obviously into three divisions : (1) the wounding of Menelaos by Pandaros (1-219) ; (2) the review of the Greeks by Agamemnon (220-421) ; (3) the beginning of the general battle (422-544).

The first episode is clearly a continuation of the story of the preceding book. It can never have stood alone, nor can the third book well have ended as it does without some such continuation to enable the battle to begin after the truce. There is no serious difficulty within the story itself, though the relation of it to the rest of the *Iliad* is fraught with many thorny questions.

In the first place, the colloquy of the gods with which the book opens is cryingly inconsistent with the intention of Zeus and his promise to Thetis in A. Here the course of the war seems to be an open question, and vengeance for Achilles is never thought of. Again, it is strange that the flagrant crime of the Trojans should never again be mentioned in the course of the *Iliad*, except in a few lines patently interpolated for the purpose of bringing it in (see E 206-8, H 69, 351). Some allusion seems imperatively demanded in the case of the death of the arch-traitor Pandaros (E 286-96), which so soon follows his offence.

The whole story, in fact, from Γ 1 to Δ 219, admirable as it is in narrative, cannot belong to the original *Iliad*. More perhaps than any other part, with the exception perhaps of K, it produces the impression of a distinct poem, composed for its own sake, and without any regard to the place it would hold in a continuous tale of the fall of Troy ; suited, too, rather to the first than to the tenth year of the war. An unconscientious compiler might have adapted it to this place by stopping at the end of Γ, and simply saying that, as the duel had not been brought to the proposed conclusion by the death of either champion, the truce was simply at an end. But we could ill afford to lose such a famous passage as the account of the bow-shot ; and there can be little doubt that the whole episode was originally composed as a single piece. To hold, as some have done, that the Pandaros episode is a later extension of the duel, leads to the obvious question, 'Why should a compiler or continuator have introduced a new motive which must infallibly lead to all the difficulties in the sequel which have been pointed out ?'

The second portion, the *ἐπιπώλησις*, is in some ways puzzling. The allusions to the breach of the treaty shew that it was composed to follow

the duel; on the other hand, the way in which the simple and modest character of Diomedes displays itself under severe provocation can hardly be meant for anything but a preparation by contrast for his exploits in the next book. The whole episode, though not without considerable vivacity, prolongs beyond measure the delay in the opening of the battle, at a point where rapidity seems essential to the story, and the speeches are unreasonably prolix in the crisis of the attack. The gratuitous insults which Odysseus, like Diomedes, has to undergo are strangely at variance with the services he has rendered in B, nor do they accord with the character of Agamemnon. The clear allusion in I 34-36 to 370-400 here shews that the episode is certainly earlier than that book; it may well be by the same hand. It would seem, therefore, that it was composed at a time considerably earlier than the Attic recension, in order to join the duel to the rest of the exploits of Diomedes.

About the last portion of the book there is little to be said. It consists mainly of battle 'vignettes' of no unusual interest, such as could no doubt be turned out impromptu to any extent by the practised bard. The similes with which it opens are incomparably the best portion of it.

ΙΛΙΑΔΟΣ Δ

ὀρκίων κύγχις. Ἀγαμέμνωνος ἐπιπόλησις.

οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγορόωντο
χρυσέωι ἐν δαπέδωι, μετὰ δὲ σφισι πότνια Ἥβη
νέκταρ ἐωινοχόει· τοὶ δὲ χρυσεόισι δεπάεσσι
δειδέχατ' ἀλλήλους, Τρώων πόλιν εἰσορόωντες.
αὐτίκ' ἐπειράτο Κρονίδης ἐρεθιζέμεν Ἥρην
κερτομίοις ἐπέεσσι, παραβλήδην ἀγορεύων·
“δοιαί μὲν Μενελάωι ἀρηγόνες εἰσὶ θεάων,
Ἥρη τ' Ἀργεῖη καὶ Ἀλαλκομενῆς Ἀθήνη.

5

2. ἀνδαπέδω J.
Vr. a: δαδίχατ' H.

3. ἐωινοχόει Zen. ? (τινὲς Schol. T).
6. παρακλήδην Lips.

4. δαδέκατ'

1. ἡγορόωντο, *held assembly*, as B 337 παῖσιν εἰκότες ἀγοράσθε. Ar. acc. to Porphyrios in Schol. B explained the word by ἡθροίζοντο, but it implies debate as well as mere gathering together.

2. Ἥβη reappears only in E 722, 905, and the post-Homeric passage λ 603, where, as in the later legends, she is the wife of Herakles. For the golden floor see Helbig *H. E.*² 115-7, where 1 Kings vi. 30 is compared.

3. ἐωινοχόει: of course a false form for εἰνοχόει, cf. ἐήνδαν, and see A 598.

4. δαδέχατο: generally referred to δεικνύμαι, v. I 196 δεικνύμενος (*H. G.* §§ 23 (6), 24.3), 'pledging'; in that case it must be a secondary sense derived from the custom of pointing to the person whose health is to be drunk. But both form and meaning present difficulties, and the word may be independent. Cf. δεικανόωντο O 86, δεκανάται· δσπάζεται Hesych., and the Odyssean δειδσκομαι, which may point to a root δfik (van L. *Ench.* p. 345, Schulze *Q. E.* p. 155).

6. παραβλήδην: variously explained *maliciously* (with a side meaning); *by way of retort* (so Ap. Rhod. ii. 60, 448,

etc., seems to have taken it); *by way of invidious comparison* between Aphrodite and the two goddesses. None of these is satisfactory; I would suggest *by way of risking himself* ('drawing her fire' in modern metaphor), i.e. wilfully tempting her to retort upon himself; hence *provokingly* (cf. παραιβόλα κερτομέουσι of teasing boys, *Hymn. Merc.* 56). This sense of παραβάλλεσθαι is (with the exception of the purely literal meaning) the only one which occurs in H. (see I 322), and remained attached to the word throughout Greek literature (v. L. and S. s.v.).

8. Ἀλαλκομενῆς: Pausanias (ix. 33. 5) testifies to a cultus of Athene at Alalkomenai, near the Tritonian lake in Boiotia, down to the times of Sulla. The local hero was Ἀλαλκομενεύς, and the name is evidently connected with some very primitive cult; cf. the interesting fragment in Bergk *P. L.*³ *frag. adesp.* 83 (Pindar!) χαλεπὸν δ' ἐξευρεῖν εἴτε Βωιωτοῖς Ἄλ < αλ > κομενεὺς ὑπὲρ λίμνης Κηφισίδος ἀνέσχε πρώτος ἀνθρώπων εἴτε κτλ. (followed by a list of local myths about the origin of man). The local fem. form is Ἀλαλκομενία, one of a trio of local

ἀλλ' ἦ τοι ταὶ νόσφι καθήμεναι εἰσορόωσαι
 τέρπεσθον· τῶι δ' αὖτε φιλομμειδῆς Ἀφροδίτῃ 10
 αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κῆρας ἀμύνει,
 καὶ νῦν ἐξεσάωσεν οἰόμενον θανέεσθαι.
 ἀλλ' ἦ τοι νίκη μὲν ἀρηϊφίλου Μενελάου·
 ἡμεῖς δὲ φραζώμεθ' ὅπως ἔσται τάδε ἔργα,
 ἣ αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνῆν 15
 ὄρσομεν, ἣ φιλότητα μετ' ἀμφοτέροισι βάλλωμεν.
 εἰ δ' αὖ πως τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,
 ἦ τοι μὲν οἰκέοιτο πόλιν Πριάμοιο ἀνακτος,
 αὖτις δ' Ἀργεῖην Ἑλένην Μενέλαος ἄγοιτο."
 ὥς ἔφαθ', αἱ δ' ἐπέμυξαν Ἀθηναίῃ τε καὶ Ἥρῃ, 20
 πλησῖαι αἶ γ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
 ἦ τοι Ἀθηναίῃ ἀκέων ἦν οὐδέ τι εἶπε,
 σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ἦρει·
 "Ἥρῃ δ' οὐκ ἔχαδε στήθος χόλον, ἀλλὰ προσηύδα·
 "αἰνότατε Κρονίδῃ, ποῖον τὸν μῦθον ἔειπες; 25
 πῶς ἐθέλεις ἄλιον θεῖναι πόνον ἡδ' ἀτέλεστον,
 ἰδρῶ θ' ὃν ἴδρωσα μόγῳ, καμέτην δέ μοι ἵπποι

10. φιλομμειδῆς Q. 15. ἦ (ἦ) P Pap. γ: ἦ ρ' Ω. || αὔεις C. 17. αὖ
 πως Ar.: αὖ πως Aph.: οὕτως Par. d: αὖτως (αὐτως) Ω. || γένοιτο Aph. Ω:
 πέλοιτο Ar. (! v. Ludwig): γένηται Par. f. 19. αὔεις C. 20. ἔφαθ' Pap. γ.
 21. πλησίον Eton. sup. || αἶ γ': αἶ δ' O. 22. ἦ τοι: ἦ μὲν G. 23.
 σκυζομένη Par. γ. 24. οὐ κέχαδε HT (and ἡ πλεῶν χρήσις τῶν ἀντιγράφων
 Eust.). 25. ἔειπας N Vr. a. 27. καμέτην: ἡ ἔκαμον Eust. || ἵππῳ S.

(chthonian?) goddesses, absorbed as usual by the Olympian (Paus. *ibid.*). The name becomes here attributive rather than local, meaning 'the guardian.' It recurs in literature only E 908 (the only other place in H. where Hera is called Ἀργεῖη) but is found in Chios on an inscr. Hence also the Boiotian month Ἀλαλομένηος.

11. παρμέμβλωκε = παρμέμλωκε from (μ)βλώσκω (μλο = μολ, from ml-). αὐτοῦ: the usual construction of ἀμύνειν is τί τινι, not τινος. But M 402 Ζεὺς κῆρας ἀμυνε | παιδὸς ἐοῦ, Φ 539 Τρώων ἴνα λογιὸν ἀλάλκοι. And the cases where ἀπό is added are essentially similar, νεῶν ἀπὸ λογιὸν ἀμύνων II 80, etc. *H. G.* § 152.

18. οἰκέοιτο . . . ἄγοιτο: potential optatives, but illustrating how the 'wishing' opt. shades off into this sense without ἄν: *ναίετε* Γ 74, in the mouth of one

who desires peace, is a little nearer the pure idea of 'wish.' We exactly express the ambiguity in translating 'then may the city of P. be a habitation.' Zeus is here not expressing a wish, but only putting as a possibility the result of his second alternative in l. 16.

20. μύζαι, to 'mutter,' 'murmur,' a family of words derived onomatopoeically from an imitation of the sound of the voice when the lips are closed. 20-5 = Θ 457-62.

22. ἀκέων is indeclinable here and Θ 459, and φ 89 ἀκέων δαίνυσθε καθήμενοι. Elsewhere it is always declined like a participle, and it is hard to see what else it can be. Of course ἀκέων could easily be restored here, with Brandreth, or, as van L. and Agar (*J. P.* xiv. 273) suggest, μὲν ἀκῆν, but there is nothing to explain how such a corruption could have originated.

λαὸν ἀγειρούσῃ, Πριάμῳ κακὰ τοιοῦτε παῖσιν;
 ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι."
 τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς· 30
 "δαιμονίη, τί νύ σε Πρίαμος Πριάμοιό τε παῖδες
 τόσσα κακὰ ῥέζουσιν, ὃ τ' ἀσπερχές μενεαίνεις
 Ἰλίου ἔξαλαπάξαι ἐνκτίμενον πτολίεθρον;
 εἰ δὲ σύ γ' εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ 35
 ὤμῳ βεβρώθεις Πρίαμον Πριάμοιό τε παῖδας
 ἄλλους τε Τρῶας, τότε κεν χόλον ἔξακέσαιο.
 ἔρξον ὅπως ἐθέλεις· μὴ τοῦτό γε νεῖκος ὀπίσσω
 σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 ὅππότε κεν καὶ ἐγὼ μεμαῶς πόλιν ἔξαλαπάξαι 40
 τὴν ἐθέλω, ὅθι τοι φίλοι ἀνέρες ἐγγεγάασι,
 μὴ τι διατρίβειν τὸν ἐμὸν χόλον; ἀλλὰ μ' εἰσαί.
 καὶ γὰρ ἐγὼ σοὶ δῶκα ἐκὼν ἀέκοντί γε θυμῷ.
 αἶ γὰρ ὑπ' ἡελίῳ τε καὶ οὐρανῷ ἀστερόεντι
 ναιετάουσι πόλῃς ἐπιχθονίων ἀνθρώπων, 45

29. ἔρδ'· ἀτὰρ: ἔρδε ἄρ G. || οὔτι JMNQ. || ἐπαινέομεν Mosc. 1: ἐπαινοῦμεν J.
 35. βεβρώθεις QR (supr. οι) Mor. 38. ἔρισμα D¹Q. 41. ἔπαισας(ι) AJQT
 Vr. b, Mosc. 1 3 (e corr.): ἐκπείσας(ι) Ω. 42. ἔαρον G. 43. ἐγὼ τοι S. ||
 δῶκ' ἀέκων Trypho. || γε: τε O (supr. γε). 44. ὑπ': ἐπ' Q. || τε om. Q.
 45. ναιετάωσι D.

28. κακά, accusative, 'in apposition to the sentence,' as it is generally called; i.e. 'expressing the sum or result of an action' (H. G. § 136. 4); so l. 207 ὅν τις ἔβαλεν . . . τῷ μὲν κλέος, ἄμμι δὲ πένθος: Ω 735 ῥίψει χεῖρὸς ἐλὼν ἀπὸ πύργου, λυγρὸν δλεθρον. The construction is only found after a verb governing an accus. 'of the external object' either expressed or implied, and may be regarded as an extension of the construction ῥέζειν τινά τι. For κάμνειν τι=to make cf. 216, etc. The peculiarity here is that in the principal clause the verb is used intransitively—a sort of zeugma.

29. νῶπτεc is the emphatic word. It is indifferent as to the sense whether we take ἐπαινέομεν as fut. or pres.; but it must be the latter according to Cobet's canon, that in verbs where ε is not changed to η, if the preceding syllable is long, the fut. takes σ, but where the antepenult. is short the σ always disappears; thus αἰδέσσομαι, ἀρκέσω, νεκέσω, but τελέω, γαμέω, κορέω, etc. (M. C.

p. 307). Moreover, the simple αἰνέω makes αἰνήσω in H. (π 380, 403), cf. ἐπήνησαν Σ 312.

32. ὃ τε implies 'as I must conclude they do, because,' etc. ἀσπερχές: apparently for ἀνσπερχές, σπέρχω 'to press,' lit. *hastening, pressing on* (so Curt. Et. no. 176 b, and Clemm in C. St. viii. 95).

35. For similar expressions v. X 347, Ω 212, and the words of Xenophon to his soldiers, *Anab.* iv. 8. 14 τοῦτους, ἦν πως δυνάμεθα, καὶ ὤμοις δὲ καταφαγεῖν (and *Hist.* iii. 3. 6). βεβρώθεις seems to be a perf. in -θα like ἐργηγόρθασι, v. H. G. § 22 (10), and note on (9). The more usual form βεβρωκώς is found in X 94, χ 403, where it may have supplanted the rarer βεβρωθώς.

43. ἐκὼν ἀέκοντί γε οὐμῷ, not under compulsion, but yet not of my own liking, as the Schol. explain: πολλὰ παρὰ προαίρεσιν τῆς ψυχῆς πράττομεν πρὸς τὸ κεχαρισμένον τῶν πέλας.

45. ναιετάουσι, have their place, see B 626.

τάων μοι περὶ κῆρι τίεσκετο Ἴλιος ἱρή
καὶ Πρίαμος καὶ λαὸς ἐνμμελίω Πριάμοιο·
οὐ γάρ μοί ποτε βωμὸς ἐδεύετο δαιτὸς ἔτσης,
λοιβῆς τε κνίσσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.”
τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
“ἦ τοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταί εἰσι πόλῃες,
Ἄργός τε Σπάρτη τε καὶ εὐρύαγυια Μυκῆνη·
τὰς διαπέρσαι, ὅτ' ἂν τοι ἀπέχθωνται περὶ κῆρι·
τάων οὐ τοι ἐγὼ πρόσθ' ἵσταμαι οὐδὲ μεγαίρω.
εἴ περ γὰρ φθονέω τε καὶ οὐκ εἰὼ διαπέρσαι,
οὐκ ἀνύω φθονέουσ', ἐπεὶ ἦ πολὺ φέρτερός ἐσσι.
ἀλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον.”

50

55

46. ΤΑΩΝ: ἀκ τῶν G. 47. ἐνμμελίω L. 48. βωμὸς: θυμὸς Eust.
51. φίλτατοι N Vr. a. 53. διαπέρσων G. || τοι: τι Q. || ἀπέχθωνται DR.
54. οὔτοι: οὔτι GMQS. 55-6 ἀθ. Ar. 56. φέρτατός DP (and Δ^m).

46. περὶ κῆρι: on this disputed phrase see *H. G.* § 186. 2, where the evidence is fully given. Monro takes the dat. as a locative, *in the heart*; and with much hesitation *περὶ* as = *exceedingly*; ‘*περὶ κῆρι* may have been meant in the literal sense,—the feeling (fear, anger, etc.) being thought of as *filling* or *covering* the heart. On the whole, however, the evidence is against this view—unless indeed we explain *περὶ κῆρι* as a traditional phrase used without a distinct sense of its original meaning.’ The sense *exceedingly* is obviously suitable here, but less so in 53; and *περὶ* = *inside* is supported by A 317, q.v.

47. ἐνμμελίω, *with good spear of ash*, τοῦ εἰ ποτε τῇ μελλίᾳ χρησαμένου, πολεμικοῦ, Schol.; a somewhat strange epithet to apply to Priam, who is not represented as a warrior in Homer (except Γ 188); hence van L. writes *ἐνμμελής* here and in the three repetitions of the line (165, Z 449, [Θ 552]), thus also removing the contracted gen. -ω for -ew. The epithet is also applied to the sons of Euphorbos in P (9, 23, 59), and to Pelsistratos, γ 400.

52. The clear mention here of the city of Argos, like the epithet Ἀργεῖη applied to Hera in l. 8, marks this passage as composed after the Dorian conquest—one of the few cases in Homer where the traditional *prae*-Dorian character of the poems has been forgotten. It was, of course, that invasion which created the city of Argos at the expense of

Mykenai; the two can never have existed side by side as they are represented here. The hearer is naturally expected to apply the words only to the fall of Mykenai, represented as the price paid for the conquest of Troy.

55. φθονέω and εἰώ are taken by Ameis as subj.; he compares a 167 οὐδέ τις ἡμῶν | θαλπωρή, εἰ πέρ τις ἐπιχθονίων ἀνθρώπων | φῆσιν ἐλεύσεσθαι, but this is essentially different, as it refers to a repetition of anticipated cases; so Δ 261 εἰ περ γάρ τ' ἄλλοι . . δαιτὸν πίνουσιν. Hera is here stating a fact which she admits, in order to base another statement upon it, and for this the indic. is the proper mood; cf. H 117 εἰ περ ἀδείης τ' ἐστὶ, and note on Δ 321. It is also more natural to find οὐ after εἰ with the indic. than the subj.; *H. G.* § 316, and v. on B 349, Δ 160, though it is true that we do find εἰ οὐ with subj., e.g. T 139 οὐκ εἰῶσι, where the neg. coheres closely with the verb. In the next line ἀνύω may be either pres. or fut., *I shall do no good*. 55-6 were obelized by Ar., ὅτι τὴν χάριν ἀναλύνουσιν, εἰ καὶ μὴ προδεηθεὶς δύναται τοῦτ' ἔχειν, i.e. Hera is not doing Zeus a favour if Zeus can work his will without asking her. But this ground is quite insufficient; the turn of thought is natural enough, ‘have your way; you know I cannot prevent it.’ The ἀλλά following (57) also clearly refers to 56, ‘though you are more mighty, yet I am not to count for nothing.’

καὶ γὰρ ἐγὼ θεός εἰμι, γένος δέ μοι ἔνθεν ὄθεν σοί,
καί με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,
ἀμφοτέρων, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις 60
κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.
ἀλλ' ἦ τοι μὲν ταῦθ' ὑποείχομεν ἀλλήλοισι,
σοὶ μὲν ἐγώ, σὺ δ' ἐμοί· ἐπὶ δ' ἔψονται θεοὶ ἄλλοι
ἀθάνατοι. σὺ δὲ θᾶσσον Ἀθηναίη ἐπιτεῖλαι
ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνήν, 65
πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι."
ὥς ἔφατ', οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε·
αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
"αἶψα μάλ' ἐς στρατὸν ἐλθὲ μετὰ Τρῶας καὶ Ἀχαιούς, 70
πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι."
ὥς εἰπὼν ὥτρυνε πάρος μεμανῖαν Ἀθήνην,
βῆ δὲ κατ' Οὐλύμπιοιο καρήνων ἀτῆσσα.
οἶον δ' ἀστέρα ἦκε Κρόνου πάϊς ἀγκυλομήτεω, 75

59. με : μοι H. || ἀγκυλώμητις Mor. 60. σὴ : σοί Q. 61. κέκληται Pap. γ. 62. ταῦτ' ἀποείχομεν J (γρ. ταῦθ' ὑποείχομεν) : ταῦτ' ἐπιείχομεν Apoll. Synl. : ταῦτ' ὑποείχομεν Pap. γ. 65. εἰς O. 66. δ' om. P. 67. πρότερον JQ. 68. ἔφατ' : φάτο Pap. γ. 71-2 om. J. 72. πρότερον O.

59. πρεσβυτάτην, *senior* in dignity, not merely *eldest*, as the second clause of 60 clearly shews; cf. the use of *πρέσβα*, *πρεσβήιον* Θ 289, *sign of honour*, etc. So *γέρων*, *councillor*, is used without respect of age, like *seigneur*, *sir*. According to the legend in Hes. *Theog.* 454 Hera was actually older than her brothers, and thus *γενεῇ* here probably means *age*, though it may equally well be taken to mean *parentage*.

66. ὑπερκύδαντας : probably an adj. like *ἀκάμας* *ἀδάμας*, from stem *κνδ* (not *κνδσ*) like *κνδ-ρός*. It recurs only Hes. *Theog.* 510. Cf. *μεγακεύδαντος* (!) in a Cyprian inscr. (Collitz 31).

67. See Γ 299. It is clear here that *ὄρκια* is governed by *ὑπὲρ*, not by *δηλήσασθαι*. Here also mss. give *ὑπερόρκια*.

75. ἀστέρα ἦκε : so mss.; Bentley *ἀστέρ' ἔηκε*. The place, just before the caesura *κατὰ τρίτον τροχαῖον*, is the most unlikely for an hiatus, so that the conjecture is almost certainly right. See B 87. It is not easy to make out exactly *what* the people saw and marvelled at (79); the metaphor clearly

indicates more than the mere swiftness of descent, and implies at least a visible flash, though we cannot suppose that Athene actually changed herself into a 'fire-ball' or meteorite; but on the other hand Homeric gods are not in the habit of appearing to multitudes in their own person. Of course the sparks in 77 are merely part of the description of such a meteor, and do not belong to the comparison. A very similar passage is P 547 sqq., which describes the descent of the same goddess clothed in a cloud like a rainbow, spread by Zeus *τέρας ἐμμεναι ἢ πολέμοιο ἢ καὶ χειμῶνος*. 82 shews that the people did not know *what* had happened, but only expected some divine interference in a decisive way, whether for good or ill. The edd. compare *Hymn. Apoll.* 440—

ἐνθ' ἐκ νηὸς ὄρουσεν ἀναξ ἐκέργος Ἀπόλλων
ἀστέρι εἰδόμενος μέσσω ἡματι· τοῦ δ' ἀπὸ
πολλὰ
σπινθαρίδες πωτῶντο, σέλας δ' εἰς οὐρανὸν
ἔκεν,

where Apollo is actually surrounded by

ἡ ναύτησι τέρας ἡὲ στρατῶι εὐρέϊ λαῶν,
 λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθήρες ἔενται·
 τῶι ἔϊκυϊ ἦϊξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,
 καὶ δ' ἔθορ' ἐς μέσσον· θάμβος δ' ἔχεν εἰσορόωντας
 Τρῳάς θ' ἵπποδάμους καὶ ἐκνήμιδας Ἀχαιοῦς· 80
 ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·
 “ἦ ῥ' αὖτις πόλεμός τε κακὸς καὶ φύλοπις αἰνὴ
 ἔσσεται; ἦ φιλότῃτα μετ' ἀμφοτέροισι τίθησι
 Ζεὺς, ὅς τ' ἀνθρώπων ταμῆς πολέμοιο τέτυκται;”
 ὥς ἄρα τις εἶπεςκεν Ἀχαιῶν τε Τρῳῶν τε. 85
 ἡ δ' ἀνδρὶ ἱκέλη Τρῳῶν καταδύσεθ' ὄμιλον,
 Λαοδόκῳ Ἀντηνορίδῃ, κρατερῶι αἰχμητῇ,
 Πάνδαρον ἀντίθεον διζήμενῃ, εἴ που ἐφεύροι.
 εὔρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε
 ἔσταότ'· ἀμφὶ δέ μιν κρατερὰι στίχες ἀσπιστῶν 90
 λαῶν, οἳ οἱ ἔποντο ἀπ' Αἰσήποιο ῥοάων.
 ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα·
 “ἦ ῥά νύ μοι τι πίθοιο, Λυκάονος υἱὲ δαΐφρον;
 τλαίης κεν Μενελάῳ ἐπι προέμεν ταχὺν ἰόν,

76. ναύτοια P: ναύταια G. 78. ἔϊκυϊ: ἱκέλη L: ἱκέλ' P. 79. ἔχεν
 G. 82. αὖτις C. 84. ἀνθρώποις M. || ταμῆς G. 86. καταδύσεθ' Δ
 (surpr. α over ε, T.W.A.): κατεδύσεθ' NTU Vr. b: κατεδύ(ς)ας Ω. 87 om.
 Tt. || κραταῖω O. 88. εἴ που ἐφεύροι: εὔρε δὲ τόνδε Zen. (omitting 89). ||
 ἐφεύρα Q (surpr. οι): ἐφεύρη O (surpr. οι). 89. εὔρε δὲ DGP. 91. ἔπον-
 ται Q (and surpr. O). 92. ἔπεα πτερόεντα προσηύδα: προσέφη γλαυκῶπις
 Ἀθήνη NS and γρ. Om (G? v. Heyne).

a blaze of fire; the author of these lines, however, clearly had the present passage in his mind.

82. Nikanor takes the two clauses introduced by ἦ as questions, and accents accordingly; this seems to give the best sense.

84 = T 224. For the genitive ἀνθρώπων cf. Δ 28 *τέρας ἀνθρώπων*, a portent in the eyes of men. It would thus seem to depend on ταμῆς, not πολέμοιο. But cf. E 332 *ἀνδρῶν πόλεμος*.

86. Observe the long ι of ἀνδρῶι: this is possibly the primitive quantity of the dat. sing., *H. G.* § 373, van L. *Ench.* pp. 61, 80. But see Schulze *Q. E.* p. 229.

88. εἴ που, in the hope that. Zenod. was offended at the doubt which he thought was expressed as to the certainty of the goddess finding him, and wrote εὔρε δὲ τόνδε, omitting 89 altogether.

But εὔρε is commonly found beginning a sentence asyndetically, e.g. B 169, Δ 327, E 169, 355, Λ 197, 473.

90. Cf. λαοὶ ἀγροῖωται Δ 676. But the division of ἀσπιστῶν | λαῶν suggests that they should be taken as substantives in apposition, not as adj. and subst., the comma after λαῶν being removed. Notice the rime. For 91 cf. B 824-27.

93. The question here implies a wish, the opt. being potential; lit. *could you listen to me?* So we have the simple *πίθοιό μοι δ* 193, *pray listen to me*, which shews that the interrogative form is not necessary here (*H. G.* § 299 d). We have the same form in H 48, but οὐκ ἄν is more usual, Γ 52, K 204, χ 132. *καὶ* is virtually an apodosis, as though *εἰ* . . . *πίθωιο* had preceded, as in N 55, ο 180, etc. (see *H. G.* § 318).

94. *ἐπι προέμεν* Ar., *ἐπιπροέμεν* MSS.

πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο, 95
 ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῇ.
 τοῦ κεν δὴ πᾶμπρωτα παρ' ἀγλαὰ δῶρα φέροιο,
 αἶ κεν ἴδῃ Μενέλαον ἀρήϊον Ἀτρέος υἱὸν
 σῶι βέλῃ δμηθέντα πυρὴς ἐπιβάντ' ἀλεγεινῆς.
 ἀλλ' ἄγ' οἷστευσον Μενελάου κυδαλίμοιο, 100
 εὔχεο δ' Ἀπόλλωνι λυκηγενεῖ κλυτοτόξῳ
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελεῖης."

95. κε om. C. || ἄροια Q. 98. Ἰδοι O. || ἀτρέως DGNOPQR. 99. πυρᾶς
 τ' G Vr. a: πυρᾶς δ' L. 102. πρωτοτόκων El. Gud. 103. εἰς ἄστυ: ἄστυ
 γε P.

Cf. χ 8 ἐπ' Ἀντινῶι ἰθύνετο. Ameis prefers the double compound ἐπιπροίεσθαι which is used in the simple sense of 'sending forth in a certain direction,' I 520, P 708, Σ 58, ο 299. In these cases, however, the direction of sending is purely local, and the separate ἐπι better conveys the idea of hostility.

95. Τρώεσσι, at the hands of the Trojans, apparently a locative sense (H. G. § 145. 7c). So I 303 ἦ γὰρ κέ σφι μάλα μέγα κῦδος ἄροιο, X 217 οἴσεσθαι μέγα κῦδος Ἀχαιοῖσι, compared with κλέος ἐσθλὸν ἐνὶ Τρώεσσιν ἀρῆσθαι P 16. But this use is rare with the singular; Ἀλεξάνδρῳ seems to be added as an analogical extension of the constr. rather than as a true dative.

97. The simplest construction of παρὰ is with τοῦ, but the rhythm is in favour of joining the participle with the verb, as the line is otherwise divided into two equal halves (for which, however, Fäsi compares B 39 θήσειν γὰρ ἔτ' ἐμελλεν ἐπ' ἀλγέα τε σπονάχας τε). Cf. H. G. § 192. There appears (acc. to Veitch and the lexx.) to be no other instance in Greek of the mid. of παραφέρειν, though προσφέρεισθαι occurs in Attic.

99. ἐπιβάντα: cf. I 546 πολλοὺς δὲ πυρὴς ἐπέβησ' ἀλεγεινῆς. The expression is very natural, even as used of the dead.

101. λυκηγενεῖς, wolf-born, an epithet which, according to Lang and others, points to an earlier stage of animal worship (see on A 39, and Frazer Paus. ii. p. 195). The wolf was sacred to Apollo and was sacrificed to him at Argos (Schol. Soph. El. 6), and the name Λυκαῖος was widely spread, being found, among other places, in Argos, Athens (Lyceum), Epidauros, Lemnos,

Sikyon, Megara. According to the legend in Aristotle H. A. vi. 35 Leto was changed into a wolf at the time of his birth (cf. also Eust. on this line). A statue of a wolf was set up by the altar in Delphi. (See Verrall on Aisch. Sept. 132.) Another connexion with the wolf is implied in the epithet λυκοτόκος Soph. El. 6; compare Σμυνθεῖς beside σμυνθοφθόρος. There were, however, two alternative etymologies in ancient times, both of which still find defenders: (1) the name is derived from *λύκη, light, and means born of light, or begetting light, of the Sun-god. But this is not an early character of Apollo; the second derivation is also excluded by the uniformly passive sense of forms in -γενής. (This explanation is as old as Macrobius; see Sat. i. xvii. 36-41, pp. 96-7. J. A. Platt.) (2) Born in Lykia. But this would entirely separate the adjective here from Λυκαῖος, obviously a native name. In fact it is not improbable that the name Lykia is itself derived from the title of the god; the primitive inhabitants called themselves Termilai, not Lykians. Still it must be admitted that the author of this passage may have had such a derivation in his mind, for, as we shall see in the next book (105), Pandaros is in one version of the story actually made out to be a Lykian.

102. πρωτοτόκων, apparently firstlings, the first-born of the year, the πρόγονοι of ι 221. The word, however, suggests the Hebrew custom of offering the first offspring of every animal. The analogy of πρωτοπαγεῖς E 194 suggests also the possibility of translating new-born.

ὥς φάτ' Ἀθηναίη, τῶι δὲ φρένας ἄφρονι πεῖθεν·
 αὐτίκ' ἐσύλα τόξον ἐύξοον ἱξάλου αἰγὸς 105
 ἀγρίου, ὃν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχήσας
 πέτρης ἐκβαίνοντα, δεδεγμένος ἐν προδοκῆισι,
 βεβλήκει πρὸς στήθος· ὁ δ' ὕπτιος ἔμπεσε πέτρῃ.
 τοῦ κέρα ἐκ κεφαλῆς ἐκκαϊδεκάδωρα πεφύκει·
 καὶ τὰ μὲν ἀσκήσας κεραοξόος ἦραρε τέκτων, 110
 πᾶν δ' εὖ λειήνας χρυσέην ἐπέθηκε κορώνην.
 καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος ποτὶ γαίῃ
 ἀγκλίνας· πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἑταῖροι,

106. στέρνοια Schol. B (Porphyrios) on B 827. || τυχήσας: κιχήσας Q. 107.
 προδόκαια G. 108. ἔμπεσε MQ (ἔμπεσε Harl. a). 111. ληννας κρυσσων Ambr.
 112. γαῖην Q. 113. ἀγκλίνας HP Lips. Eton. Vr. a.

105. ἐσύλα, 'stripped' the bow of its covering; in 116 'stripped the lid off the quiver,' the object in one case being the thing uncovered, in the other the covering itself. The two uses of *καλύπτειν* are exactly similar. For the bow-case (*γυρωτός*) see φ 54. It is not clear if *ἱξάλου* is an adj. (of the wild goat, cf. ξ 50 *ἰονθάδος ἀγρίου αἰγός*) or a specific name, as in *βοῦς ταῦρος*, etc. It is pretty certain that the animal meant is the ibex or steinbock, an animal still found in the Alps, though it appears to be extinct in Greece. It was, however, in historical times an inhabitant of Crete; and Milchhöfer has published (*Annali* 1880, p. 213, *Anf. d. Kunst* p. 169) a bronze plate from that island representing two huntsmen, one of whom bears on his neck an ibex, while the other carries a bow evidently made of ibex-horns; it clearly shews the rings, see note on 109. For τόξον αἰγός cf. *ἱμάντας βοός* Ψ 684. ὑπὸ στέρνοιο τυχήσας is added parenthetically, and ὃν is governed by βεβλήκει, for τυχεῖν is not found in H. with an acc. of the object hit, as in later writers. Cf. E 579, M 189, 394, etc.

108. ἔμπεσε, apparently fell into (a cleft of) the rock—an odd expression. *ἔμπεσε*, fell back, has been suggested; cf. Aisch. *Ag.* 1599.

109. κέρα, i.e. κέρα' for κέραα or κέραε. ἐκκαϊδεκάδωρα: δῶρον καλεῖται ὁ παλαιότης, ὃ ἐστιν ἑκτασίς τῶν τῆς χειρὸς τεσσάρων δακτύλων, i.e. a palm, four fingers' breadth, or about three inches. The horns would then be four feet long, which appears to be beyond the recorded size of the horns of the ibex, and would

obviously make an unwieldy bow; hence either H. is exaggerating, or he means that the united length of the two was sixteen palms, which would be rather small. δῶρον in this sense seems not to recur, but we have Arkad. *δάρις σπιθαμῇ* (Hesych.; cf. Albanian *dore*, hand!); some have suggested that it may mean the rings on the horns, by which the animal's age is known.

110. ἀσκήσας expresses any artificial preparation, e.g. of wool Γ 388, a mixing-bowl Ψ 743, gilding of horns γ 438, etc. ἦραρε, joined with a handle (πήχυς) in the middle. The κορώνη is the tip with a notch, into which the loop is slipped in stringing (cf. φ 138, 165; elsewhere of a door-handle). At the other end there must have been another κορώνη into which the string was permanently fastened, or else a hole through the horn.

113. ἀγκλίνας must be in close subordination to τανυσσάμενος, but the exact meaning is not certain. It is commonly taken with ποτὶ γαίῃ, he bent the bow by leaning it (the end to which the string was permanently attached) upon the ground. This is of course the way in which the modern long-bow is strung, but Reichel (*Hom. Waffen* p. 130) objects that the method is not suitable to the short bow. This was strung by placing the bow under the left and over the right knee and then bending it upward, the string passing over the left knee. He accordingly takes the words ποτὶ γαίῃ with κατέθηκε, 'he laid the bow on the ground after stringing it by bending it up.' This is no doubt possible; but if the preceding statement as to the

μὴ πρὶν ἀναΐξειαν ἀρήϊοι υἱες Ἀχαιῶν,
 πρὶν βλῆσθαι Μενέλαον ἀρήϊον Ἀτρεὺς υἱόν. 115
 αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ἰὸν
 ἀβλήτα πτερόεντα, μελαινέων ἔρμ' ὀδυνάων·
 αἶψα δ' ἐπὶ νευρῇ κατεκόσμεε πικρὸν οἰστόν,
 εὔχετο δ' Ἀπόλλωνι λυκηγενεῖ κλυτοτόξῳ
 ἄρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην 120
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελεΐης.
 ἔλκε δ' ὁμοῦ γλυφίδας τε λαβὼν καὶ νεῦρα βόεια·

114. ἀναΐξειαν QU: ἀναβήξειαν Vr. a: ἀπαΐσειαν (corr. from -αιαν) Pap. γ.
 115 om. Eton^t. || βαβλήσθαι N: βληθῆναι G. || ἀτρεὺς DGQ. || ἀτρεὺς υἱόν:
 ἀρχὸν ἀρχιῶν CRT and γρ. Harl. a. 116. ἐκ: ἐτ Pap. γ. || ἔλετ' ἰὸν JQR
 Vr. c. 117 ἀθ. Ar. || μελαινέων Ar. AU: μελαινώων Ω. 118-21 om. Q.
 118. ἐπὶ: ἐπὶ G. || κατεκόσμεε NS: κατεκόσμαι Ω. 122. γλυφίδας τε:
 γλυφίδ' αὐτε G.

length of the horns is to be taken literally, it would seem that even if the sixteen palms covered the entire length of the bow it would still be a long rather than a short bow, and it is open to question if it could be conveniently strung in this way. However, in view of the fact that there is no evidence for other than the short bow on the most ancient monuments, it is better to regard the length of the horns as a mere poetical fiction, and to hold that the author of the lines had in view only the short bow. As Reichel points out, the Mycenaean monuments always represent the archer as shooting in a crouching attitude, with one knee almost or quite on the ground. This is well seen in the well-known dagger-blade with the lion-hunt, and in the scene with the siege from the Mycenaean silver bowl. The attitude is of course particularly suitable for an archer who, like Pandaros, shoots from behind the shelter of his companions' shields. It plainly excludes the use of a long bow. εὖ κατέσκε, *laid carefully down*; the great deliberation of Pandaros' movements, and the attention he gives to the selection of his arrow, a new one, never yet shot, are insisted upon.

117. ἔρμα: a well-known crux, not easily explicable from any other uses of the word. These are in Homer (1) the *por* put under a ship drawn up on land, A 486, B 154, (2) metaphorically *ῥμα πόλιος*, *prop of the city*, II 549, v 121; (3) in pl. *earrings*, Z 182, σ

297. The senses *ballast* and *reef* come in later Greek. The usual explanation is from 2, *foundation of woes*. But Ar. felt this to be so unsatisfactory that he athetized the line, γελῶν γὰρ φησιν ἔρμα τῶν ὀδυνῶν λέγεσθαι. In favour of the athetesis we might add the synizesis of -έων (-άων); but on the other hand Ap. Rhod. imitates the line, which clearly has respectable antiquity (iii. 279 τόξα τανύσσας ἰοδόκης ἀβλήτα πολύστονον ἐξέλετ' ἰόν). No really satisfactory explanation has been given. Curtius derives from a root meaning *to flow*, Skt. *sar*, comparing ὀρμή and translating *spring*, *source*; but there is no other trace of such a sense in Greek. The sense *ballast* suggests at least the possibility of understanding it of a *cargo*, *charge*, *freight*, of woes; compare Aisch. *Supp.* 580 λαβούσα δ' ἔρμα Δίον . . γέλναιτο παῖδ' ἀμεμφῇ, of the child in the womb.

122. γλυφίδας: cf. φ 419 ἔλκεν νευρὴν γλυφίδας τε. The word is generally taken to mean the notch in the arrow into which the string fitted, and so Ap. Rhod. understood it (iii. 282 γλυφίδας μέσσηι ἐνικάτθετο νευρῇ). But the plur. is then unexplained, and this sense does not suit Herod. viii. 128 τοξέυματος παρὰ (περὶ) τὰς γλυφίδας περιελίσσαντες. Hence it has been conjectured that there were two notches near the ends of the arrow, meant to give a hold for the fingers. This would give a good sense; but there is no evidence

νευρὴν μὲν μαζῶι πέλασεν, τόξωι δὲ σίδηρον.
 αὐτὰρ ἐπεὶ δὴ κυκλοτερὲς μέγα τόξον ἔτεινε,
 λίγξε βιός, νευρὴ δὲ μέγ' ἴαχεν, ἄλτο δ' οἰστός 125
 ὀξυβελῆς, καθ' ὅμιλον ἐπιπτέσθαι μενεαίνων.
 οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο
 ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ Ἀγγελίη,
 ἥ τοι πρόσθε σῆλα βέλος ἔχευεν ἄμυνεν.
 ἡ δὲ τόσον μὲν ἔεργεν ἀπὸ χροός, ὥς ὅτε μήτηρ 130
 παιδὸς ἐέργηι μῦϊαν, ὅθ' ἡδέϊ λέξεται ὑπνωϊ.
 αὐτὴ δ' αὖτ' ἴθυνεν ὄθι ζωστήρος ὀχῆς
 χρύσειοι σύνεχον καὶ διπλούς ἦντετο θώρηξ.
 ἐν δ' ἔπεσε ζωστήρι ἀρηρότι πικρὸς οἰστός.
 διὰ μὲν ἄρ' ζωστήρος ἐλήλατο δαιδαλέοιο, 135
 καὶ διὰ θώρηκος πολυδαίδαλου ἡρήρειστο
 μίτρης θ', ἣν ἐφόρει ἔρυμα χροός, ἔρκος ἀκόντων,

123. Zen. placed this line after 124. 127. ἐλάθοντο Q. 129. τοι: οἱ Q
 (and so ap. Did. οὕτω μετὰ τοῦ τ): γε G (acc. to Heyne). 131. ἐέργηι AMPRT:
 ἐέργηι Ω. || λέξατο Mosc. 3 (c corr.). 133 om. R¹. || εἴραξ G. 136. ἡρήρειστο
 RU: ἐρήρειστο D. 137. μίτρῃ L (p. ras.). || ε': ε' M. || ἔρυμα Ar. Ω: ἔλυμα
 Aph. Zen.

for such an arrangement, and it is doubtful if the Greeks shot with the arrow tightly held (see Seaton in *C. R.* i. p. 244 and App. B, x.). It is possible, however, that two longitudinal grooves may have been used to give a better hold. *νεῦρα* only here = *νευρή*, bowstring made of a bull's sinew; see 151 for a different sense.

123. *σίδηρον*, the point of the arrow, which was fastened to the shaft by a thong, 151. This is the only instance of iron used in weapons in H. (except the club of Areithoos, H 141). On this ground some critics condemn the line—a perfectly arbitrary step. The mention of iron is one of many signs that this book belongs to the later period of Epic poetry.

124. *κυκλοτερὲς* is predicate, *bent into a (semi-) circle*. Zenod. inverted the order of this line and 123, but not well.

125. *λίγξε* seems to be an imitative word; it does not occur again in Greek. Notice the personification of the weapons, *ἴαχεν*, *ἄλτο*, *μενεαίνων*. So *λilαιόμενα χροός* *ἄσαι* Δ 574, etc. In φ 411 *Odysseus'* bowstring *καλὸν δεισε*, *χελιδόνη εἰκέλη αὐδῆν*.

128. *πρώτη*, as if an affirmative had

preceded, 'remembered,' instead of 'forgot not.' *ἀγγελίη*, *she who leads the spoil* (*ἄγω*, *λεία*) as goddess of forays. This traditional interpretation is supported by the epithet *ληϊστis* K 460. The word is used only of Athene.

130. *τόσον*, *just a little*, see on X 322, Ψ 454. The word is not correlative with *ὥς*, for the point of the simile is the watchful affection, not the distance to which the arrow or the fly is driven away.

131. *λέξεται*: subj., root *λεχ*.

132. For the following passage see App. B. Taken in connexion with 186-7 and 213-6 it seems clear, as Reichel has pointed out, that 136 is an interpolation made at the time when the breastplate was an essential part of the hoplite's equipment, and that in 133 the word *εἴραξ* means not *breastplate* but *armour* generally, and refers to belt and *μίτρον*. 136 is a formal line, occurring in three other passages.

134. *πικρός*: cf. Pindar's oxymoron *γλυκὴν οἰστόν*, O. ix. 12.

137. *ἔρυμα*: so Ar.; cf. Xen. *Cyr.* iv. 3. 9 *θώρακας ἐρύματα σωμάτων*. But Aph. and Zen. read *ἐλυμα*, "*οἴοντι ἐλυμα*" (*a wrap, covering*, § 179) Did.; and

πλεῖστον ἔρυτο· διαπρὸ δὲ εἷσατο καὶ τῆς.
 ατον δ' ἄρ' οἷστος ἐπέγραψε χροά φωτός·
 ι δ' ἔρρεεν αἷμα κελαινεφές ἐξ ὠτειλῆς. 140
 δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοίνικι μῆνηνι
 ἰς ἥδ' Κάειρα, παρήϊον ἔμμεναι ἵππων·
 δ' ἐν θαλάμῳ, πολέες τέ μιν ἡρήσαντο
 ς φορέειν, βασιλῆϊ δὲ κεῖται ἄγαλμα,
 ἔρον, κόσμος θ' ἵππῳ ἐλατῆρί τε κῦδος· 145
 τοι, Μενέλαε, μῖανθην αἵματι μηροὶ
 εἰς κνήμαί τε ἰδὲ σφυρὰ κάλ' ὑπένερθε.

ι' οἷστος: ἔρα χαλκός Zen. 140 ἀθ. Ar. 141. τ' om. LOQ.
 ἰδὲ S. || ἵππων: ἵππων(ι) Aph. (?) J Par. b (and γρ. O): ἵππου Eust.:
 ατ> ἵππω (sic: ἵππω?) Ar. διχῶς (see Ludw.). 143. δέ μιν HP.
 ι DOU. || ἐρατῆρι U. || τε: δὲ O Vr. b. 146. τοι: τε HPQR. ||
 ι: μῖανθην GR.

m does not recur it is likely
 original reading altered to the
 νμα. There is no obvious
 the contrary change.

to with dat. like ἀμύνειν τινί
 here is no other instance of
 action. We find the acc. of
 N 555 Νέστωρος υἱὸν ἔρυτο, of
 E 538 ἡ δ' οὐκ ἔγχος ἔρυτο,
 out an object expressed E 23
 στος ἔρυτο. Here we may
 ὄν as object. εἵσατο, hastened,
 m Flεμαι. The more correct
 l be Flεατο, the spelling -ει-
 probably to the similar aor. of
 Ahrens was the first to point
 is verb has nothing to do with
 μ, root sē) or εἵμι, with both
 it has been confused. The
 eaning seems to be aim at.
 always necessary or possible
 sense is appropriate, exc.
 185?), Σ 501, (Ω 462?), β 327,
 2, (ο 213?).

· ἄρ' οἷστος Zen. read ἀρα
 ich Ar. rejected on the ground
 oint of the arrow was of iron
 e reading is naturally adopted
 ics who reject 123. Ar. also
 10, because ὠτειλή ought to
 ound given, not by a shot,
 hrust or cut, to which senses
 τάζω is limited. So also 149.
 ver, is surely hypercritical.
 νμη: imitated by Virg. Aen.

sanguineo veluti violaverit ostro
 ebur.

So φθείρω and *degrade* are used of mixing
 colours.

142. ἵππων and ἵππῳ suit the sense
 equally, the pl. ἵππων being general,
 practically = ἵππων. It is not clear
 what Ar. and Aph. read, as the schol.
 of Did. is corrupt, but it is possible that
 there was a variant ἵπποι: the dual
 suits the Homeric use of horses in pairs
 rather than in threes or fours.

143. θαλάμῳ, of the treasure chamber,
 β 337, Z 288, etc.

145. ἐλατῆρι in H. is used only of the
 driver in a chariot race, A 702, Ψ 369;
 the connotation of the word is thus very
 appropriate to an ornament which would
 be used for purposes of display rather
 than of warfare.

146. μῖανθην, a form which has not
 been satisfactorily explained. Buttmann
 took it to be a* dual for ἐμάν-σθην, but
 the middle termination is out of place.
 The terminations -αν, -εν, -υν of the 3rd
 pl. are lengthened only in arsis in H.
 and that but rarely, cf. ε 481, ι 413, π
 358. On the other hand, as they re-
 present an older -αντ, -εντ, -υντ, they were
 once long, and the termination -ην for -εν
 is in fact found in Doric inscriptions of
 the 2nd century B.C., while a relic of the
 quantity remains in the Doric accentua-
 tion ἐλέγον. But in the complete
 absence of analogous cases we cannot
 draw conclusions from Doric to Epic,
 and must leave the problem unsolved.
 See G. Meyer *Gr.* § 534, van L. *Ench.*
 p. 294, Schulze *Qu. Ep.* p. 426, H. G.
 § 40.

ρίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 ὥς εἶδεν μέλαν αἷμα καταρρέον ἐξ ὠτειλῆς·
 ρίγησεν δὲ καὶ αὐτὸς ἀρηϊφίλος Μενέλαος.
 ὥς δὲ ἶδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς ἔοντας,
 ἀφ' ὁρρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.
 τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἀγαμέμνων,
 χειρὸς ἔχων Μενέλαον· ἐπεστενάχοντο δ' ἑταῖροι·
 " φίλε κασίγνητε, θάνατόν νύ τοι ὄρκι' ἔταμνον,
 οἶον προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι,
 ὥς σ' ἔβαλον Τρῶες, κατὰ δ' ὄρκια πιστὰ πάτησαν.
 οὐ μὲν πως ἄλιον πέλει ὄρκιον αἱμά τε ἀρνῶν
 σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιμμεν.
 εἴ περ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσαν,
 ἔκ τε καὶ ὄψ' ἐτελεί, σὺν τε μεγάλῳ ἀπέτισαν,

148. *ρίγησεν* τ' J (γρ. *ρίγησεν* δ') NO¹ (ταρ) U King's. 149 *ἀθ. Ar.*
 δὲ ἶδεν: δ' εἶδε(ν) CDNQ²S: δ' οἶδε Q¹. 153. τὸν δὲ GNP¹Q and
 Harl. a. || προσέφη CNQ²S. 154. ἐπεστενάχοντο GHJPQ. 155. ἔταμ
 (γρ. O). 157. ὥς (om. c') DGS. 158. πως: περ S. || αἱμά τε: αἷμα
 M. 159. ἧς: αἷς GO. 161. τελεῖ: τελέσαι Zen. (!). || ἀπέτισ(ε)αι
 (supr. αν) R: τίςουσιν Zen.: ἀπέτισαν Pap. γ¹.

151. *νεῦρον*, by which the base of the tip was 'whipped' to the shaft. *ὄγκους*, barbs (*uncos*); there were probably three such, the point having three edges; Helbig *H. E.*² p. 341; v. *διότ' ὡς τριγλῶχιν* E 393, A 507. Only the actual point has penetrated the flesh, the rest of the head remains in the armour.

155. *φίλε*: a trochee, as E 359, Φ 308, and so *φίλαι*, *φίλατο*. The lengthening in the verb is, of course, regular: in the adj. it appears to be due solely to the first arsis, and is a real metrical licence, as in the case of *δαί* (Γ 357, etc.) and *ἐπέ* (Ψ 2, etc.). See App. D under C 1. The der. of *φίλος* is unknown; but there is no instance of *ī* in Greek except in a few late imitations of this phrase. For the long *ε* of *κασίγνητε* see *H. G.* § 387. *θάνατον*: acc. expressing the result of the action, *H. G.* § 136. 4.

158. *ὄρκιον*, sing. only here, an oath-sacrifice generically; cf. Γ 245. 159 = B 341.

160. *οὐκ*. This is clearly a case like O 162, T 129, Ω 296, etc., where the negative does not coalesce with the verb into a negative word, but applies to the whole sentence. The use of *εἰ οὐκ* with the indic. seems to be

primitive, and only to have been so by *εἰ μή* through analogy. The use with the indic. is to place a state in the form of a supposition mere the *intellect*, i.e. without any indic of wish or purpose on the part of speaker; whereas *μή* appears origi to have indicated a 'mood' in strictest sense, i.e. the active pu aside of a thought (*prohibition*); so *εἰ μή* with the indic. was at first possible. We find *μή* with the i without *εἰ* in the phrase *μή ὦφελον* also O 41, K 330, T 261 (!) (*H.* 358), where the speaker not only d a fact, but repudiates the thought c a categorical expression not suite hypothetical clauses. (See the : there and *H. G.* §§ 316, 359 c, v Vierke's rule is given, viz. that 'wi and the indicative *οὐ* is used whei clause with *εἰ* precedes the prin clause,' except in ι 410. The cu is probably due to the fact that tl the older order, and the more p tive expression of thought, and is associated with the older construc *εἰ μή* with indic. is a use which gre later by analogy, and was employe the more artificial order of ideas.)

161. *ἔκ τε*: Bekk. conj. *ἐκ δέ*,

σὺν σφῆισιν κεφαλῇσι γυναιξί τε καὶ τεκέεσσιν.
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμαρ ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρή
 καὶ Πριάμος καὶ λαὸς ἐνμμελίῳ Πριάμοιο, 165
 Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι νάλων,
 αὐτὸς ἐπισσεύησιν ἐρεμνὴν αἰγίδα πᾶσι
 τῆσδ' ἀπάτης κοτέων. τὰ μὲν ἔσσεται οὐκ ἀτέλεστα·
 ἀλλὰ μοι αἰνὸν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,
 αἶ κε θάνῃς καὶ πότμον ἀναπλήσης βιότοιο. 170
 καὶ κεν ἐλέγχιστος πολυδίψιον Ἄργος ἰκοίμην·
 αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἷης·
 κὰδ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρῳσὶ λίποιμεν
 Ἄργειν Ἑλένην· σέο δ' ὅστέα πύσει ἄρουρα

164. ὀλώλῃ NQ. 165. ἐνμμελίῳ L. 166. δέ: γάρ N. 169. ἔσσει
 ὄσσει Et. Mag. 170. αἶ κε J. || πότμον Ar. [S] Par. k (γρ. μοῖραν), and γρ.
 H: μοῖραν Ω (and αἶ κοιναὶ Did.). 171. ἐλέγχιστος and ἐλέγχιστον Ar. διχῶς. ||
 πολυψιον or πολὺ δ' ὕψιον ap. Eust. 173. λίποιεν CDGNPQRS Lips. Eton.
 174. ἀργεῖν σ' Zen. (cf. on B 161). || ἄρουραν Pap. γ.

this is probably a case of the primitive
 use of τε . . . τε to express mere correla-
 tion, not conjunction, precisely as in
 the similar sentence in A 81, q.v. It
 might be referred also to the gnomic
 use of τε, H. G. § 332, but it is hardly
 possible to separate the τε in the
 apodosis from that in the protasis. The
 conjunction of the present τελεῖ with
 the gnomic aor. ἀπέτισαν is not un-
 natural. Zen. cannot of course have
 read τελέσει for τελεῖ (see App. Crit.) as
 the context stands; possibly he only
 meant to explain that τελεῖ is a fut.
 But the contracted form is later and
 suspicious. The subject to ἀπέτισαν
 is general, 'transgressors'; but Zen.
 read τίσουσιν, and made it refer to the
 Trojans.

163-5=Z 447-9. Some critics con-
 sider the lines interpolated here, but
 the supposition is quite gratuitous.
 Appian says that Scipio, at the sight of
 the ruins of Carthage, used these words
 with reference to Rome. For the con-
 struction of 164 cf. Θ 373. The subj.
 gives a solemn tone (see on A 262). The
 αἶ here can neither be removed nor
 changed to κε without great violence.
 The collocation with ποτε shews that it
 generalizes rather than particularizes
 (see H. G. § 289. 1 b); but the pure
 subj. seems more natural, as in Φ 111.

166. ὑψίζυγος: ἡ μεταφορὰ ἀπὸ τῶν ἐν
 ναυσὶ ζυγῶν, ἐφ' ὧν καθέζονται οἱ ἐρέσσον-
 τες Schol. A. Cf. σέλμα σεμνὸν ἤμενοι
 Aisch. Ag. 183, and *ibid.* 1618.

170. πότμον: so Ar.; MSS. μοῖραν,
 cf. A 263 πότμον ἀναπλήσαντες, Θ 34
 κακὸν οἶτον ἀναπλήσαντες, Ο 132 κακὰ
 πολλὰ ἀναπ., ε 207 κήδεα. We use
 precisely the same metaphor, 'to fulfil
 one's destiny.'

171. πολυδίψιον: so Ἄργους διψίαν
 χθόνα Eur. Alc. 560. The epithet
 caused some trouble to the old com-
 mentators, as the plain of the Inachos
 was reputed well-watered (cf. ἱππόβοτον
 B 287). They were inclined to explain
 it πολυπόθητον, much thirsted after, or to
 read πολυψιον = destructive (so Strabo),
 διὰ τοὺς πολέμους. Some preferred, how-
 ever, to explain it by a legend (found
 also in a fragment of Hesiod) that Argos
 was waterless till Danaos came with his
 daughters; and that Poseidon or Athene
 provided it with wells. And in fact the
 Inachos and Charadros, which flow by
 the town of Argos, are almost waterless
 in summer; the reputation of abundant
 supply seems to have been based upon
 an elaborate system of irrigation, to
 which the legends allude. See Paus.
 ii. 15. 5, and Frazer iii. p. 96.

173. See B 160.

κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ. 175
καὶ κέ τις ὧδ' ἐρέει Τρώων ὑπερηνορέοντων
τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίμοιο·
'αἶθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,
ὥς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν,
καὶ δὴ ἔβη οἰκόνδε φίλῃν ἐς πατρίδα γαίαν 180
σὺν κεινήσιν νηυσί, λιπὼν ἀγαθὸν Μενέλαον.
ὥς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρεῖα χθών."
τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος·
"θάρσει, μηδὲ τί πω δειδίσσεο λαὸν Ἀχαιῶν·
οὐκ ἐν καιρίῳ ὅξυ πάγῃ βέλος, ἀλλὰ πάροιθεν 185
εἰρύσατο ζωστήρ τε παναίολος ἥδ' ὑπένερθε
ζῶμά τε καὶ μίτρη, τὴν χαλκῆες κάμου ἄνδρες."

175. κειμένῳ Pap. γ. 178. τελέσει N(Q?); τελέσαι S *surp.* 181. καιναῖα G. || ναυαὶ GQR: ναυαὶ Pap. γ: χειρὶ S (*surp.* κηυαὶ). 183. ἐπιδρώσκας V r. c. 184. μὴ δ' ἔτι LMQU (μὴδ' ἔτι Harl. a): μὴκέτι R. || πῶς Ar. Ω: πῶς τινὲς ap. Did. 185. γρ. οὐ οὐ καίριον ὅξυ βέλος πάγῃ Harl. a (interlined). 187. κάμου: κάμου P.

175. ἀτελευτήτῳ ἐπὶ ἔργῳ: so π 111 ἀνηνύσται ἐπὶ ἔργῳ, and 178 below, ἐπὶ πᾶσι 'in all cases.' This use of ἐπὶ is more common in Attic, e.g. Soph. *O. C.* 1554 ἐπ' εὐπραξίαι μέμνησθέ μου, *Ant.* 556 ἐπ' ἀρρήτοις λόγοις 'with words unsaid,' Eur. *Ion* 228 ἐπ' ἀσφάκτοις μήλοισι. ἐπ' ἀρωγῇ, Ψ 574, is similar.

176. For κα with fut. indic. see on X 66.

178. αἶθε, whatever its derivation—and some regard -θε as a shortened *θεοί*—gives much the same idea as our 'Would to God,' i.e. a sort of hopeless despairing wish. Thus its use here, in a phrase which really expresses a triumphant taunt, intensely emphasizes the bitter irony of the imaginary words (L. Lange EI 343).

184. πῶς=πῶς, v. Γ 306.

185. καιρίῳ, a *deadly spot*. The sense of *καιρός* is quite clear in H.; it is always used in the phrase (τὸ) *καιρὸν* as here (Θ 84, 326, Δ 439!); but the traditional derivation from *καιρός* appears highly unsatisfactory. In the first place neither *καιρός* nor any other derivative occurs in H.; in the second, a transition from 'opportune' to 'fatal' seems quite alien from the directness of Homeric language. Indeed even 'opportunity' is not the original signification of *καιρός*, for in Hesiod *Opp.* 694, and Theognis 401, where it makes its first appearance, it means only 'due

proportion,' in the proverb *καιρός δ' ἐπὶ πᾶσι ἀριστος*. These two considerations *taken together* seem to be convincing; for the transition of meaning, though not quite incredible in itself, could be excused only if the word were quite familiar in its primitive use. We need not go far for a more satisfactory etymology. The exact sense required is given by the word *κῆρ* (Curt. *El.* no. 53, p. 148), 'Skt. *kar* to kill, *kāras* death-blow.' Homer himself supplies us with the negative adj. in ἀκήριος 'unharmful,' μ 98, ψ 328. Possibly, therefore, we ought in H. to write *κῆριον*, not *καιρίον*, the word being confused with the adjective *καιρός* = *timely* only in later Greek. Indeed were it not for a single passage which possibly stands in the way (οὐ γὰρ ἐς καιρὸν τυπεῖς ἐτύγγανε Eur. *Andr.* 1120), *κῆριος* might be written for *καιρίος*, I believe, at least in all the tragedians and Pindar, whenever it occurs in the sense 'deadly.'

πάροιθεν, in temporal sense, *before it got so far*. Others take it locally, with *ζωστήρ*, 'the belt, etc., in front of' (i.e. protecting) my flesh.' It does not stand in opposition to *ὑπένερθε*, which is added independently, as in the phrase *πόδες καὶ χεῖρες περὶθεν*: this is clear from 215.

187. See App. B.

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 “αἱ γὰρ δὴ οὕτως εἶη, φίλος ὦ Μενέλαε·
 ἔλκος δ' ἰητὴρ ἐπιμάσσεται ἡδ' ἐπιθήσει
 φάρμαχ', ἃ κεν παύσῃσι μελαινάων ὀδυνάων.”
 ἦ καὶ Ταλθύβιον θεῖον κήρυκα προσηύδα·
 “Ταλθύβι, ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον,
 φῶτ' Ἀσκληπιοῦ υἱὸν ἀμύμονος ἰητῆρος,
 ὄφρα ἴδῃ Μενέλαον ἀρήϊον Ἀτρέος υἱόν,
 ὃν τις οἴστεύσας ἔβαλεν τόξων ἐν εἰδώς,
 Τρώων ἢ Λυκίων, τῶι μὲν κλέος, ἄμμι δὲ πένθος.”
 ὥς ἔφατ', οὐδ' ἄρα οἱ κήρυξ ἀπίθηνσεν ἀκούσας,
 βῆ δ' ἵεναί κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
 παπταίνων ἥρωα Μαχάονα. τὸν δ' ἐνόησεν
 ἑσταότ'· ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστάων
 λαῶν, οἳ οἱ ἔποντο Τρίκῃς ἐξ ἵπποβότοιο.
 ἀγχού δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·
 “ὄρσ', Ἀσκληπιάδῃ, καλέει κρείων Ἀγαμέμνων,
 ὄφρα ἴδῃς Μενέλαον ἀρήϊον ἀρχὸν Ἀχαιῶν,
 ὃν τις οἴστεύσας ἔβαλεν τόξων ἐν εἰδώς,
 Τρώων ἢ Λυκίων, τῶι μὲν κλέος, ἄμμι δὲ πένθος.”
 ὥς φάτο, τῶι δ' ἄρα θυμὸν ἐνὶ στήθεσσι δρινε·

191. ΚΕΝ: περ P. || παύσῃσι: παύσει σε G: παύσει τε Mosc. 3 (e corr.).
 195. ὄφρ' CGRT Ven. B. || ἀτρέος υἱὸν ANT: ἀτρέως υἱόν D: ἀρχὸν ἀχαιῶν
 Ω (and γρ. A). 195-7 ὁτ. Ar.: 196-7 om. DO²P. 196. ὃν τιν' C¹. || τόξων R
 (supr. ων): τόξω U¹. 202. Τρίκῃς [GO]Q¹R[S]T¹: ὀρήκῃς D Vr. A: τρίκῃς
 Ω. 203. προσῆδα: γρ. ἀγόρευεν A. 204. ὄρσε' S Vr. A: ὄρσεο Q (and
 γρ. Harl. a). 205. Ἰθι(ι)ς GLMNOQRS: Ἰθι Ar. Ω (and Harl. a¹). || ἀρχὸν
 ἀχαιῶν: ἀτρέος υἱὸν DGMOPSU: ἀτρέως υἱόν J. 206. ὃν τιν' C¹. || τόξων
 R. 208. τῶι: τοῦ N.

189. For the combination of nom. and voc. see *H. G.* § 164, and notes on B 8, Γ 276. φίλος is voc. also in I 601, Φ 106, Ψ 313, 343, 627.

191. With παύσῃσι we must of course supply σε as object; the constr. παύειν τινά τινας occurs in B 595, etc. Van L. follows G in reading παύσει σε.

194. φῶτα and υἱόν in apposition as Φ 546, cf. φ 26 φῶθ' Ἡρακλῆα, δ 247 φωτὶ δέκτῃ, the latter of which passages shews clearly that the addition of φῶς does not imply anything like 'manly' or 'heroic.' ἀνὴρ is used in just the same way, cf. ἀνδρα Βιήνορα Α 92, E 649; and so δῶρον ἀνδρὸς Ἐκτορος Soph. *Aj.* 817. It is needless to say that Pausanias

(ii. 26. 10) is wrong in taking it to mean 'human son' as opposed to his divine father. See on B 731.

197. The Lykians here are doubtless the chief allies of the Trojans, Sarpedon's army, not the followers of Pandaros from Zeleia (see on E 105). κλέος: acc. expressing the result of the action, as 155.

202. See note on 90, and for Τρίκῃς B 729, where the name is Τρίκκη as always elsewhere in Greek.

204. ὄρσε', i.e. ὄρ-σο, from the non-sigmatic aor. *ὠρόμην: while ὄρσεν 264 is ὄρσ-εν, from the 'mixed' aor. *ὠρσόμεν: cf. λέξο by λέξο.

βὰν δ' ἰέναι καθ' ὅμιλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν.
 ἀλλ' ὅτε δὴ ῥ' ἵκανον ὄθι ξανθὸς Μενέλαος 210
 βλήμενος ἦν, περὶ δ' αὐτὸν ἀγγιγέραθ' ὅσσοι ἄριστοι
 κυκλός, ὁ δ' ἐν μέσσοισι παρίστατο ἰσόθεος φῶς,
 αὐτίκα δ' ἐκ ζωστήρος ἀρηρότος ἔλκεν οἰστόν·
 τοῦ δ' ἐξελκομένοιο πάλιν ἄγεν ὀξέες ὄγκοι.
 λῦσε δέ οἱ ζωστήρα παναίολον ἥδ' ὑπένερθε 215
 ζῶμά τε καὶ μίτρην, τὴν χαλκῆς κάμον ἄνδρες.
 αὐτὰρ ἐπεὶ ἴδεν ἔλκος, ὅθ' ἔμπεσε πικρὸς οἰστός,
 αἶμ' ἐκμυζήσας ἐπ' ἄρ' ἥπια φάρμακα εἰδὼς
 πάσσε, τὰ οἷ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.
 ὄφρα τοὶ ἀμφεπένοντο βοῇν ἀγαθὸν Μενέλαον, 220
 τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστῶν·
 οἱ δ' αὖτις κατὰ τεύχε' ἔδυν, μνήσαντο δὲ χάρμης.

213. ὁ δ' ἐκ : δὲ Pap. γ. || ἔλκεν Ar. and αὶ πλείους, Γ (Par. b ?) : ἐλκεν Ω.
 216. ζῶμα : γρ. ζῶμα Harl. a. || κάμον M (κάμων Harl. a) : ἄμων (κ ἰν ras.)
 P ; see 187. 220. τοὶ : π R : οἱ O. 222. αὖτις CQ. || κατὰ τ' ἔντε' ἔδυντο
 N || ἔδυνον O.

212. For κυκλός Ar. strangely read κύκλος as = κύκλος γενόμενοι, comparing ἀγρόμενοι πᾶς δῆμος T 166. But, as Herodianos remarks, this is a quite insufficient analogy, as κύκλος is not a noun of multitude like δῆμος. He therefore supports Nikias and Ptolemy of Askalon in reading κυκλός. Cf. P 392. ἰσόθεος φῶς is more naturally taken to mean Machaon than Menelaos; παρίστατο as usual signifying 'came up,' and the apodosis beginning with ὁ δέ.

214. πάλιν may be taken with ἐξελκομένοιο, 'drawn back the way it had entered'; or with ἄγεν, 'were broken backwards.' The barbs of course stick in the hard armour. They have to be cut out of the flesh in the case of Eurypylos, A 844. There is an obvious inconsistency with 151, where the barbs are outside—hardly serious enough, however, to justify Heyne in rejecting this line.

219. οἱ . . πατρὶ, as P 196 αὖ θεῶν Οὐρανίωτες | πατρὶ φίλῳ ἔπορον. In these and many similar phrases οἱ = his; but Bentley's *Fō* is tempting. Cheiron is mentioned again as having taught medicine to Achilles in A 832, and as having given Peleus the 'Pelian spear,' II 143, T 390, but none of the other legends about him are alluded to by Homer.

221. The line is not very suitable to the present context, as the aor. ἔλκεσθαι puts the Trojan attack as a point of time, not as a continuing process. Hence it should be followed at once by the actual conflict, and there is no room for the next episode, the long ἐπιπώλησις of Agamemnon. In other words, the episode of the duel of Menelaos and Paris once ended here, and was followed immediately by the general engagement; the ἐπιπώλησις, though composed for this place, is a later addition. There is no reason to suspect 221 as an interpolation, as Heyne and others do; an interpolator would obviously use the imperf., not the aor., if he had the ἐπιπώλησις before him.

222. χάρμης, generally explained *the battle-joy*, and this is supported by N 82 χάρμη γηθόνοντι τὴν σφιν θεὸς ἐμβαλε θυμῷ. But it is very remarkable that Homer never represents his heroes as taking any delight in battle, except by immediate instigation of a god, as in the above passage, B 453, A 13. On the contrary, he lavishes all epithets of hatred upon war, λυγρός, πολυδάκρυος, δυσηγής, δυσηχής, αἰνός, etc., and in E 891 (A 177) fondness for battle appears as a severe reproach. It seems, therefore, most unlikely that he should have made one of his commonest names for

ἔνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον
 οὐδὲ καταπτώσσουντ' οὐδ' οὐκ ἐθέλοντα μάχεσθαι,
 ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν. 225
 ἵππους μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῶι·
 καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιόωντας
 Εὐρυμέδων υἱὸς Πτολεμαίου Πειραῖδαο,
 τῶι μάλα πόλλ' ἐπέτελλε παρισχέμεν, ὅππότε κέν μιν
 γυῖα λάβηι κάματος πολέας διὰ κοιρανέοντα· 230
 αὐτὰρ ὁ πεζὸς ἐὼν ἐπεπωλεῖτο στίχας ἀνδρῶν.
 καὶ ῥ' οἷς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπώλων,
 τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν·
 "Ἀργεῖοι, μὴ πῶ τι μεθίετε θούριδος ἀλκῆς·
 οὐ γὰρ ἐπὶ ψεύδεσσι πατὴρ Ζεὺς ἔσσειτ' ἀρωγός. 235

223. βρίζοντα P. || ἴδω J (*supr.* οἱς): ἴδης NP¹(t)Q Vr. a. 228. πολ[εμίου
 Pap. γ. || παραίδοιο U. 229. παρισχέμεν CDJMPQ(U¹t) Cant. Mor. Vr. A,
 Mosc. 1. 230. λάβωι M Eust. 234. μήπω τοι G: μήπω τό H. || μεθίετε
 AHNTU.

it out of a word which originally meant 'joy,' but which has entirely lost its connotation except in a single passage. Curtius would explain it as 'the glow, burning flame' of battle (root *ghar*), like *δαῖς* from *δαῖω*: compare the expression *μάρναντο δέμας πυρὸς αἰθομένοιο*. We could then explain N 82 as meaning 'the glow, the fire, which the god had put in them.' This, however, does not account for *χάρμη* = *spear-point* (Stesich. fr. 94, with *χαλκοχάρμας*, *σιδαροχάρμας* in Pindar, *ἀγχαρμον*· *ἀνωφερῇ τὴν αἰχμὴν* Hesych.; see Schulze *Q. E.* p. 141). Hence Postgate's reference (*A. J. P.* iii. 337) to root *ghar* = *prick, tear*, is better; battle is called *tearing* of flesh and shields, and the phrase in N 82 is due to confusion with the different root *ghar* = *rejoice*.

223. οὐκ ἂν ἴδοις expresses potentiality in the past, like οὐδέ κε φαίης Γ 392, Δ 429, etc.

228. Eurymedon is Agamemnon's charioteer here only in H.; but the later tradition accepted the name, for Pausanias says that he was slain with Agamemnon. Eurymedon is also Nestor's charioteer, Θ 114, Α 620. Cf. note on Eurypates, Α 320.

229. παρισχέμεν, to have his horses at hand. For the subj. λάβωι after an imperf. v. *H. G.* § 298; it is used because 'the action expressed by the subordinate clause is still future at the

time of speaking'; but this differs from the passages there quoted in that they all give the actual words of a speaker to whom the subordinate action is really future; but here the poet himself is the speaker, and to him the action is necessarily past, so that he has to put himself in imagination into the place of Agamemnon giving the order. See note on B 4.

231. For ἐπεπωλεῖτο cf. Γ 196, of Odysseus, κτίλος ὡς ἐπιπωλεῖται στίχας ἀνδρῶν.

232. Wakefield read *ὅν μὲν σπεύδοντα* *ἴδοι*, and so *ὅν τινα δ' αὖ μεθίεντα* 240. Cf. 516, M 268, N 229.

234. *πῶ* here again = *πῶς*, as 184, Γ 306.

235. ψεύδεσσι (ψεύδος) Hermappias, ψευδέσσι (ψευδής) Ar.; on which a scholiast characteristically remarks *μᾶλλον πειστέον Ἀριστάρχωι ἢ τῶι Ἑρμαππίαι, εἰ καὶ δοκεῖ ἀληθεύειν*. It is true that *ἀρήγειν* and cognate forms are elsewhere only used by H. with personal datives, not with abstract words like *ψεύδος*: but the idea of being 'a helper for lies' is not impossibly bold, and adjectives in *-ής*, from *-es* stems, with the single exception of *ὕγις* (Θ 524 only), are elsewhere in H. entirely restricted to compounds, such as *φιλοψευδής* (*H. G.* § 116. 5); the Homeric word for *liar* is *ψεύστης*.

ἀλλ' οἷ περ πρότεροι ὑπὲρ ὄρκια δηλήσαντο,
 τῶν ἧ τοι αὐτῶν τέρενα χροῖα γυῖπες ἔδονται,
 ἡμεῖς δ' αὐτ' ἀλόχους τε φίλας καὶ νήπια τέκνα
 ἄξομεν ἐν νήεσσιν, ἐπεὶ ποτ' ἰέθρον ἔλωμεν."
 οὓς τινὰς αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο,
 τοὺς μάλα νεικεέσκε χολωτοῖσιν ἐπέεσσιν·
 "Ἀργεῖοι ἰόμωροι, ἐλεγχεές, οὐ νυ σέβεσθε;
 τίφθ' οὕτως ἔστητε τεθηπότες ἤντε νεβροί,

240

238. δ' om. Ar. U. 239. ἐπεὶ Q: ἐπὶ ἡν Ω. || ἔλωμεν Q. 240. δ' αὖ
 NQ. || ἴδῃ J. 242. σεύεσκε H. 243. αὐτως Schol. B on X 1. || νεβροί:
 νευροί GU.

236. ὑπὲρ ὄρκια: see on Γ 299.

237. τέρενα: see on Γ 142.

238. The omission of δ' (Ar.) is not material, αὐτε being often used as a conjunction like αὖ in 240 (if the text is right). Observe ἀλόχους contrasted with αὐτῶν, the men.

239. ἄξομεν, carry off as captives; cf. Z 426, and the phrase ἀγειν καὶ φέρειν.

242. ἰόμωροι: a word of uncertain sense and derivation recurring only Ξ 479. We have ἔγχεσιμωρος B 692, γ 188, etc., ὑλακόμωροι of dogs ξ 29, and συνάμωρος in Herod. and Attic. (1) The analogy of ἔγχεσιμωρος makes it probable that the first element of the word is ἰός, an arrow, though this always has ῖ in H.; we find, however, ἰοχέαιρα in Pindar (P. ii. 9). (2) Others refer it to ἰά, ἰή, voice, a rare word found in an oracle in Herod. (i. 85) and once or twice in Trag. ὑλακόμωροι is then analogous. (3) Döb. ἰον, of the dark colour of the hair, comparing ἰοπλόκαμος, but this is improbable. The second element is equally uncertain; the derivations suggested are (α) σμαρ, μερ, to think of, cf. μνήσαντο δὲ χάρις, thinking of arrows, i.e. devoted to fighting with the bow. To call a hoplite an archer was to accuse him of cowardice, see the taunt of Diomedes to Paris, A 385-7; cf. also N 713-21. For the vowel cf. δῶμα by δέμω. Curt. compares for the weakened sense of the root the compounds of φρήν, μελίφρων, etc. (β) μαρ of μάρναμαι, fighting with arrows, or with shouts; but this hardly suits either ὑλακόμωρος or συνάμωρος. (γ) μαρ, to glitter, μαρμαίρω, etc. So Ameis and Goebel with (2), eminent in shouting (and nothing else). (δ) Skt. mūras, stormy, eager, earnest (Fick, Brugmann), for μοf-ros,

conn. with Latin mon-eo (cf. μῶρον· τὸ δέξῃ, Κύπριοι Hes., Et. M.), eager with arrows. This latter sense appears to suit all uses best, if the Skt. analogy can be relied upon, which is far from certain. ἐλεγχεές, mss., but the correct form is certainly ἐλέγχεα, things of shame; the neuter adds a sting. The phrase recurs in B 235, E 787, Θ 228, Ω 260, and so we should read in Ω 239. ἐλεγχεές is apparently a mere fiction invented to avoid a hiatus which is perfectly legitimate in the bucolic diaeresis: it is besides open to the same objection as ψευδέσσι, 235.

243. ἔστητε: so Ptolemaios, ἔστητε Ar. The testimony of mss. is of course indifferent. The former is supported by T 178 Αἰνεία, τί σὺ τόσσον ὁμίλου πολλὸν ἐπελθὼν ἔστης; and cf. B 323 τίπ' ἀνέωι ἐγένεσθε; κ 64 πῶς ἦλθες, Ὀδυσσεύ; (H. G. § 76). There is no analogy for the lengthening of the vowel in perf. (cf. ἔσδατε Δ 340, T 354). Bekk. compares ἐπιστῆται II 243 by ἐπιστάται (but that is a subj.), βάτην by ἐβήτην, and some other forms which, however, prove nothing. (H. B. 95. 11.) The difficulty is to see how the idea of a point of time, such as the aor. seems to imply, can be introduced. Agamemnon in fact asks, 'Why have you stopped?' when the sense required is, 'Why do you not start?' For the same reason the following simile is not appropriate; 243-6 seem to have been originally composed for a sudden check in pursuit, not for this place. In the passages quoted above, B 323, T 178, the sense come to a stand suitably expresses the sudden silence of the Greeks before the portent, and the appearance of Aeneas to Achilles. Monro (H. G. § 76) regards the aor. as characteristic of 'impatient questions.'

αἶ τ' ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θέουσαι,
 ἐστᾶσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίνεται ἀλκή· 245
 ὥς ὑμεῖς ἔστητε τεθηπότες οὐδὲ μάχεσθε.
 ἦ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθά τε νῆες
 εἰρύατ' εὐπρυμνοὶ πολίης ἐπὶ θινὶ θαλάσσης,
 ὄφρα ἴδῃτ' αἶ κ' ὕμιν ὑπέρσχηι χεῖρα Κρονίων·"
 ὥς ὃ γε κοιρανέων ἐπεπωλεῖτο στίχας ἀνδρῶν. 250
 ἦλθε δ' ἐπὶ Κρήτεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν.
 οἱ δ' ἄμφ' Ἰδομενῆα δαΐφρονα θωρήσσοντο·
 Ἰδομενεὺς μὲν ἐνὶ προμάχοις, συτ' εἵκελος ἀλκήν,
 Μηριόνης δ' ἄρα οἱ πυμάτας ὥτρυνε φάλαγγας.
 τοὺς δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων, 255
 αὐτίκα δ' Ἰδομενῆα προσήδα μειλιχίοισιν·
 "Ἰδομενεῦ, περὶ μὲν σε τίω Δαναῶν ταχυπώλων
 ἡμὲν ἐνὶ πτολέμῳ ἡδ' ἀλλοίοι ἐπὶ ἔργῳ
 ἡδ' ἐν δαίθῳ, ὅτε πέρ τε γερούσιον αἶθοπα οἶνον
 Ἀργείων οἱ ἄριστοι ἐνὶ κρητῆρσι κέρωνται· 260
 εἴ περ γάρ τ' ἄλλοι γε κάρη κομόωντες Ἀχαιοὶ
 δαιτρὸν πίνωσιν, σὸν δὲ πλεῖον δέπας αἰεὶ

245. τίς Ar. Ω: τί JMNQRT (c add. man. 1? *supr.* σὺν τῷ c τὸ τις) U Harl. a (p. ras.) b c, King's, Par. a (p. ras.) b c g. || σφι μετὰ: σφιν ἐνὶ Q. || γίνεται LN: γίνεται A^t (with γίνεται in marg., T.W.A.). 248 om. Lips.^t 249. αἶ x' DM Mosc. 3. 251. ἦλθε δ': ἦλθεν Eust. || κρήτεσσι Iών Mosc. 1 in ras. 253. ἐνὶ: ἐνὶ G. || ἵκελος GMNO (P *supr.*) QRU. 254. πυμάτας R. 258. πολέμῳ JQ (R² p. ras.). 259. ἐν: ἐνὶ Q: ἐν Vt. a. || δαίθ': δαΐ A (*supr.* ο') D Pap. γ. 260. κρητῆρι Ar.: κρατῆρα JP: κρητῆρι U. 261. γε: τε J.

244. πεδίοιο: see note on B 785.

249. For the metaphor cf. E 433, I 420 (where we have the gen. ἐθέν instead of the dat., and so Ω 374).

253. There is a slight anacoluthon, as Ἰδομενεὺς has no verb, which can however easily be supplied from the following clause, e.g. πρώτας ὥτρυνε φάλαγγας. For the Homeric idea of the boar's courage see P 21.

257. περὶ is here just on the boundary line between an adverb and preposition, as in A 258; cf. βουλήν περιδμεναι ἄλλων N 728, with περὶ πάντων ἐμμεναι A 287. It is unimportant which we call it, though its position rather separates it from the gen., which in any case is a gen. of comparison (ablative), not partitive, περὶ meaning *beyond*; H. G. § 185.

259. γερούσιον, i.e. at the assembly

of the counsellors. So ν 8 δοσοι . . γερούσιον αἶθοπα οἶνον αἰεὶ πίνετε.

260. κρητῆρι: Ar. κρητῆρι, on the ground that there was only one mixing-bowl at a feast. But the pl. may be general, referring to many feasts. Cf. on 142, ἵππων. κέρωνται, have the wine mingled; the form implies a present κέραμαι (cf. δύνωμαι from δύναμαι, not elsewhere found; it is expressly supported by Schol. L. The other similar forms are from κέρω, e.g. κέρασθε γ 332, κέρωντο ο 500, etc. Hence some accent κέρωνται here.

262. δαιτρὸν, an allotted portion. For the custom of honouring a guest by keeping his cup full cf. Θ 161 περὶ μὲν σε τίον Δαναοὶ ταχύπῳλοι | ἔδρηι τε κρέασιν τε ἰδὲ πλείους δεπάεσσι, and so M 311. Compare 'Benjamin's mess,' and H 321, δ 65. cōn: Bentley conj. σοί, to answer to ἐμοί.

ἔστηχ', ὥς περ ἐμοί, πῖέειν ὅτε θυμὸς ἀνάγοι.
 ἀλλ' ὄρσεν πολέμονδ', οἷος πάρος εὖχεται εἶναι."
 τὸν δ' αὖτ' Ἰδομενεὺς Κρητῶν ἀγὸς ἀντίον ἦῤα· 265
 "Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐρίηρος ἐταῖρος
 ἔσσομαι, ὥς τὸ πρῶτον ὑπέστην καὶ κατένευσα·
 ἀλλ' ἄλλους ὄτρυνε κάρη κομόωντας Ἀχαιοὺς,
 ὄφρα τάχιστα μαχώμεθ', ἐπεὶ σὺν γ' ὄρκι' ἔχευαν
 Τρῶες· τοῖσιν δ' αὖ θάνατος καὶ κήδε' ὀπίσσω 270
 ἔσσειτ', ἐπεὶ πρότεροι ὑπὲρ ὄρκια δηλήσαντο."
 ὥς ἔφατ', Ἀτρεΐδης δὲ παρώχκετο γηθόσυνος κῆρ.
 ἦλθε δ' ἐπ' Αἰάντεσσι κιῶν ἀνὰ οὐλαμὸν ἀνδρῶν·
 τῷ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἵπετο πεζῶν.
 ὥς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνὴρ 275
 ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς·
 τῷ δέ τ' ἀνευθεν ἐόντι μελάντερον ἤυτε πῖσσα

263. πῖέειν: ποίεσιν J: πῖεσιν N. || ἀνώγα L'NOQ Vg. a b². 264. εὖχεο
 (A suppr. T.W.A.) GHJMQRT Harl. a. 265. εὖδα Pap. γ. 266. ἐγὼ M. ||
 ἀρίηρος Q. 268. ὄτρυνε MQ Pap. γ'. 269. ἔχευαν Vg. a: ὄρκια ἔχευαν
 Q. 270. δ' αὖ: δὲ C. 271. ὄρκι' ἐδηλήσαντο Vg. a. 272. δ' ὑπερώχκετο
 M. 273. ἦλθε δ': ἦλθε Eust. 274. τῷ γ' ἐκορυσσέσθην M. 277. τῷ
 δ' ἀπάνευθεν N Par. f. || δέ τ': δ' ἔτ' H. || ἐόντι Ar. Ω: ἰόντι Zen. M S Harl.
 a, Par. h.

263. ἀνώγα: cf. ξ 374 εἰ μὴ . . ἐλθέ-
 μεν ὀτρύνησιν, δτ' ἀγγελίῃ ποθέν εἰθαι.
 The opt. if right implies a slight shift
 of thought; Ag. puts his case generally,
 to include the future, but shews that he
 is thinking chiefly of experience in the
 past. But it must be admitted that we
 should expect Bekker's ἀνώγα, and in
 such a matter mss. count for little. It
 is not unlikely that a reminiscence of
 Θ 189, θ 70, where the opt. is necessary,
 may have misled rhapsodists or copyists.

264. For πάρος with the pres. of a
 state of things continuing up to the time
 of speaking cf. A 553; and for the
 pregnant use of οἷος, II 557.

269. The *re* belongs to the whole
 sentence; cf. A 352.

273. The Aiantes are always repre-
 sented as fighting side by side, N 701
 sqq.

274. νέφος: for this metaphor cf. Π
 66, P 755, Ψ 133. It is here expanded
 into a fine simile.

276. ἰωῆ is again used of the blowing
 of wind in A 308, and of the rushing
 of flame II 127; in K 139, ρ 261 (ἰωῆ
 φόρμυγγοι), of sound.

277. μελάντερον ἤυτε πῖσσα, blacker

than pitch. This is the only instance
 of the use of ἤυτε in this sense; prob-
 ably we ought to read *ἡτέρε*, as Brandreth
 and Bekker suggest, on the analogy
 of π 216 κλαῖον δὲ λιγέως, ἀδινώτερον
 ἢ τ' οἶωνοι (where Buttman would
 read *ἡτέρ*). It is not possible to get a
 natural sense if we take ἤυτε in its
 regular meaning; we can only make it
 mean 'growing blacker and blacker, like
 pitch,' or else 'all the blacker because
 of its distance' (so Ameis and Fäsi),
 neither of which alternatives is satis-
 factory. But Ap. Rhod. seems to have
 taken the passage in this way, i. 269
 κλαῖον δ' ἀδινώτερον, ἤυτε κούρη . .
 μέρεται. The meanings 'as' and
 'than' are so closely allied that we
 need not be surprised to find a word
 capable of taking both, like the German
wie, als, Latin *quam*, and *as* in O.E.
 (*New Engl. Dict.* as, B. i. 4). Hentze ob-
 jects that 'blacker than pitch' is merely
 hyperbolic and therefore un-Homeric;
 but cf. λευκότεροι χιόνος K 437. Besides,
 a heavy thunder-cloud may seem really
 blacker, because dead in hue, than pitch,
 which always has its darkness relieved
 by bright reflexions from its surface.

φαίνεται' ἰὸν κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν·
ρίγησέν τε ἰδὼν ὑπὸ τε σπέος ἤλασε μήλα·
τοῖαι ἄμ' Αἰάντεσσι διοτρεφέων αἰζηῶν 280
δήϊον ἐς πόλεμον πυκινὰ κίνυντο φάλαγγες
κυάνας, σάκεσιν τε καὶ ἔγχεσι πεφρικυῖαι.
καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
“Αἴαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων, 285
σφῶϊ μὲν οὐ γὰρ ἔοικ' ὀτρυνέμεν, οὐ τι κελεύω·
αὐτῷ γὰρ μάλα λαὸν ἀνώγετον Ἴφι μάχεσθαι.
αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,
τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·
τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος 290
χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.”
ὥς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους·
ἐνθ' ὃ γε Νέστορ' ἔτετμε, λιγὺν Πυλίων ἀγορητήν,
οὓς ἐτάρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι,
ἀμφὶ μέγαν Πελάγοντα Ἀλάστορά τε Χρομίον τε 295
Αἴμονά τε κρείοντα Βιάντά τε ποιμένα λαῶν.
ἱππῆας μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχεσφι,
πεζοὺς δ' ἐξόπιθε στήσεν πολέας τε καὶ ἐσθλοὺς,
ἔρκος ἔμμεν πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασσεν,
ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίηι πολεμίζοι. 300

280. τοῖοι C (*supr.* αι). || αἱ(ἐ)άντεσσιν ἀρηϊόων HP (γρ. J). || διοτρεφέων GJS Lips. 281. πυκνὰι S. 282. κυάνας: ἠρώων Zen. || πεφρικυῖαι and βαβριουῖαι Ar. διχῶς. 283. καὶ μὲν τοὺς L Pap. γ. 286. κελεύω Vr. b *supr.*: κελεύω Vr. c. 290. ἡμύσειε U. 294. ὀτρυνέοντα C. 295. χρομίον: χεδίον P. 296. εἰσὸν τε διήπυρον τε Ar. *Lec.* 14. 9 (cp. N 92). 297. πρῶτα: πρῶτον M: πρῶτα Vr. b c, Mosc. 1 3. 298. στήσαν M. 299. ἔλασεν Ar. Ω: ἄλλοι δὲ ἔργον Did. 300. πολεμίζ(ι) DJMNORSU (Q *supr.*): πολεμίζαι Q¹: πολεμίζαν L: πολεμῖ οι P.

279. Note the characteristic Epic way in which the human element is introduced into a simile taken from a purely natural phenomenon; a still more striking example is Θ 559.

282. For κυάνας Zen. read ἠρώων, feeling no doubt that blackness is not a physical attribute of an army marching to war. The comparison with the thunder-cloud is justified less by the external appearance than by the moral terror of ruthless onset produced by the blackness of the approaching storm.

286. For the anticipatory use of γάρ see H. G. § 348.

287. For Ἴφι without F see on Z 478.

288-91: see B 371-4.

299. ἔλασεν: Didymos mentions an old variant *ἐργεν*. The *κακοί*, it is to be presumed, are a section of the *πεζοί*, of whom the best are kept as a reserve. There does not seem to be any other allusion to a formation in more than a single line. The schol. accordingly explains that *πρῶτα* means 'on the right wing,' *ἐξόπιθε* 'on the left,' and says that 'one *κακός* is placed between two *ἀνδρείοι*,' not a very likely thing (*ἐπὶ γὰρ μετώπου τάσσει τὴν φάλαγγα, οὐ κατὰ βάθους*).

ἵππεῦσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει
 σφοδρὺς ἵππους ἐχέμεν μηδὲ κλονέεσθαι ὁμίλῳ·
 “μηδέ τις ἵπποσύνηι τε καὶ ἡγορήφει πεποιθὼς
 οἷος πρόσθ' ἄλλων μεμάτω Τρῶεσσι μάχεσθαι,
 305
 μηδ' ἀναχωρεῖτω· ἀλαπαδνότεροι γὰρ ἔσεσθε.
 δς δέ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ' ἄρμαθ' ἵκηται,
 ἔγχει ὀρεξάσθω, ἐπεὶ ἡ πολὺ φέρτερον οὕτω.
 ὦδε καὶ οἱ πρότεροι πόλιας καὶ τεῖχε' ἐπόρθουν,
 τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσιν ἔχοντες.”
 ὥς ὁ γέρων ὦτρυνε πάλαι πολέμων ἐν εἰδῶς. 310
 καὶ τὸν μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ὦ γέρον, εἶθ', ὥς θυμὸς ἐνὶ στήθεσσι φίλοισιν,
 ὥς τοι γούναθ' ἔποιτο, βίη δέ τοι ἔμπεδος εἴη.
 ἀλλὰ σε γῆρας τείρει ὁμοῖον· ὥς ὄφελέν τις 315
 ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.”

301. ἐπιτέλλετο S. || γὰρ: μὲν A (*supr.* γὰρ) DMNOP Cant. Vr. a b and γρ.
 J. || T has an erasure (three letters) between τοὺς and γὰρ. 303. ἵπποσύνηι τε:
 ἵπποσύνηι(ι)α DU Pap. γ. 305. ἀναχωρήτω JR. 307. οὕτως J. 308.
 ὦδε: ὡς δὲ D. || πόλιας P: πόλιας N: πόλιας Ar. A^t (πόλιας A^m) H: πολέας
 Pap. γ. || ἐπόρθουν: ἐπόρθεον ATU. 310. ὦτρυνε HJMR. 311. καὶ μὲν
 τὸν O. 312. προσεῦδα Pap. γ. 314. ὡς καὶ G. || δέ τοι: δέ σοι M.

301. The *μὲν* implies that some advice to the foot-soldiers is to follow; but this never appears.

302. *ἐχέμεν* here evidently to *hold in hand*, not to *drive*, as usual. *κλονέεσθαι*, to be *entangled*.

303. This sudden change from *oratio obliqua* to *recta* is very strange, the only parallel in H. being Ψ 855, a very weak authority. There seems to be something wrong about the present passage, as 308-9 refer apparently to siege operations, and should be addressed rather to the *πείρ* than the *ἱππῆς*. The whole passage 297-310 is weak and out of place, and is one of the numerous instances where inopportune tactical lucubrations are put into Nestor's mouth, doubtless under Athenian (Peisistratean) influence; see on B 362. The advice in 304-5 recalls P 357-9, where it is given to foot-soldiers.

306. ἀπὸ ὧν ὀχέων, i.e. from his own chariot, standing in its proper place in the ranks, he is at liberty to attack any one within the range of his spear. ἵκηται, *can reach* an enemy's chariot. The

expression of the thought is far from clear, and the style of fighting is not Epic, for Homeric heroes as a rule use chariots only to move from place to place, and dismount in order to fight. There are, however, some exceptions, E 13, 294, etc.

308. οἱ πρότεροι: here only for the Homeric *πρότεροι ἄνθρωποι*. The use of the article and the Attic contracted form *ἐπόρθεον* well accord with the Attic origin of the passage. 309 is weak and tautological.

315. ὁμοῖον: this form is elsewhere always used of strife or battle, except *θάνατος* γ 236. Nauck would in every case read *ὁλοῖος*. The sense of 'common to all' (which itself is not very appropriate as a general epithet of war in spite of *ξυνὸς ἐνὸς* Σ 309) is not supported by any use of *ὁμοῖος*. Pind. *Nem.* x. 57, which is quoted, is not in point, for there *πότμον ὁμοῖον* obviously means 'the same fate' for the two brothers (like *ὁμοῖον γαίαν ἐρεῖσαι* Σ 329), and is explained by the following lines. There is therefore an undoubted case

τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
 "Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐθέλοιμι καὶ αὐτὸς
 ὥς ἔμεν ὥς ὅτε δῖον Ἑρευθαλίωνα κατέκταν.
 ἀλλ' οὐ πῶς ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν· 320
 εἰ τότε κούρος ἔα, νῦν αὐτέ με γῆρας ἱκάνει.
 ἀλλὰ καὶ ὥς ἱππεῦσι μετέσσομαι ἡδὲ κελεύσω
 βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.
 αἰχμὰς δ' αἰχμάσσουσι νεώτεροι, οἳ περ ἐμεῖο
 ὀπλότεροι γεγάασι πεποίθασιν τε βίηφιν." 325
 ὥς ἔφατ', Ἀτρεΐδης δὲ παρώιχετο γηθόσυνος κῆρ.
 εὐρ' υἷδν Πετεῶο Μενεσθῆα πλῆξιππον
 ἐσταότ'· ἀμφὶ δ' Ἀθηναῖοι, μήστωρες αὐτῆς·
 αὐτὰρ ὁ πλησίον ἐστήκει πολύμητις Ὀδυσσεύς,
 παρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ 330

318. τοι : κεν JOP Pap. γ. 319. κάτακτον (A *supr.*) CU : κατέκτα JQ Par. (p. *ras.*, *supr.* an) h, and ap. Schol. A (Herod.). 320 δθ. Ar. || πῶς : πῶ Q. 321. ἔα : ἔην N. || ἱκάνει : ἱκάνοι D : ὀπάει Ar. (see Ludw.) Par. k (γρ. ἱκάνει). 322. μετέσσομαι P. 323. βουλαῖς H. || γερόντων : εἰσρότων Pap. γ. 324. ἡμῖο G¹MNPQS. 327. πλῆξιππον Pap. γ. 328. μήστωρες O : μήστορες JRU. 329. ὁ : οἱ N. || ἐστήκει Ar. AGHJPT : εἰστήκει Ω.

against *ὁμοίος*, which anyhow ought to be separated in the lexicons from *ὁμοῖος*. [Indeed Aristonikos says that the γλωσσογράφοι explained *ὁμοῖον* = τὸ κακόν. But there is no obvious reason why it should have displaced a word so clear in meaning as *ὁλοῖος*. Christ, followed by Fick, conj. that the right form may be *ὁμίσιον*, conn. with Skt. *amīva* = *verumna*, and *ὠμός*. For *ὠς* van L. reads *ὠς* F' (sc. γῆρας), comparing for Fε as neuter *μιν* in 143, Z 221, T 287, etc.

318. The reading *κεν* for *τοι* is natural but not necessary. The opt. is concessive, 'I admit that I wish,' H. G. § 299 f, and M. and T. § 240. Compare York's speech in *King Richard the Second*, ii. 3. 99, 'Were I but now the lord of such hot youth,' etc.

319. For Nestor's story of the slaying of Ereuthalion see H 136-56.

320 seems to be an adaptation of N 729-30, and was athetized by Ar. on this ground. The sense suits the passage well, and the line to be condemned is 321, which is flat and empty enough.

321. *εἰ* here expresses as a supposition what is known to be true, rhetorically pretending that it is a matter of doubt,

and thereby throwing it into the dim distance as a forgotten thing like *εἰ ποτ' ἔην γε* Γ 180, 'I suppose I was young then, but now I am old.' The sentence is not in any sense conditional, any more than A 281, where *ὅδε φέρτερός ἐστιν* is independent of the *εἰ*-clause in 280. *εἰ* here retains something of its interjectional force and merely calls up for consideration a concomitant fact. This line is therefore wrongly classed in M. and T. § 402 with a conditional sentence such as *εἰ ἐβρόντησε, καὶ ἥστραψεν*. *ἔα* : a form recurring in E 887, ξ 222, 352 only, and, like other forms of the impf. of *εἶμι*, not entirely explained. The α seems to be treated as long by nature, though the ictus may account for this.

324. *αἰχμάσσουσι*, *wield the spear*, only here in H. The word is used in a similar but not quite identical sense in Soph. *Aj.* 97, *Trach.* 355, and Aisch. *Pers.* 756 ; v. Lexica.

327. For the asyndeton cf. 89 ; and for Menestheus B 552 sqq.

328. *μήστωρες αὐτῆς*, lit. *devicers of the battle-shout*, usually applied to individual heroes, N 93, 479, II 759. Cf. on *μήστωρε φόβοιο* E 272.

ἔστασαν· οὐ γάρ πώ σφιν ἀκούετο λαὸς αὐτῆς,
 ἀλλὰ νέον συνυρινόμεναι κίνυντο φάλαγγες
 Τρώων ἵπποδάμων καὶ Ἀχαιῶν, οἱ δὲ μένοντες
 ἔστασαν, ὅπποτε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν
 Τρώων ὀρμήσειε καὶ ἄρξειαν πολέμοιο. 335
 τοὺς δὲ ἰδὼν νείκεσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ὦ νιὲ Πετewο διοτρεφέος βασιλῆος,
 καὶ σὺ κακοῖσι δόλοισι κεκασμένη, κερδαλέοφρον,
 τίπτε κατὰπτώσσοντες ἀφέστατε, μίμνετε δ' ἄλλους; 340
 σφῶϊν μὲν τ' ἐπέοικε μετὰ πρῶτοισιν ἔοντας
 ἐστάμεν ἡδὲ μάχης καυστείρης ἀντιβολῆσαι·
 πρῶτω γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμεῖο,

331. οὐ γάρ: οὐδέ G. 332. νέων M. || κινούντο Vr. b. 333. τρώων
 Ar. DHJPQT: τρώων ο' Ω. 334. ἔσαν D. || πύργος ἀχαιῶν: ἐν τῇ
 πολυστήκῃ κέν τις ἐναντίον: (κέν τις ἀχαιῶν Vr. b?). 335. ἄρξειαν Vr. b and
 ἐν τῇ πολυστήκῃ. 336. νείκεσεν N. 338. υἱὸς Mosc. 1 c corr. || διοτρεφέος
 H. 339. δόλοισι: λόγοισι Pap. γ. || κερδαλέοφρων NQ (συγγ. ο): φαίδιμ'
 Ὀδυσσεύ Zen. 340. ἐφέστατε Q. 341. σφῶϊ JQR Vr. b. || πρῶτοισιν
 ἐόντας: τρώεσσαν ἰόντας R (γρ. πρῶτοισιν). 342. αὐστηρῆς (?) P¹, corr. P².
 343. ἐμοῖο GPS.

331. ἀκούετο: the only case in H. of the middle form in the present or imperf. It is possible that this implies a conscious listening rather than a mere physical hearing; if they were not attending to the battle-cry, there is more ground for Agamemnon's rebuke than if they had not yet heard it. There seems to be a similar distinction in many cases between ὀρῶ and ὀρῶμαι, though they are often identical (cf. A 203). See H. G. § 8.

334. ὅπποτε goes with μένοντες, 'waiting till.' So after ποτιδύμενοι H 415, etc. H. G. § 308 (2), M. and T. § 553. πύργος, a wall or serried line of warriors; cf. πυργηδόν M 43, N 152, O 618. It is tempting to translate column; but πύργος in H. means fortification, not tower; and hunters (M 43) do not attack in column. Aristarchos strangely enough wished to make Τρώων depend on πύργος and Ἀχαιῶν on ὄρμ., waiting till a battalion of Trojans should attack the Achaeans, because he thought that the delay of the Athenians ought to be due to their wish to see the Trojans put still further in the wrong by beginning the general engagement. On this ground he was inclined to prefer the variant κέν τις

ἐναντίον for πύργος Ἀχαιῶν, and ἄρξειαν for -ειαν.

339. κεκασμένη: cf. τ 395 (Αὐτόλυκος) δε ἀνθρώπους ἐκέκαστο | κλεπτοσύνη θ' ὀρκω τε.

341. μὲν τ': here μὲν seems to answer to νῦν δὲ in 347. The exact sense of τε (or τοι?) is not so obvious; it perhaps emphasizes this clause as general, whereas νῦν δὲ takes a particular instance (H. G. § 332). Observe ἐόντας in spite of the dat. σφῶϊν, on account of its close connexion with the infin., as A 541 τοι . . ἐόντα: H. G. § 240.

342. καυστείρης recurs only in M 316; it is the feminine of *καυστήρ. The grammarians wrongly accented καυστειρῆς, and held that it came from καυστειρός, supposed to be a dialectical form of καυστηρός.

343. The sense of this line is clear, you are the first to receive my invitation, but the syntax hopeless. The gen. after verbs of hearing expresses (1) the person from whom sound comes; (2) the person about whom something is heard; (3) the sound heard, H. G. § 151 d. δαιτὸς cannot be brought under any of these heads. κέκλυτέ μιν μύθων is clearly different, being a sort of 'whole and

ὅππότε δαῖτα γέρουσιν ἐφοπλίζωμεν Ἀχαιοί.
 ἔνθα φίλ' ὀπταλέα κρέα ἔδμεναι ἦδὲ κύπελλα 345
 οἶνου πινέμεναι μελιηδέος, ὃφρ' ἐθέλητον·
 νῦν δὲ φίλως χ' ὀρώωιτε, καὶ εἰ δέκα πύργοι Ἀχαιῶν
 ὑμείων προπάρειθε μαχοίατο νηλεῖ χαλκῶι."
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
 "Ἀτρεΐδῃ, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων; 350
 πῶς δὴ φῆις πολέμοιο μεθιέμεν, ὅππότε Ἀχαιοὶ
 Τρωσὶν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὄξυν Ἄρῃα;
 ὄψεαι, ἦν ἐθέλησθα καὶ αἶ κέν τοι τὰ μεμήληι,
 Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα
 Τρώων ἵπποδάμων· σὺ δὲ ταῦτ' ἀνεμώλια βάζεις." 355

344. ἐφοπλίζωμεν AH (supr. οι): ἐφοπλίζομεν P: ἐφοπλίζομεν Ω. 345.
 ἔδμεναι: ἔμμεναι L. 347. καὶ εἰ: ἐάν G. 349. ἄρ': αὖ J. 351.
 μεσιέμεν A (supr. i over αι, T.W.A.) NT. 353. ἦν κ' AT Pap. γ. J
 μεμῆλαι NQ Vr. a: μεμῆλοι Vr. b. 354. τηλεμάχου CGRT Lips. 355.
 τρώων e' Lips. J. ἀνεμώλια J.

part' construction. The only possible explanation is, 'you hear me about a banquet' (or rather 'you listen to the banquet from me'), which is without analogy, and only gives the required sense by violence. Moreover καὶ is meaningless. This, however, is the explanation of Ar., *πρώτοι μου ἀκούετε περὶ δαιτός*. It may be added that 'to hear from a person,' in the sense of receiving a message, is a modern but not a Greek idiom. *ἀκούεσθαι*, in the two other passages of Homer where it occurs (i 7, v 9), means 'to listen to,' as we might suppose from its form, which suggests a frequentative sense. The only remedy seems to lie in Nauck's trenchant conjecture *καλέοντος* for *καὶ δαιτός*, *you are the first to listen to me when I am calling to a banquet*, but when I call to war you have no ears. A minor difficulty is that Menestheus, who even in this scene is a *κωφὸν πρόσωπον*, never appears among the *γέροντες* (see on B 53; and for feasts given to them, Δ 259 and B 404 sqq.).

345. φίλα, sc. ἐστί, cf. B 796. This line and the next *ἐν τοῖς ὑπομνήμασιν* (notes of Ar.) οὐκ ἀθετοῦνται, ἀπαιτῶνται δὲ αὐτοὺς οἱ ἡμέτεροι (i.e. modern taste) ὡς ἀπρεπῶς . . . ἀνειδίξοντος τοῦ Ἀγαμέμνονος Schol. A; and see Cobet's commentary, *M. C.* 231. If they were omitted, the point of the passage, the contrast of φίλα . . . φίλως, would be lost.

351. The punctuation given is mentioned by Nikanor, who prefers an alternative in which the note of interrogation is put after *μεθιέμεν*, and a comma after Ἄρῃα. *μεσιέμεν* refers to Odysseus and Menestheus in particular, while in *ἐγείρομεν* Odysseus speaks as one of the army at large, meaning 'every case in which we fight' (aor. subj.). If *ἐγείρομεν* referred to a future event, *κε* would be required (Monro). Moreover, it is unusual in Homer to begin an entirely fresh sentence of several lines in the middle of a line (ξ 217 is the only case quoted); and the asyndeton before 353, repeated in I 359, is less harsh than before *ὅππότε*.

353. ἦν is of course a late (Attic) form which has supplanted *εἰ κε* (see on I 359). The variant *ἦν κ'* is a relic of the older reading.

354. For the phrase 'father of Telemachos' see on B 260. Here it is clearly impossible to give any appropriate reason for the introduction of Telemachos except as a title of honour. Aristonikos mentions that Ar. noticed this 'foreshadowing of the *Odyssey*' as a sign that it was by the author of the *Iliad*.

355. If *ἀνεμώλια* is der. from *ἀνεμος*, it has entirely lost the primitive sense, as in phrases like *τόξον ἀνεμώλιον* Φ 474; cf. E 216, and the use of *ἀνεμαῖος*, Plato *Theaet.* 151 E, 161 A.

τὸν δ' ἐπιμειδήσας προσέφη κρείων Ἀγαμέμνων,
 ὡς γινῶ χωρόμενοι· πάλιν δ' ὃ γε λάζετο μῦθον·
 "διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεύ,
 οὔτε σε νεικείω περιώσιον οὔτε κελεύω·
 οἶδα γὰρ ὥς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν 360
 ἦπια δήνεα οἶδε· τὰ γὰρ φρονέεις ἅ τ' ἐγὼ περ.
 ἀλλ' ἴθι, ταῦτα δ' ὅπισθεν ἄρεσσόμεθ', εἴ τι κακὸν νῦν
 εἴρηται, τὰ δὲ πάντα θεοὶ μεταμῶνια θεῖεν."
 ὥς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.
 εὔρε δὲ Τυδέος υἱὸν ὑπέρθυμον Διομήδεα 365
 ἑσταότ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσι·
 πὰρ δέ οἱ ἐστήκει Σθένελος Καπανήϊος υἱός.
 καὶ τὸν μὲν νεικεσσεύων ἰδὼν κρείων Ἀγαμέμνων,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 "ὦ μοι, Τυδέος υἱὲ δαΐφρονος ἵπποδάμοιο, 370
 τί πτώσσεις, τί δ' ὀπιπεύεις πολέμοιο γεφύρας;
 οὐ μὲν Τυδέϊ γ' ὧδε φίλον πτωσκαζέμεν ἦεν,
 ἀλλὰ πολὺ πρὸ φίλων ἐτάρων δήιοισι μάχεσθαι.

357. μύωωι Vr. a. 359. οὔτε (ce): οὔτι M (οὔτε Harl. a): οὐδέ Vr. a. ||
 οὔτε (κελεύω): οὔτι N: οὐδέ L. 361. δήνεα: μήδεα H. 363. μετα-
 μῶνια AGJN Eton. (T^U1?): μεταμῶνα Lips.¹: μεταμῶλιν Q Lips.²: μεταμῶλια
 Ω. 365. ὑπέρθυμον J. 366. ο' om. G. || κολλητοῖσι Vr. b: κολλοτοῖσι Lips.¹
 367. ἐστήκει Ag. AGHJRT: εἰστήκει Ω. 368. καὶ μὲν τὸν MQSU Pap. γ.
 369 om. A¹. || προσεῦδα Pap. γ. 371. ὀπιπεύεις AC²NTU Lips.¹: ὀπίπνευες
 Pap. γ: ὀπιπεύεις Ω. 372. γ': δ' Q. || πτωσκαζέμεν GLM (πτωσκ- Harl. a)

357. γινῶ with gen., as φ 36, ψ 109. This is common in the participle of οἶδα in the sense 'to be skilled in,' e.g. μάχης, ἀλκῆς, etc., but rare in the finite verb. Ψ 452 is possibly another case. See H. G. § 151 d. πάλιν λάζετο, just our idiom 'took back his words.' Cf. πάλιν ἐρέει = *contradict*, I 56. The phrase recurs v 254 in a slightly different sense (took back what he was about to say).

361. ἦπια δήνεα οἶδε, i.e. is well disposed towards me, as II 73 εἰ μοι κρείων Ἀγαμέμνων ἦπια εἶδειν. Cf. note on E 326. δήνεα, *thoughts*, apparently from δαῖναι.

362. ἀρεσσόμεθα, *atone for*; but where an object is expressed it is elsewhere always a person, *conciliate*. Cf. the act. ἀψ ἀρέσαι I 120, T 138.

363. μεταμῶνια occurs elsewhere only in Od. (β 98, etc.). Both der. and form are quite uncertain; the majority of

mss. are in favour of μεταμῶλια, perhaps influenced by the similar sense of ἀνέμωλια above. Compare also the Odyssean ἀποφώλια, which is equally obscure.

366. ἵπποισι here as often = *chariots*, and goes with ἄρμασι by hendiadys. 419 shews that Diomedes is standing *in* the car, not merely amid the horses and chariots.

371. πολέμοιο γεφύρας: this phrase recurs Θ 378, 553, Λ 160, T 427. From E 88-9 and O 357 (cf. Φ 245) it appears that γέφυρα implies a dam or causeway rather than what we should call a bridge. It is explained by the schol. τὰς διόδους τῶν φαλάγγων, the lines of open ground between the moving masses of men, who are perhaps likened to flowing water. It is especially used of the space between the hostile armies. ὀπιπεύεις, *eyes*, in a contemptuous sense, implying hesitation to advance.

ὥς φάσαν οἳ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἐγὼ γε
 ἦντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι. 375
 ἦ τοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκῆνας
 ξείνος ἄμ' ἀντιθέωι Πολυνείκει, λαὸν ἀγείρων.
 οἱ δὲ τότε ἔστρατόωνθ' ἱερὰ πρὸς τείχεα Θήβης,
 καὶ ῥα μάλα λίσσοντο δόμεν κλειτούς ἐπικούρους· 380
 οἱ δ' ἔθελον δόμεναι καὶ ἐπήνεον ὥς ἐκέλευον·
 ἀλλὰ Ζεὺς ἔτρεψε παραΐσια σήματα φαίνων.
 οἱ δ' ἐπεὶ οὖν ὤιχοντο ἰδὲ πρὸ ὁδοῦ ἐγένοντο,
 Ἄσσωπὸν δ' ἴκοντο βαθύσχοινον λεχεποίην,
 ἔνθ' αὐτ' ἀγγελίην ἐπὶ Τυδῇ στείλαν Ἀχαιοί. 385
 αὐτὰρ ὁ βῆ, πολέας δὲ κιχῆσατο Καδμείωνας
 δαινυμένους κατὰ δῶμα βίης Ἑτεοκλείης.
 ἔνθ' οὐδὲ ξείνός περ ἐὼν ἱππηλάτα Τυδεὺς
 τάρβει, μῦθος ἐὼν πολέσιν μετὰ Καδμείουσιν,

376. ΜΥΚΗΝΗΣ Q. 377. ΞΕΪΝΟΣ: γρ. καὶ ΚΕΪΝΟΣ A. || ΑΓΕΪΡΩΝ: ἀγείρας Q, and ap. Did. 378. ΟΙ ΔΕ AJ (γρ. ῥα) OPTU Pap. γ: οἳ ῥα Ω. 379. ΜΑΛΑ: μάλιστα J (γρ. καὶ ῥα μάλα). 380. ΕΚΕΛΕΥΣΕΝ Q. 381. ΠΑΡΑΪΣΙΑ N (and Hesych.). 382. ΙΔΕ: ἰδὲ DJSU. || ΠΡΟΣ: πρὸς L. 383. ΑΣΩΠΩΝ Θ' Bar. || ΙΚΑΝΟΝ U. 384. ΞΕΘ': ἐν δ' P. || ΤΥΔΗΑ: τυδεῖ C²DGJ (supr. A) L (supr. A) P¹ (?) (S supr.) Cant. Vr. a c: τυδεῖ, δὴ στεῖλαν (sic) Q. 386. ΚΑΤΑ: ἀνά Q. 388. ΚΑΔΜΕΪΩΣΙΝ N.

374. ὥς: so Ameis, for vulg. ὡς with *omina* after μάχεσθαι. The regular use in Homer of ὡς ἐφη, etc., is to refer back to a completed expression of opinion; there is no other case of ὡς ἐφη = as he said. ΠΟΝΕΥΜΕΝΟΝ, in special sense of fighting, as Πόνος, 456, B 420 and often, of the toil of battle.

378. ΕΣΤΡΑΤΩΟΝΤΟ (also Γ 187), were *in a campaign*, either for ἐστρατόοντο or ἐστρατόεσθαι is found in Aisch. Ag. 132, στρατεύεσθαι does not occur anywhere else in Greek. For the *orm* -δωντο from an *o*-verb we may compare N 675 δηϊώοντο, δ 226 δηϊώων, 108 ἀρώων, which all follow the analogy of stems in *a*-. But they are of course false representations of the old uncontracted verbs. See H. G. §§ 15, 56 (3).

380. οἱ, Thyestes and the people of Mykenai. ΕΚΕΛΕΥΟΝ, Tydeus and Polyteikes.

381. ΕΤΡΕΨΕ, changed their minds. ΠΑΡΑΪΣΙΑ only here, ἐξαισιος is more common.

382. ΠΡΟΣ is here an adv., and ὁδοῦ a local genitive, lit. 'forward on the

way.' Cf. on πρὸ φόβοιο P 667, and for the hiatus after πρὸ K 224. For λεχεποίην cf. B 697.

384. ἐπὶ: so mss. and Ar., thus connecting it with the verb, and making ἀγγελίην a masc. in apposition with Τυδῇ, see note on Γ 206. Or we may take ἀγγελίην as fem., an internal acc. with ἐπίστευαν, like ἐξεσίην ἐλθεῖν. Others read ἐπι, and understand ἐπ' ἀγγελίην = 'for an embassy.' Nauck reads Τυδῇ ἔστειλαν, omitting ἐπὶ, as the contracted Τυδῇ is a late form. Another emendation is ἐπὶ Τυδεῖ τέλειαν (Brandreth), charged T. with a mission (ἐπιτέλλειν). The following story is repeated in E 802-8, where the phrase used is ἦλυθε νόσφιν Ἀχαιῶν ἀγγελὸς ἐς Θήβας. It is no doubt adapted from Epic poems of the Theban war.

387. ΞΕΪΝΟΣ must here mean 'a stranger,' i.e. virtually under the circumstances an enemy, whereas in 377 it means a friend. But the word never acquired in Greek the connotation of the Latin *hostis*, and in ordinary cases to be a ξείνος in any sense was a reason for expecting friendly treatment, not treachery.

ἀλλ' ὃ γ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα
 ῥηϊδίως· τοίη οἱ ἐπίρροθος ἦεν Ἀθήνη. 390
 οἱ δὲ χολωσάμενοι Καδμεῖοι, κέντορες ἵππων,
 ἄψ ἀναερχομένωι πυκινὸν λόχον εἰσαν ἄγοντες,
 κούρους πεντήκοντα· δῶα δ' ἡγήτορες ἦσαν,
 Μαίων Αἰμονίδης ἐπιείκελος ἀθανάτοισιν, 395
 υἱὸς τ' Αὐτοφόνοιο μενεπτόλεμος Λυκοφόντης.
 Τυδεὺς μὲν καὶ τοῖσιν αἰεκέα πότμον ἐφήκε·
 πάντας ἔπεφν', ἓνα δ' οἶον ἔει οἰκόνδε νέεσθαι·
 Μαίον' ἄρα προέηκε, θεῶν τεράεσσι πιθήσας.
 τοῖος ἦεν Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν υἱὸν
 γείνατο εἰο χέρεια μάχη· ἀγορῇ δέ τ' ἀμείνων." 400
 ὥς φάτο, τὸν δ' οὐ τι προσέφη κρατερὸς Διομήδης,
 αἰδεσθεῖς βασιλῆος ἐνιπὴν αἰδοίοιο.
 τὸν δ' υἱὸς Καπανήης ἀμείψατο κυδαλίμοιο·
 "Ἀτρεΐδῃ, μὴ ψεύδε' ἐπιστάμενος σάφα εἰπεῖν.

390. οἱ: τοι Q. || ἐπιάρροθος Q. 392. ἄψ ἀναερχομένωι) CDGMPQRS
 Harl. a, Lips. Vr. b c A, Mosc 1 3, Ven. B. || Λόχον: δόλον Q: Λέχος N (supr.
 o over e). || εἰσαν: ἦσαν D. 395. πολυφόντης A (γρ. λυκοφόντης): λυκο-
 φάντης G. 396. ἐφήκε: ἐνεῖκε C. 398. ἄρα προέηκε: ἀναπροέηκε Pap.
 γ. || προέακε U. 400. χέρεια) C²GHJMNR Lips.¹ Vr. A: χέρια Vr. a (supr.
 η). || ἀμείνων Ar. A¹: ἀμείνωι Pap. γ: ἀμείνω A^m (T.W.A.) Ω.

390. ἐπίρροθος, lit. *coming with shouts* (to the rescue), is found only here and Ψ 770 in H., and acc. to van L. is a mistake due to non-recognition of the fact that -α of pronouns can be elided. He reads *τοίη F'(oi) ἐπιάρροθος* here, and so μ'(oi) in Ψ. ἐπίρροθος is, however, as old as Hes. (*Op.* 560) and Aisch. *Sept.* 368, and can therefore hardly be doubted. The difficulty is rather with ἐπιάρροθος, for which see E 808. In Soph. *Ant.* 413 ἐπίρροθος is used in a completely different sense (*abusive*).

392. For ἄψ ἀναερχομένωι most edd. write ἄψ ἄρ' (Bentl.), αἷτις (Brandreth), or ἄψ οἱ (Barnes) ἀναρχ., the first on the analogy of the similar line, Z 187; but ἄρα has no sense here. For the hiatus cf. I 167 ἐπιόψομαι, ι 122 κατασχεταί, N 262 ἀποαίνυμαι, P 381 ἐπισσομένω. πυκινόν, lit. *dense*, i.e. consisting of a large number, as in πυκινὰ φάλαγγες, etc. This sense does not suit λ 525, but that line is interpolated. εἰσαν ἄγοντες, took and set, ἀγ. being pleonastic. εἰσαν, from ἴσω, A 311.

394. The threenames, Αἰμονίδης, Αὐτόφονος, Λυκοφόντης, are evidently meant to have a murderous ring (Fäsi). Μαίων is a traditional name, not one invented for the purpose; according to Statius he was an augur and priest of Apollo, which would explain θεῶν τεράεσσι (398). Paus. (ix. 18. 2) says that according to local tradition at Thebes it was he who buried Tydeus.

399. For τόν, here used in a possessive sense, read ὃν. See App. A.

400. χέρεια: on this word see A 80. The best mss. follow Ar. in writing χέρεια and χέρειος, but χέρης, χέρη. ἀμείνων, sc. *ἐστὶ*, so A with Ar.; ἀμείνω cet. The reading of Ar. seems best, for δέ τε frequently introduces a clause added paratactically, with a construction of its own. Σ 106 is exactly parallel, ἐν πολέμωι, ἀγορῇ δέ τ' ἀμεινονέες εἰσι καὶ ἄλλοι. It must, however, be admitted that the omission of both subject and verb here is harsh. Compare Eur. *Suppl.* 902 (ὁ Τυδεὺς) οὐκ ἐν λόγοις ἦν λαμπρός, ἀλλ' ἐν ἀσπίδι.

404. σάφα, if taken with εἰπεῖν, must

ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι· 405
 ἡμεῖς καὶ Θήβης ἔδος εἵλομεν ἑπταπύλοιο,
 παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τείχος ἄρειον,
 πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἀρωγῇ·
 κείνοι δὲ σφετέρησιν ἀτασθαλίησιν ὄλοντο.
 τῷ μὴ μοι πατέρας ποθ' ὁμοίη ἔνθεο τιμῇ." 410
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
 " τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπείθεο μύθῳ.
 οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι ποιμένι λαῶν
 ὀτρύνοντι μάχεσθαι ἐυκνήμιδας Ἀχαιοὺς·
 τούτῳ μὲν γὰρ κύδος ἄμ' ἔψεται, εἴ κεν Ἀχαιοὶ 415
 Τρῶας δηιώσωσιν ἔλῳσί τε Ἴλιον ἱρήν,

407-9 ἀθ. Ar. 408. ἀνωγῆ P. 409. σφετέρησιν ἀτασθαλίαισιν ὄλοντο G.
 412. σιωπῇ: σιῶ N. 413. νεμεσῶ δοτικῶς A^m (T.W.A.). 415. μὲν om.
 M. || γὰρ om. CGT Lips. || αἴ κεν NS: εἰ μὲν G. 416. δηιώσας M:
 δηιώσας Harl. a: δη(ι)ώσας D Vr. A. || ἔλῳσι δὲ P.

mean *truly* (ψεῦδε' being then ψεύδεο), but this is not the usual Homeric sense. The word is always used with verbs of *knowing*, except three times in *Od.* with εἰπεῖν, always in the sense 'giving a clear, certain report about Odysseus.' The two senses are, however, nearly allied (cf. Soph. *El.* 1223 ἐκμαθ' εἰ σαφῇ λέγω, *Trach.* 387 ὡς τάχ' ἂν σαφῇ λέξειεν, Eur. *Med.* 72 μῦθος εἰ σαφῆς ὀδε, etc.), and it is better to translate *truly* here than with Fäsi to do violence to the order by joining μὴ ψευδέα εἰπεῖν, ἐπιστάμενος σάφα (that they are so). This expression is another case, apparently, of Attic use.

406. καὶ is expressed by the emphasis in 'we *did* take,' i.e. we did not merely besiege. This is the only mention in H. of the war of the Epigoni; that of the 'Seven' is rarely alluded to.

407. ἀραρόνε', dual, as he is thinking only of Diomedes and himself. ἀραρον is taken by the Schol. as comparative, viz. τοῦ ἐν Τροίᾳ; for the sake of the antithesis it should rather mean 'a stronger wall than our fathers found,' as though Thebes had been strengthened in the interval. Cf. O 736, 'a stronger wall' than that which is now being taken. There is no Homeric instance of ἀρειος for the regular Ἀρήϊος, and in any case that would weaken the point of the line. Ar. obelized 407-9 on the ground that if the fathers were defeated by their

own madness and the sons conquered only by obeying the gods, there is no ground for concluding that the sons are better warriors than the fathers were. It is an obvious reply that the best warrior is the one who takes every step to ensure victory, and that the first step is to win divine support.

409. The ἀτασθαλίαι may be illustrated from Aisch. *Sept.* 427 sqq., where it is said of Kapaneus—

θεοῦ τε γὰρ θέλοντος ἐκπέρσειν πόλιν
 καὶ μὴ θέλοντός φησιν, κτλ.

410. Observe the very rare use of μῆ with aor. imper.; so Σ 134 μὴ πω καταδύσεο, ω 248 μὴ . . ἐνθεο. Schol. A quotes Aristoph. *Thesm.* 870 μὴ ψεύσον, ὦ Ζεῦ. See on this *H. G.* § 328.

412. τέττα: a ἄπ. λεγ. which divided the opinions of the ancient critics, some taking it as a προσφώνησις φιλεταιρική, others as an ἐπίρρημα σχετλιαστικόν. It is probably like ἄττα (I 607, q.v.), a term of affection, perhaps borrowed from the language of infancy (for τF' ἄττα, where τF' = τειF', *thine*, as in French *tante* = *tuva amita*!). 'A friendly or respectful address of youths to their elders,' L. and S.; but there is no ground for supposing Sthenelos to be older than Diomedes. ἦσο, simply *continue*, as often. The hiatus after σιωπῇ is unusual, but there is no obvious emendation (τέτταθι, σιγῇ θ' ἦσο Bentley).

τούτῳ δ' αὖ μέγα πένθος Ἀχαιῶν δηιωθέντων.
ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς."

ἦ ῥα καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμάζε·
δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσι νῆακος
ὀρνυμένον· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.

420

ὥς δ' ὅτ' ἐν αἰγιαλῷ πολυχηεὶ κύμα θαλάσσης
ὀρνυτ' ἐπασσύτερον Ζεφύρου ἵπο κινήσαντος·

πόντῳ μὲν τε πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
χέρσῳ ῥηγνύμενον μεγάλη βρέμει, ἀμφὶ δέ τ' ἄκρας
κυρτὸν ἰὸν κορυφούται, ἀποπτύει δ' ἄλὸς ἄχνην·

425

ὥς τότ' ἐπασσύτεραι Δαναῶν κύνυντο φάλαγγες
νωλεμέως πόλεμόνδε. κέλευε δὲ οἷσιν ἕκαστος
ἡγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν, οὐδέ κε φαίης

τόσσον λαὸν ἔπεσθαι ἔχοντ' ἐν στήθεσιν αὐδῇν,

430

σιγῇ, δειδιότες σημάντορας· ἀμφὶ δὲ πᾶσι

τεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένοι ἐστιχόωντο.

Τρῶες δ', ὥς τ' οἷες πολυπάμονος ἀνδρὸς ἐν αὐλῇ

418. ἄγε: ἄρα Pap. γ. 420. ἀμφὶ στήθεσιν Q. 424. μὲν τε APU Vr. a: μὲν τοι M: μὲν τὰ Ω. 426. ἰὸν Ar. (J *supr.*): ἐὼν Ω. 427. ἐπασσύτερον GJ (*supr.* αι): ἐπ' ἀσσύτεροι N. || ΚΙΝΥΝΤΟ: ὠρνυντο O Pap. γ. 428. πόλεμόν δ' ἐκέλευε οἶσαν H. || κέλευε N. 429. ἴσαν: ἔσαν T Harl. b (γρ. ἴσαν): ἦσαν D¹. 431. δειδιότες HQ: δειδιότας Pap. γ. 433. πολυπάμονος ARU (*supr.* μ), δι' ἐνός μ γρ. Harl. a: πολυπάμμονος Ω.

421. ὑπὸ: explained by Am. and La R. of fear seizing the *knees*, as Γ 34 ὑπὸ δὲ τρόμος ἔλλαβε γνῖα. But it is better to translate, with Fäsi, *thereat*, as though = under the influence of the noise. This is common in composition, e.g. ὑποτρέω, to tremble *at* a thing; so ὑπαὶ δέ τε κόμπος ὁδόντων γίνεταί Δ 417. *ταλασίφρονά*: cf. φόβος . . ὅς τ' ἐφόβησε *ταλασίφρονά περ πολέμοισιν* N 300; and, for the introduction of a supposed spectator, Δ 539, etc.

422. κύμα is used collectively, as is shewn by ἐπασσύτερον. Cf. κύμα . . τὰ τ' ἐρείνεται ε 438. The point of comparison is given by ἐπασσύτερον, see 427. Here the der. from ἐπ-αν-σιεύω, *hastening up in succession* (see on A 383), is particularly suitable.

424. μὲν τε: vulg. μὲν τὰ. πρῶτα and τὰ πρῶτα seem to be used indiscriminately (cf. 442 below), but the former is commoner, and the use of τε in similes is habitual, v. H. G. p. 302.

426. ἰὸν: so Ar.; the vulg. ἐὼν is far

less vigorous and picturesque, as it leaves out of sight the movement of the wave.

428. *νωλεμέως*, *without cease*, a word of unknown origin.

433. For the pointed contrast between the silence of the Greeks and the clamour of the Trojans cf. Γ 1-9. Τρῶες is not followed by any verb, the sentence being interrupted by the simile, and taken up in an altered form in 436. We have a similar case in ν 81-4 ἢ δ', ὥς τ' . . ὥς ἄρα τῆς. πολυπάμονος, from *πά-ομαι *acquire* (πέπαμαι, ἐπασάμην, etc.). The verb occurs in Pindar, Attic and Ionic poetry, and Xen., but not in H. Πολυπημονίδης (ω 305) is evidently a derivative (W.-M. H. U. p. 70); for the η compare the Attic παμπησία, though α is otherwise kept throughout the verbal forms in all dialects. The alternative πολυπάμμων is defended by Hinrichs as Aeolic, for -πατ-μων (cf. πότ-νια), but there is no support for this (see, however, G. Meyer Gr. § 65).

μυρίαί ἐστήκασιν ἀμελγόμεναι γάλα λευκόν
 ἀζηχῆς μεμαυῖαι, ἀκούουσαι ὅπα ἀρνῶν, 435
 ὥς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὀρώρει·
 οὐ γὰρ πάντων ἦεν ὁμὸς θρόος οὐδ' ἴα γῆρυς,
 ἀλλὰ γλῶσσ' ἐμέμικτο, πολύκλητοι δ' ἔσαν ἄνδρες.
 ὦρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις Ἀθήνη
 Δεῖμός τ' ἠδὲ Φόβος καὶ Ἔρις ἄμοτον μεμανῖα, 440
 Ἄρεος ἀνδροφόνοιο κασιγνήτη ἐτάρη τε,
 ἥ τ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 οὐρανῶι ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει.
 ἥ σφιν καὶ τότε νείκος ὁμοῖον ἐμβαλε μέσσωι
 ἐρχομένη καθ' ὅμιλον, ὀφέλλουσα στόνον ἀνδρῶν. 445
 οἱ δ' ὅτε δὴ ῥ' ἐς χῶρον ἓνα ξυνιόντες ἵκοντο,
 σύν ῥ' ἔβαλον ῥινούς, σύν δ' ἔγχεα καὶ μένε' ἀνδρῶν
 χαλκοεσθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
 ἐπληντ' ἀλλήλησι, πολλὺς δ' ὀρυμαγδὸς ὀρώρει.
 ἔνθα δ' ἄμ' οἰμωγή τε καὶ εὐχολὴ πέλεν ἀνδρῶν 450
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα.
 ὥς δ' ὅτε χεῖμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες

434. ἐστήκασιν A (T.W.A.) JNS Vr. b, Pap. γ, and γρ. O. 435. μεμαυῖαι
 Q: μεμαυῖαι Pap. γ¹. 438. γλῶσσα μέμικτο P Vr. b. 441 om. T⁶; inserted
 by Rhosos in margin. 442. ἥ τ': H³ J. 443. κάρη G. 444. μέσ(ς)ων
 DQ. 445. ἀνδρός Q (supr. ὦν). 446. ἵκοντο: ἵκανον O. 448. αὐτὰρ
 DPR. 449. ἀλλήλησι G: ἀλλήλοισι CDJNQ Vr. a b. || ὀρυμαγδός CDGHJM
 (not Harl. a) PRU. || ὀρώρει Vr. b e corr. 450. ἔνε' αἵα GL: ἔνε' αἵ DNP.
 451. τε om. HQR: γε M. 452. ῥέοντε CJ.

435. ἀζηχῆς, *incessant*, from ἀ-δια-
 σεχ-ής, ἀφα(σ)εχῆς (acc. to Schulze Q. E.
 p. 471), the negative of διεχῆς, *separate*,
 and so equivalent to συνεχῆς (so Eust.).
 Cf. διέσχον of intervals of time in Soph.
 O. T. 717.

437. Cf. B 804. For ἴα see note on
 Z 422.

438. πολύκλητοι (cf. Ar.'s reading in
 A 564, πολυγέρτες), *called together from
 many parts*. See note on E 491.

440. The three half-personified spirits
 of battle must not be regarded as siding
 with either party, but as arousing alike
 τοὺς μὲν and τοὺς δέ. Cf. A 73, N 299,
 O 119, Σ 535, in none of which are they
 actual persons in the war.

441. The gen. Ἄρεος for Ἄρης recurs
 only in T 47, θ 267 (late passages), and
 the line, which T omits, might be sus-
 pected, were not the whole passage, with

its personifications, unlike the old Epic
 manner, and consistently late.

442. Cf. 424, and the well-known
 imitation of the lines by Virg. *Aen.* iv.
 173 sqq., especially *Ingrediturque solo
 et caput inter nubila condit*.

443. Notice the aor. ἐστήριξε and pres.
 βαίνει side by side, of momentary and
 continuous action as usual.

444. For ὁμοῖον see 315.

448. ὀμφαλόεσσαι: see on A 34. The
 ἀσπίδες are merely a repetition of ῥινούς
 above.

449. ἐπληντο, *met*, the only pres. in
 use being πλινθισαί and πελάζω (trans.);
 πελάαν *Hymn. Hom.* vi. 44 is in a corrupt
 passage. The perf. πεπλημένος is found
 in μ 108.

450. Observe the chiasmus οἰμωγή . .
 εὐχολή . . ὀλλύντων . . ὀλλυμένων.

452. ὄρεσφι: locative, with κατά as
 with πρό, I³.

ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ
 κρουνῶν ἐκ μεγάλων κοίλης ἔντοσθε χαράδρης·
 τῶν δέ τε τηλόσε δοῦπον ἐν οὔρεσιν ἔκλυε ποιμήν· 455
 ὥς τῶν μισγομένων γένετο ἰαχὴ τε πόνος τε.
 πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστήν
 ἐσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον·
 τὸν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω 460
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν,
 ἤριπε δ', ὥς ὅτε πύργος, ἐνὶ κρατερῇ ὕσμινι.
 τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφῆνωρ
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων,
 ἔλκε δ' ὑπὲκ βελέων λελιμένος ὄφρα τάχιστα 465

453. μισγάγκειαν DGJNPQRT¹. || ὄβριμον [ADS]T: δυβριμον Ω. 455. ὥς
 δ' ὅτε Pap. γ¹: τῶν δ' ὅτε Pap. γ². || τηλόσε P Par. b d h (Harl. b interlined):
 γρ. τηλόσε . . ἄμεινον δὲ τὸ τηλόσε Schol. PT (Ar. ? see Ludw.). || δοῦπος Pap. γ.
 456. πόνος Ar. OP: φόβος Ω. 458. θαλασιάδην S. 461 om. Pap. γ. || δέ:
 ὃν M. 463. ἔλαβε: εἴλε S. || ἐλαφῆνωρ P. 465. τάχιστος J.

453. μισγάγκειαν, *watersmeet*, place where two valleys (ἀγκεια) join their streams (ἀπ. λεγ.). Hentze remarks that the picture would be clearer if 454 stood before 453. ὄβριμον: apparently from βρι- of βρι-θ-ω, βριαρός, βριήπιος (N 521), βιαρός, etc.; see βρι in L. and S. Others refer it to ὄβρις. In any case the first μ of the constantly recurring variant δυβριμος seems to have no justification. The unusual preponderance of mss. in its favour here is due to the idea that in this passage it means *rain-water* (δυβρος). Cf. Γ 357.

454. κρουνῶν ἐκ μεγάλων seems simply to denote the great body of water 'fed from mighty springs.' The χαράδρη will be the ravine leading down to the μισγάγκεια. The simile is imitated in Virg. *Aen.* ii. 307, xii. 523.

455. τηλόσε: the use of the *terminus ad quem* instead of a *quo* is frequent in cases like this; the reaching to a distance is regarded as a property of the power of hearing, not of the sound, Π 515 δύνασαι δὲ σὺ πάντος ἀκούειν, cf. Α 21 πύθετο γὰρ Κύπρονδε μέγα κλέος. Of course the converse is common too, I 572 ἐκλυεν ἐξ Ἐρέβessφιν, Α 603 κλισίηθεν ἀκούσας.

456. πόνος, Ar. for φόβος of mss., because he held that φόβος in H. always

means *flight* not *fear*, and in the present case flight has not yet begun on either side. So Lehrs *Ar.* p. 76.

457. Antilochos the son of Nestor has not before been mentioned. ἔλεν, in pregnant sense, as very often in *Il.*, *slew*; see note on Α 328. κορυστήν, *in full armour*, on the analogy of θωρηκτής, ἀσπιστής, αἰχμητής (on this formation see *H. G.* § 116. 2). In the compound ἵπποκορυστής, however, the termination -της seems to have the usual transitive force, 'arrayer of chariots,' and Paley suggests that the simple form may here mean 'an officer, one who marshals, κορύσσει, his troops.'

459-61 = Z 9-11. πῆξε, *he plunged* the spear—the active πῆγνυμι is not intrans. in H. except in the perf. πέπηγε. For φάλος see App. B.

462. On ὥς ὅτε without a finite verb see B 394. 464 = B 541.

465. ὄφρα is perhaps to be taken with λελιμένος, compare E 690 λελιμένος ὄφρα τάχιστα ὥσαιτ' Ἀργείους, τ 367 ἀρώμενος εἰς Ἰκαο: see also Z 361, Π 653. In the second case, however, as well as in the present passage, it is possible to make λελιμένος = *cagerly* (as M 106, Π 552 βάν ῥ' ἰθὺς Δαναῶν λελιμένοι), ὄφρα going with the principal verb. Compare also note on Α 133, and *H. G.* § 307.

τεύχεα συλήσειε· μίνυνθα δέ οἱ γένεθ' ὀρμή·
νεκρὸν γὰρ ἐρύοντα ἰδὼν μεγάλθυμος Ἀγήνωρ
πλευρά, τὰ οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,
οὔτησε ξυστῶι χαλκήρεϊ, λύσε δὲ γυῖα.
ὥς τὸν μὲν λίπε θυμός, ἐπ' αὐτῶι δ' ἔργον ἐτύχθη 470
ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ λύκοι ὥς
ἀλλήλοισι ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδνοπάλιζεν.
ἔνθ' ἔβαλ' Ἀνθεμίωνος υἱὸν Τελαμώνιος Αἴας,
ἡῖθεον θαλερὸν Σιμοείσιον, ὃν ποτε μήτηρ
Ἰδηθεν κατιούσα παρ' ὄχθησιν Σιμόεντος 475
γείνατ', ἐπεὶ ῥα τοκεῦσιν ἄμ' ἔσπετο μῆλα ἰδέσθαι·
τούνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσι
θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν
ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
πρῶτον γάρ μιν ἰόντα βάλε στήθος παρὰ μαζὸν 480
δεξιόν, ἀντικρὺ δὲ δι' ὤμου χάλκεον ἔγχος
ἤλθεν· ὁ δ' ἐν κονίησι χαμαὶ πέσεν αἰγιερός ὥς,
ἦ ῥά τ' ἐν εἰαμενῇ ἔλεος μέγαλοιο πεφύκει

467. γάρ ῥ' [AHMS] Harl. a. || ἐρύοντα: ἔλκοντα D. 468. τὰ οἱ: τέ οἱ P. 469. πυστῶι: χαλκῶι Cant. 471. ἀχαιῶν: θαναῶν P. 472. ἀλλή-
λους Pap. γ. || ἐπόρουσαν Pap. γ'. || ἐδνοπάλιζε(ν) Vr. a, Apoll. Lex. Zonar. Lex.
473. ἔνεθ': ἐν δ' R. 475. ὄχθασι GQ. 476. ἔσπετο J. 478. θρέπτρα
Ar. Ω: ὀρέπτα Zen. JOPQRSU Par. b d f¹ k, Vr. b c, Mosc. 3. 482. ἔλυσε T.
483. εἰαμενῇ L (supr. R) R. || πεφύκει conj. G. Hermann: πεφύκε U: πεφύκα Ω.

466. For μίνυνθα as predicate cf. A 416.

467. γάρ: vulg. γάρ ῥ', which is at best a clumsy compound (though it is found a few times) and not required by either sense or metre; for ἐρύοντα originally began with F, and the caesura alone in this part of the line would suffice to lengthen the short syllable. The particle has similarly invaded nearly all mss. in B 342.

468. πλευρά: neut. only here, and probably A 437, elsewhere πλευρά. Cf. Δ 122 νεῦρα by νευρή (bowstring), παρῆιον by παρείδ. παρ' ἀσπίδος were exposed beside his shield.

470. αὐτῶι, the body, as opposed to the departed θυμός: see on A 4. The neglect of the F of Fépron is rare (about 18 cases out of 250, Knös *de dig.* p. 96, 10 of which can be easily corrected).

472. ἐδνοπάλιζεν, *shook*, an obscure word recurring only ξ 512 τὰ σὰ ῥά κεα ὀνοπαλίζει, apparently 'thou shalt

flutter, flaunt thy rags,' al. 'shalt clothe thee.' Neither interpretation throws much light on the present passage. No convincing derivation has been suggested.

474. With Σιμοείσιος cf. Σάτνιος, a contracted form for Σατνιοελαῖος Ξ 443, and Σκαμάνδριος Z 402, all proper names of Trojans derived from rivers.

478. Cf. P 302. ὀρέπτα, recompense for rearing him; compare the πλόκαμος Ἰνάχωι θρεπτήριος of Aisch. *Cho.* 6.

479. For ὕπ' Αἴαντος δουρὶ see I' 436.

480. πρῶτον, here local, in the fore-front.

483. εἰαμενῇ, *lowland*, apparently from root ἦς, *to sit*, for ἡσαμένη, cf. ἡμένωι ἐν χώρῳ Theok. xiii. 40. (Curt. *Et.* no. 568.) It will then be a false transcription of HEAMENEI = ἡαμένη. πεφύκει is Hermann's conjecture for πεφύκει of all mss.; the pluperf. is entirely out of place in a simile, and of course the authority of mss. as between

λείη, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασι·
 τὴν μὲν θ' ἄρματοπηγὸς ἀνὴρ αἰθῶνι σιδήρῳι 485
 ἐξέταμ', ὄφρα ἵτυν κάμψῃ περικαλλεῖ δίφρῳι·
 ἢ μὲν τ' ἀζομένη κείται ποταμοῖο παρ' ὄχθας·
 τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν
 Αἴας διογενής. τοῦ δ' Ἀντιφὸς αἰολοθώρηξ
 Πριαμίδης καθ' ὄμιλον ἀκόντισεν ὀξείῃ δουρί· 490
 τοῦ μὲν ἄμαρθ', ὁ δὲ Λεῦκον Ὀδυσσεὸς ἐσθλὸν ἐταῖρον
 βεβλήκει βουβῶνα νέκυν ἐτέρωσ' ἐρύοντα·
 ἥριπε δ' ἀμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.
 τοῦ δ' Ὀδυσσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἰθοπι χαλκῶι, 495
 στή δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῶι
 ἀμφὶ ἐπαπτήνας. ὑπὸ δὲ Τρῶες κεκάδοντο
 ἀνδρὸς ἀκοντίσαντος. ὁ δ' οὐχ ἄλιον βέλος ἦκεν,

484. αὐτὰρ Μ. || ἀκρότατοι Q. || πεφύκασι G. 486. ὄφρ' DGP. || κάμψαι Q.
 487. ποταμοῖο παρὰ G. 489. τοῦ: τὸν Vr. a. 490. δουρί: χαλκῶι D. ||
 ἀκόντισε δουρὶ φαεινῶ Q (so ἐν ἄλλωι A). 491. ἄμαρτ' J. || ὀδυσεῶς DJMQ.
 493. αὐτὸν N. || ἔκπεσε: ἔκφυγε Par. c (supr. ἔκπεσε) g, γρ. O and κατὰ τινα τῶν
 ἀντιγράφων Eust.

ει and η(ι) is *nūl*. La R. quotes a number of instances where the perf. subj. has been thus corrupted into the plup., A 477, Π 633, P 435, α 316, σ 133, χ 469. *πεφύκει* could be defended only as a secondary pres. from **πεφύκω*, cf. *ἀνώγα*—*ἀνώγει*, etc., *H. G.* § 27. *ἔλεος*: cf. ρ 208 *αἰγέλων ὕδατοτρεφέων*.

484. Mure quotes 'the practice, still common in Southern Europe, of trimming up the stem of the poplar to within a few feet of the top, which, left untouched, preserves the appearance of a bushy tuft,' so that the comparison is between this tuft and the warrior's plume.

485. The use of so soft and weak a wood as poplar for the felloe of a wheel is certainly curious. The wood is suited to the purpose, however, by its flexibility and elasticity. Ameiss suggests that the bronze tire (*ἐπίσσωρον*) would supply the requisite hardness. Probably the Homeric carpenter had not learned to bend tough wood by the aid of steam, and was therefore driven to the use of the weaker kinds for purposes such as the present.

487. *μὲν τε* in place of the usual *δέ τε*, to add the final touch to a simile, is very rare. Cf., however, E 556.

488. Ἀνθεμίδης, from the short form of Ἀνθεμίων (473), like Δευκαλίδης from Δευκαλίων.

489. αἰολοθώρηξ, with flashing armour, does not imply a breastplate. It refers perhaps rather to the quick movement of the wearer (cf. πῶδας αἰόλος) than to the brightness of the armour itself.

491. Ὀδυσεῶς for Ὀδυσσεὺς is found only here, with Ὀδισσεὺς ω 398, Ὀδισσεῖα ρ 301. Cf. ou 441.

492. βεβλήκει: the plpf. is an intensive imperf., made his *hit* (*H. G.* § 28). But, as Delbrück remarks (*Gramm.* iv. 227), in use the word gives the impression rather of an aor., while *ἐπέπληγον* is used as imperf. It has been in fact suggested by Brugmann that the plpf. forms in -*ea* were originally aorists (*ibid.*). *ἐτέρωσας*, to the other side, from Antiphos' point of view.

497. κεκάδοντο (here and O 574) is referred to χάζομαι, gave way, the gen. ἀνδρὸς being ablative. The act. κεκαδῶν (A 334), κεκαδήσει (φ 153) in the sense *separate from* are the same word, but it is not clear why the χ has become κ. Perhaps the real forms are κεχάδοντο, etc.

ἀλλ' υἷὸν Πριάμοιο νόθον βάλε Δημοκόωντα,
 ὅς οἱ Ἀβυδόθεν ἦλθε, παρ' ἵππων ὠκείων· 500
 τὸν ῥ' Ὀδυσσεὺς ἐτάροιο χολωσάμενος βάλε δουρὶ
 κόρσῃν· ἣ δ' ἐτέροιο διὰ κροτάφοιο πέρσεν
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψε,
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἴκτωρ· 505
 Ἀργεῖοι δὲ μέγα ἱαχον, ἐρύσαντο δὲ νεκρούς,
 ἴθυσαν δὲ πολὺ προτέρω. νεμέσῃσιν δ' Ἀπόλλων
 Περγάμου ἐκκατιδών, Τρώεσσι δὲ κέκλετ' αὔσας·
 “ὄρνυσθ', ἵπποδαμοι Τρῶες, μῆδ' εἴκετε χάρμης
 Ἀργεῖοις, ἐπεὶ οὐ σφί λίθος χρῶς οὐδὲ σίδηρος 510
 χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν.
 οὐ μὰν οὐδ' Ἀχιλεὺς Θέτιδος παῖς ἠυκόμοιο
 μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει.”
 ὥς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς
 ὥρσε Διὸς θυγάτηρ κυδίστη τριτογένεια, 515
 ἐρχομένη καθ' ὄμιλον, ὅθι μεθιέντας ἴδοιτο.
 ἐνθ' Ἀμαρυγκεῖδην Διώρεα μοῖρ' ἐπέδησε·

499. πριάμου Q. || δημοκόωντα J. 500. ἦλθε: ἦκε Q. 501 om. Ot. ||
 τὸν ῥ': τὸν δ' Om. 502. κόρσῃ H. || ἐτάροιο U. 504. αὐτῷ: ὤμων M.
 506. μέγα AG: μέ' Ω. || ἱαχον Pap. γ. || ἐρύσαντο J: ἐρύσαντο O Vr. c,
 Ven. B, Mosc. 1 3. 508. κέκλετ' J. 509. ἴκετε J. 510. ἀργείων O
 sup.: ἀργείους Pap. γ. || χρῶς οὐδὲ Pap. γ. 512. μὴν GQ. 513. νευσι
 Pap. γ. 514. πόλις Q. 516. μεσείντας N: μεσείντες M. 517. ἀμαρυ-
 γεῖδην Q (supr. κ over second γ). || μοῖρα πέδησε Ar.: μοῖρα ἐπέδησε P.

500. Ἰππων: apparently Priam kept a stud-farm at Abydos; compare O 548 with note. His horses were of the famous breed of Tros, for which see E 265-72, T 221-30. It would be simpler to understand 'beside his chariot,' like παρ' ἀσπίδος above (468; so Monro); but the order of the words is against this. In the Catalogue (B 836) Abydos is given to Asios, not to Priam.

508. Πέργαιος, the citadel of Troy, where was the temple of Apollo, E 446; afterwards called τὸ Πέργαιον (cf. Ἴλιον by Homer's Ἴλιος) or τὰ Πέργαια. The tragedians use it in its primitive sense as a common name, 'citadel'; it is doubtless conn. with πύργος, Germ. *Burg*.

515. τριτογένεια, also Θ 39, X 183, γ 378; derived by the Greeks from a river Triton, variously located in Boiotia or Thessaly, or from the lake Tritonis in

Libya. All these words are possibly connected with a stem *τρίτο-*, meaning *water*, which appears in *τρίτων*, Ἀμφιτρίτη, Skt. *trita* (Fick). Ameis suggests that this may contain an allusion to the myth that all the gods were children of Okeanos and Tethys (Ξ 201); Athene has no special connexion with water. Another derivation (Eustath.) from an alleged *τρίτω*=*head* (i.e. born from the head of Zeus) lacks all trustworthy confirmation. The original significance of the epithet is not now to be discovered. See note on ἀρνιώνη, B 157.

516. μεσείντας, violating the *F* of *ἴδοιτο*, is apparently wrongly adapted from μεθιέντας in N 229. We can of course read the sing. here with one ms., but it is not Homeric to apply the participle to the *ὄμιλος* at large. See note on 232.

517. ἐπέδησε, i.e. prevented his

γεμμάδιω γὰρ Ελίοτο παρὰ σφυρὸν ὀκρίοντι
 ὤμηον δεξιτέρην· Ζεὺς δὲ Θρηικῶν ἀγὸς ἀνδρῶν,
 Πείρωκ Ἰμδρασιόης, ὃς ἄρ' Αἰνόθεν εἰληλούθει· 520
 ἡμωτέρω δὲ τενοντε καὶ ὀστέα λαῶς ἀναιδῆς
 ἔχρης ἀπὸ λυγρῆς· ὃ δ' ἵπτιος ἐν κονίησι
 καπτευσεν· ἡμῶν χεῖρε φίλοις ἐτάροισι πετάσσας,
 ἔνυμον ἀπυπνείων· ὃ δ' ἐπέδραμεν ὅς ῥ' ἔβαλέν περ,
 Πείρωκ, οὔτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι 525
 γυντο γυμναὶ γολιδες· τὸν δὲ σκότος ὅσσε κάλυψε.
 τὸν δὲ θῆκε Λιτωλὸς ἀπεσσύμενον βάλε δουρὶ
 στερνον ὑπὲρ μαζοῖο· πύγῃ δ' ἐν πνεύμονι χαλκός.
 ἔγχυμονον δὲ οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἔγχος
 ὀπισσάτο στερνοιο· ἐρίσσατο δὲ ξίφος ὀξύ· 530
 οἷοι γε γαστέρα τυψε μέσσην, ἐκ δ' αἶνυτο θυμόν.
 εὐχαι δ' οὐκ ἀπέδυσσε· περίστησαν γὰρ ἐταῖροι
 φημικες ἀκρόκομοι δολίχ' ἔγχεα χερσὶν ἔχοντες,
 ὡς ἔμελλεν περ εὐντα καὶ ἵφθιμον καὶ ἀγαυὸν
 ὄναι ἀπὸ σφείων· ὃ δὲ χασσάμενος πελεμήχθη. 535

μετὰ ἀρμονίαν G.M.O.P.R.S. Pap. γ. 520. Πείρωκ: Ἡρώς Strabo. || δε ρ
 ἀλλοιῶσαι. 522. ἀπὸ λυγρῆς CP Vr. a: ἀπὸ λυγρῆς L: ἀπὸ λυγρῆς
 ἀπὸ λυγρῆς Pap. γ. περ: μιν G.N.S. 527. ἀπεσσύμενον G.M.O.T.U
 ἀπὸ λυγρῆς Pap. γ. ἀπὸ λυγρῆς Mosc. 3: ἀπεσσύμενον Ω: ἀπεσσύμενον or ἀπεσσύ-
 μενον Λ. ἀπὸ λυγρῆς 528. ὑπὲρ: ὑπὸ Μ (ὑπὲρ Harl. a). || πνεύμονι Phot. Lex
 ἀπὸ λυγρῆς G.M.O.P.R.Q. 531. αἶνυτο: ἔρυντο P. 535.
 ἀπὸ λυγρῆς G.M.O.P.R.

520. Πείρωκ: Ἡρώς Strabo. || δε ρ
 ἀλλοιῶσαι.

522. ἀπὸ λυγρῆς CP Vr. a: ἀπὸ λυγρῆς L: ἀπὸ λυγρῆς
 ἀπὸ λυγρῆς Pap. γ.

527. ἀπεσσύμενον G.M.O.T.U
 ἀπὸ λυγρῆς Pap. γ. ἀπὸ λυγρῆς Mosc. 3: ἀπεσσύμενον Ω: ἀπεσσύμενον or ἀπεσσύ-
 μενον Λ. ἀπὸ λυγρῆς

528. ὑπὲρ: ὑπὸ Μ (ὑπὲρ Harl. a). || πνεύμονι Phot. Lex
 ἀπὸ λυγρῆς G.M.O.P.R.Q. 531. αἶνυτο: ἔρυντο P. 535.
 ἀπὸ λυγρῆς G.M.O.P.R.

531. αἶνυτο: ἔρυντο P. 535.
 ἀπὸ λυγρῆς G.M.O.P.R.

535. ἀπὸ λυγρῆς G.M.O.P.R.

σ 370 only). It seems to mean *utterly*,
 though this creates some difficulty in
 the explanation of P 599, q.v.

524. ρ' evidently represents a lost F
 = ἐ, him.

527. ἀπεσσύμενον: vulg. ἐπεσσ.; but
 the *advance* of Peiroos is completed in
 524, so it is more natural to suppose
 that he was now retreating. The usual
 word, however, is ἀπὸ λυγρῆς (N 567, Ξ 409,
 etc.), and ἀπεσσύμενον seems rather
 strong for mere retreat. Hence ἐπεσσύ-
 μενος, the alternative read by Ar. in one
 of his editions, is perhaps more suitable,
 especially as Peiroos is wounded in the
 breast, not in the back.

533. ἀκρόκομοι: cf. B 542 ἄβαντες
 ὅππεν κομῶντες, and note there. ὕψι-
 χαῖται ἄνδρες, Pind. P. iv. 172, perhaps
 means the same thing.

535. πελεμήχθη, staggered; was shaken
 by the attack, cf. Θ 443, Π 612.

ὥς τώ γ' ἐν κονίησι παρ' ἀλλήλοισι τετάσθην,
ἦ τοι ὁ μὲν Θρηικῶν, ὁ δ' Ἐπειῶν χαλκοχιτώνων
ἡγμέμονες· πολλοὶ δὲ περικτείνοντο καὶ ἄλλοι.

ἐνθά κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθών,
ὅς τις ἔτ' ἄβλητος καὶ ἀνούτατος ὄξεί χαλκῶι 540
δινεύοι κατὰ μέσσον, ἄγοι δέ ἐ Παλλὰς Ἀθήνη
χειρὸς ἐλοῦσ', αὐτὰρ βελέων ἀπερύκοι ἐρωήν·
πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἥματι κείνῳι
πρηνέες ἐν κονίησι παρ' ἀλλήλοισι τέταντο.

538. τώ γ' : οἱ γ' G. || πετάσθην DJ (e corr.) Q. 539. οὐ, κέ τι (Ar.?) A. || δ' ἔργον O. 541. δινεύει GH. || ἀγαι GN (supr. αἰ) PQ : ἀγν O (supr. αἰ). 542. ἐλοῦσα αὐτὰρ Eust. : ἐλοῦσ' αὐτὰρ Δ (supr. α over c and υ over τ) G (supr. α over c) HJ¹ (?) QR : ἐλοῦσα αὐτὰρ OT. || ἀπερύκει DQ.

539. For οὐκέτι there was a curious variant οὐ κέ τι; it is not quite clear from the scholia whether Ar. adopted it or not. If so, he probably did it on the analogy of ἀν κεν in N 127. The repetition of κεν would be quite un-Homeric, and οὐκέτι gives a perfectly good sense, viz. 'it had now come to this, that none could make light,' as might conceivably have happened before. See I 164 and note. μετελθών, entering the fight.

540. ἄβλητος by missiles, ἀνούτατος by thrust, as usual.

542. The ms. readings seem to point to an original ἐλοῦσα ἀτάρ, which is supported by the fact that αὐτὰρ always

has the first syll. in arsis. But the hiatus is not allowed in this place; in Θ 503, Δ 732, Ψ 694, and other cases where hiatus occurs before ἀτάρ, it is always in the principal caesurae. ἐρωήν, rush, impetus.

543. Bentley and Heyne, followed by Nauck and others, consider the last two lines of the book as spurious. The words ἥματι κείνῳι, in combination with the plupf. τέταντο, certainly look as though they belonged to the end, not to the beginning of a day's fighting, and may therefore have been a rhapsodist's 'tag,' meant to wind up the end of a day's recitation, and omitted when Δ was immediately followed by E. P. Knight suspects 539-42 as well.

E

INTRODUCTION

WITH this book we come upon the first of the *aristeiai*, sections of the *Iliad* in which a single hero comes to the front and for a shorter or longer time assumes a prominence which does not elsewhere belong to him. The title *Διομήδους ἀριστεία* is as old as Herodotos, who quotes by that name Z 289-92 (ii. 116). The restriction of the name to E dates of course only from the present division into books, and the wider use recognises the fact that E and Z are a continuous narrative. In the early part of Z Diomedes is as prominent as in E, and the account of Hector's visit to Troy is based entirely upon a state of things in which Diomedes has struck more terror into the Trojans than ever Achilles did (Z 96-101).

But though the narrative of the two books now forms a single story—at least with the exception of two episodes, the duel of Sarpedon and Tlepolemos in this book, and the meeting of Diomedes and Glaukos in the next, for these are but loosely interwoven into the texture—yet none the less the structure of this part of the *Iliad* presents a most difficult problem. Leaving for later consideration one of the most glaring contradictions in the *Iliad*, that between the acts of Diomedes in E and his words in Z 128, we find in the former book itself such confusion of motive and peculiarity of style and contents as forbid us to regard it as a single and harmonious composition.

The natural division of the book is into three parts: (i.) 1-453, Diomedes makes havoc of the Trojans, and, though wounded by Pandaros, returns to the fight, and drives Aphrodite bleeding from the field; (ii.) 454-710, Ares and Apollo rally the Trojans, and Diomedes for a while retreats to the background; the principal episode is the killing of Tlepolemos by Sarpedon; (iii.) 711-909, Hera and Athene come to the aid of the Greeks, and Diomedes wounds Ares with the assistance of Athene.

The general plan of the *Iliad* is observed only in the fact that Achilles does not appear on the scene. On the other hand, it is certain that the balance of the whole story is seriously impaired by the deeds of Diomedes, who far outdoes any achievements of Achilles, the hero of the Wrath. Nor is there any clear allusion to the immediately preceding duel of Menelaos and Paris; the words of Pandaros indeed in 207 contain such a reference, but they are betrayed as a later addition by the fact that they are an obvious expansion of the preceding line 188. As they stand they do little more than emphasise the complete silence of Diomedes about the gross treachery of

his victim, or of the poet who misses the imperative duty of calling attention to the swift retribution which overtakes the violator of the truce. It is patent that the *Diomedeia* was composed in complete independence of the two preceding books, and the passage 206-8 was only added afterwards when the *Iliad* was reaching its present shape.

The duel of Sarpedon and Tlepolemos again stands by itself, and is never alluded to elsewhere. The introduction of so important a figure as Sarpedon in 471 is singularly abrupt, and the Herakleidai are elsewhere conspicuous by their absence from Homer. The episode, like the death of Sarpedon himself in II, is full of vigour, but like it is easily detachable from its context, and may have been originally composed for almost any part of the Tale of Troy. 699 is evidently meant to follow 606 (cf. 702 with 604), and the Tlepolemos episode unnaturally breaks the sequence.

But it is when we come to the large portions of the book which deal with the intervention of the gods that the real difficulties are felt. They begin early. The short colloquy of Athene and Ares in 29-36 is entirely devoid of motive, and the allusion to the wrath of Zeus seems to imply the command to the gods to abstain from battle which does not in fact come till Θ. Athene again intervenes in 122, when Diomedes has been wounded in the shoulder. After the prayer of Diomedes in the preceding lines, we should suppose that Athene merely healed the wound, as a god, from afar. Her unexpected presence on the spot and the instructions she gives to Diomedes to attack Aphrodite are in preparation for the important episode which begins with 330. Up to that line the rescue of Aineias by his mother runs the ordinary course of such rescues in Homer (see for instance l. 23); Aphrodite saves Aineias, and no more need be said. But with the attack on Aphrodite herself, we enter an episode which stands quite apart from the rest of the *Iliad*. We find ourselves in a world of myths of which we know nothing elsewhere. It is not here a matter of contradictions or inconsistencies, though they are to be found; we are surprised, for instance, to find Athene in Olympos when her personal presence on the battle-field has just been insisted on; and the poet is clearly much troubled with the question of the continuance of the fighting over Aineias, when that hero has been removed to Troy. Diomedes too thrice attacks Apollo in strange forgetfulness of the injunctions Athene has laid on him. In fact the return to earth from Olympos is beset with such difficulties that the sudden introduction of Sarpedon is almost a relief from obvious embarrassment. But more serious than all such minor difficulties is the un-Homeric atmosphere which reigns till we return to the original stream of narrative in 519.

The third section, beginning with 711, bears a most suspicious resemblance, with its exaggeration of divine faculties to the verge of grotesqueness, to the buffoonery of the Theomachy in Φ. It is pretty obviously a deliberate attempt to outbid the wounding of Aphrodite, and various peculiarities in the language all seem to point to a late period of the Epos. Furthermore it will be seen that the episode contains a large number of obviously borrowed lines. 753-4 come from A 498-9, and make nonsense here, for the goddesses have left Olympos. 791 is from N 107, where it is in place; here it is simply untrue that the Greeks are fighting "at the

ships." The arming of the goddesses in 719-52 is largely identical with Θ 381-96, though the latter book is itself such a free borrower that little stress can be laid on this. But the description of the armour bears a strong resemblance to that at the beginning of Λ, a notoriously late passage; and is in all probability expanded by a late hand.

The whole book then seems to illustrate the process of concretion and expansion which mark the *Iliad* as a whole. To a real Aristeia of Diomedes as a nucleus, in which there was no intervention of the gods beyond the healing of Diomedes' wound, there are additions on the one hand of the Sarpedon episode, which may have originally been composed for some other place, and on the other hand the two woundings of Aphrodite and Ares, which can only have grown up where they now stand, one on the top of the other. And as usual we find that the more personal and human the interference of the divine element, the more suspicion of late origin accompanies it.

But after all is said, these weaknesses touch only the general structure of the book, and in no way affect the beauty of the episodes, which, though confined within narrow limits, are in the highest degree vivacious and varied. Sarpedon, the most striking of the few new characters to whom we are introduced, is here, as on the rare occasions when he reappears, a remarkable picture, drawn in few and strong lines, of the purest aristocrat, with all the chivalry and not a little of the *morgue* of his more than princely place. In strong contrast to him we meet another new personage in Ares, the Olympian Porthos, whose deification is little more than an exaggeration of the swashbuckler's less attractive attributes; it is the human Diomedes who typifies all the nobler qualities of pious heroism.

ΙΛΙΑΔΟΣ Ε

Διομήδους ἄρις τεία.

ἔνθ' αὖ Τυδείδῃ Διομήδῃ Παλλὰς Ἀθήνη
 δῶκε μένος καὶ θάρσος, ἵν' ἔκδηλος μετὰ πᾶσιν
 Ἀργεῖοισι γένοιτο ἰδὲ κλέος ἐσθλὸν ἄροιτο.
 δαῖε οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,
 ἀστέρ' ὀπωρινῶι ἐναλίγκιον, ὅς τε μάλιστα 5
 λαμπρὸν παμφαίνῃσι λελουμένος Ὀκεανοῖο.
 τοῖόν οἱ πῦρ δαῖεν ἀπὸ κρατός τε καὶ ὤμων,
 ὥρσε δέ μιν κατὰ μέσσον, ὅθι πλείστοι κλονέοντο.
 ἦν δέ τις ἐν Τρώεσσι Δάρης ἀφνειὸς ἀμύμων,

3. ἰδὲ GJ. 4. δαῖε οἱ : δαῖέν οἱ Par. e : δαιεδοι Ambr. and τινές αρ.
 Eust. || ἐκ om. Q. 5. ἀστέρι G Ambr. (A supr.) and γρ. Eust. || ἐναλίγκιον Q.
 6. παμφαίνῃσι R¹. 8. κλονέοντο : καὶ ἄριστοι H¹.

4. δαῖε οἱ is added epexegetically to δῶκε, and hence without a conjunction, as ε 234, etc. But the variants δαῖε δέ οἱ ἐκ κόρυθος and δαῖε οἱ κόρυθος may point to an older δαῖε δέ οἱ κόρ., or rather, as van L. suggests, δαῖε δέ F(oi) ἐκ κόρ. For the idea cf. Σ 206-14, and X 134-5. The fire seems to be rather a symbol of invincible fury than a physical flame; for it is not remarked in the sequel by friend or foe.

5. This fine simile is essentially like that of X 26-9, whence we see that the star of summer is Seirios, 'the dog of Orion.' For ὀπωρινός, which hence must mean the 'dog-days,' the time of the heliacal rising of Seirios, rather than what we call autumn, cf. also II 385, Φ 346, λ 192 (τεθαλίνα, as the season of fruit). The Homeric division of the year is into spring, early summer (θέρος), late summer (ὀπώρα), and winter, and corresponds with the fact that the transition from the heat of summer to the cold of winter is in Greece extremely

rapid. The scansion ὀπωρινός, though invariable in H., is strange beside ἐαρινός with ι. Cf. ἀγχιστῖνοι. A very conjectural explanation and etymology will be found in Schulze Q. E. p. 474. For the elision of -i of the dat. cf. H. G. § 376 (3).

6. λελουμένος, as Σ 489 λοετρῶν Ὀκεανοῖο. For the gen. cf. Z 508, etc. παμφαίνῃσι : the usual subj. in relative clauses of similes (138 and often). Nitzsch curiously read παμφαίνῃσι as indic.—an impossible form of course.

7. Schol. A on this line is interesting as giving one of the few extant specimens of the method of Zoilos, the famous Ὀμηρομάστιξ—"Ζωῖλος ὁ Ἐφέσιος κατηγορεῖ τοῦ τόπου τούτου, καὶ μέμφεται τῷ ποιητῇ ὅτι λίαν γελοῶς πεποίηκεν ἐκ τῶν ὤμων τοῦ Διομήδους καίμενον πῦρ· ἐκινδύνευσεν γὰρ ἂν καταφλεχθῆναι ὁ ἦρως." The strokes of the lash do not seem to have been very formidable.

9. For this exordium cf. P 575.

ἱρεὺς Ἥφαιστοιο· δύω δέ οἱ υἱέες ἦσθην, 10
 Φηγεὺς Ἰδαίος τε, μάχης ἐν εἰδότε πάσης·
 τῷ οἱ ἀποκριθέντε ἐναντίω ὀρμηθήτην·
 τὼ μὲν ἀφ' ἵπποιον, ὁ δ' ἀπὸ χθονὸς ὤρνυτο πεζός.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Φηγεὺς ῥα πρότερος προῖει δολιχόσκιον ἔγχος· 15
 Τυδεΐδew δ' ὑπὲρ ὦμον ἀριστερόν ἤλυθ' ἀκωκὴ
 ἔγχος, οὐδ' ἔβαλ' αὐτόν. ὁ δ' ὕστερος ὤρνυτο χαλκῶι
 Τυδεΐδης· τοῦ δ' οὐχ ἄλιον βέλος ἔκφυγε χειρός,
 ἀλλ' ἔβαλε στήθος μεταμάζιον, ὥσε δ' ἀφ' ἵππων.
 Ἰδαίος δ' ἀπόρουσε λιπὼν περικαλλέα δίφρον, 20
 οὐδ' ἔτλη περιβῆναι ἀδελφείου κταμένοιο·
 οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν,
 ἀλλ' Ἥφαιστος ἔρυτο, σάωσε δὲ νυκτὶ καλύψας,
 ὥς δὴ οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἶη.

10. ἱερεὺς GHJMQPQ. || υἱέες L. || ἦσθην : ἦσθην D (p. ras.) JL : ἦσαν NQ
 (supr. cr) : ἦσαν C. 11 om. Q. || εἰδότε Ambr. 12. ἀποκριθέντε AHP :
 ἀποκριθέντες OQ (Harl. a supr.) : ἀποκριθέντε Ω. || ἐναντίω ACDJLT Ambr. :
 ἐναντίον Ω. || ὀρμηθήτην DLNOQ Ambr. : ὀρμηθήτην Ω (including A, T.W.A.).
 13 om. Ct. 15. πρότερον Q. 16. τυδεΐδew G. 17. δ' ὕστερος : δὲ
 δεύτερος Vg. a. 20. ἐπόρουσε N. || ἀπόρουσεν Ἰδῶν P. 21. περιεβῆναι
 PQR. || ἀδελφείο Q.

10. Hephaistos, like Athene, though represented as allied with the Greeks, is worshipped in Troy. ἦσθην : here only.

12. ἀποκριθέντε, separating themselves from the throng. οἱ : for the dat. after ἐναντίος cf. I 90, A 67, but it is only here used of hostile meeting, in which sense the gen. is commoner.

17. αὐτόν seems to be used in the later weak sense = μιν, not to contrast the man with something else. Van L. conj. ἔβαλ' F', ὁ δὲ δεύτερος, on the ground that, except in the identical II 479, δεύτερος, not ὕστερος, is always used in this sense.

19. μεταμάζιον = μετὰ τοῖς μαζοῖς, between the breasts. For similar cases, where an adjective compounded with a preposition and a substantive expresses the same idea as a preposition governing a case, we may compare μεταδόρπιος (μετὰ δόρπον) δ 194, μεταδήμιος, καταθύμιος, ὑπαρόφιος, ἐπομφάλιον (H 267), and others; and for the special use of μετὰ, expressing 'between' two or more things, compare in later Greek μεταίχμιος, μετακόσμιος, μετακύμιος, μεταπύργιον. The

word here (as in H 267) is rather a neuter used as an adverb than an adjective agreeing with στήθος.

20. ἀπόρουσε, either in order to escape, when οὐδέ = 'and . . . not'; or to defend his brother, when οὐδέ = 'but . . . not' (so Schol. A). κατηγορεῖ καὶ τούτου τοῦ τόπου ὁ Ζῶϊλος, διτι λαν, φησί, γελοῖως πεποίηκεν ὁ ποιητὴς τὸν Ἰδαῖον ἀπολιπόντα τοὺς ἵππους καὶ τὸ ἄρμα φεύγειν· ἡδύνατο γὰρ μᾶλλον ἐπὶ τοῖς ἵπποις.

21. For ἀδελφείο Ahrens, no doubt rightly, reads ἀδελφεός : this alteration can always be made wherever ἀδελφείου occurs, and all other cases are from ἀδελφεός in Homer.

22. On the double οὐδέ Schol. A rightly remarks, ἔστιν ἡ μία μὲν ἐπὶ τοῦ πράγματος, θατέρα δὲ ἐπὶ τοῦ προσώπου : i.e. the second οὐδέ goes with αὐτός and contrasts the two persons; the first contrasts the two events (one real, the other hypothetical). Cf. B 703, Z 130.

24. οἱ, i.e. his old priest, their father. ἀκαχήμενος, according to the traditional explanation, is a perfect with Ἀεolic

- ἵππους δ' ἐξελάσας μεγαθύμου Τυδέος υἱὸς 25
 δῶκεν ἐταίροισιν κατὰγειν κοίλας ἐπὶ νῆας.
 Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον υἷε Δάρητος
 τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ' ὄχεσφι,
 πᾶσιν ὀρίνθη θυμός· ἀτὰρ γλαυκῶπις Ἀθήνη
 χειρὸς ἐλοῦσ' ἐπέεσσι προσηύδα θοῦρον Ἄρηα· 30
 “Ἄρες, Ἄρες βροτολογιέ, μαιφόνε, τειχεσιπλήτη,
 οὐκ ἂν δὴ Τρῶας μὲν ἐάσαιμεν καὶ Ἀχαιοὺς
 μάρνασθ', ὅπποτέροισι πατὴρ Ζεὺς κύδος ὀρέξῃ;
 νῶϊ δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν.”
 ὧς εἰπούσα μάχης ἐξήγαγε θοῦρον Ἄρηα. 35
 τὸν μὲν ἔπειτα καθεῖσεν ἐπ' ἧϊόντι Σκαμάνδρῳ,
 Τρῶας δ' ἔκλιναν Δαναοί· ἔλε δ' ἄνδρα ἕκαστος
 ἡγεμόνων. πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων
 ἀρχὸν Ἀλιζώνων, Ὀδίων μέγαν, ἔκβαλε δίφρου·
 πρῶτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν 40
 ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε.
 [δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.]

27. δὲ: δὴ G². 28. ἀλευάμενον: ἀλευόμενον An. (in lemma; Ar. ? v. 444). 29. ὀρίνθη MR (supr. i). || αὐτὰρ MQ. 30. ἐλοῦσα ἔπειτα G. 31. τειχεσιπλήτη Zen. King's¹ (Par. a supr. d supr.), γρ. O: τείχεα πλάκτα D. 32. ἐάσαιμεν P. 33. ὀρέξαι CMQ Vg. a¹ c: ὀρέκοι L (supr. n). 34. χαζώμεθα DG¹ PQ: χαζώμεθα R. 36. μὲν ἔπειτα: μετέπειτα S. || καμάνδρῳ(i) C (p. ras.) GLQR¹. 38. πρῶτος: πρότερος H. 41 om. Lips.^t || ὦμων J. 42 om. ACT^o Eton.^t

accent'; and so the infin. ἀκάχησθαι. But it would seem preferable to regard these forms as non-thematic presents (H. G. § 19) of the ε- stem ἀκαχε-, of which we have a trace in the aor. ἀκάχησε. There is a perf. of different formation in ἀκηχέδαται P 637, ἀκηχέμενος Σ 29. The reduplication in this verb extends through all forms. ἀλάλησθαι is an analogous case.

31. Ἄρες, Ἄρες: see Appendix D for the scansion of Ἄρης, and for the effect of the first arsis in lengthening a short syllable. The name is found with long *ā* chiefly in the last foot, but occasionally in the first (518, 594, Δ 441, etc.), more rarely in the second (827, 829), and fourth, Σ 264; in all cases *in arsi*. Bekker, following Ixion, wrote the second word *ἀρῆς*, taking it as the adj. of which the compar. and superl. *ἀρῆων* and *ἀριστος* are familiar, but it cannot here be separated from the proper name. It is, however, remarkable that H. nowhere

else repeats a word without change twice in immediate succession, common though the practice is in later poets; a long list of instances is given by Bekker H. B. 194. The most similar phrases in H. are *αἰνέθεν αἰνῶς*, *οἰόθεν οἶος*, and others which will be found in the exhaustive catalogue given by Bekker l.c. *τειχεσιπλήτη*, *coming near* to walls, in hostile sense, like *ἐπληντ'* ἀλλήλησι Δ 449, etc.

33. ὅπποτέροισι, i.e. to see to which party Zeus will give.

36. ἧϊόντι: a word of quite unknown signification, occurring in this place only. The obvious derivation from *ἧών* is hardly possible for phonetic reasons; and *ἧών* is always used of the shore of the sea, not of a river. *ἐπὶ ἧόντι* Brandreth; cf. *Et. Mag.* παρὰ τὸ ἰὸν ἰόεις καὶ πλεονασμῷ τοῦ ἧόεις.

37. ἔκλιναν, as Lat. *inclinare aciem*.

40. πρῶτῳ στρεφθέντι, i.e. turning to flee before all the others.

47. Μήμονος υἱόν
 48. ἀηλούθει.
 49. ἔγχεϊ μακρῶι 45
 50. ἔξων ὤμον.
 51. εἰα μιν σκότος εἶλε.
 52. ἐν θεράποντες.
 53. εἰσινα θήρης,
 54. ζιόντι, 59
 55. Ἀστεμις αὐτῇ
 56. ἔρεθει οὔρεσιν ὕλη.
 57. Ἀστεμις ἰοχέαιρα.
 58. γ' ἐκέκαστο.

47. μήμονος R. *εἰα μιν*. 48. μήμονος
 49. ἔγχεϊ μακρῶι J.L. 47. σκότος: μόρος MN.
 50. ἔξων ὤμον. 49. στροφίου J. καμάνδριον G.
 51. αὐτῇ: ἐσθλῇ Pz. 52. τά:
 53. εἰσινα θήρη Zen. 54. αἰα G.

satisfactory etymology of either word has been given.

50. **ὀζυόεις**: ὀξὺς: *φαιδιμόεις* (N 686): *φαιδιμός*: cf. also *μεισός*. According to Gabel *de opith. Hom. in -eis de x. opithos* all forms in *-eis* are derived from substantives, and thus these two words must come from the neuter of the adj. used substantively: ὀξυόεις, *furnished with an ὀξυ*, i.e. sharp point: *φαιδιμόεις* = *furnished with φαιδιμα*, i.e. gleaming armour. One old derivation was from ὀξυή, 'made of beech-wood,' but the termination *-eis* never indicates material; and the spears of Homer are always made, not of beech, but of ash. But see Eur. *Heracles*, 727 *πέχη κόμω, χερσὶ δ' ἐνθός ἔσσω*, and Archil. *op. Schol. B* Porphyrios Z 201 *ὀξυή ποταμό*.

53. Zenod. here had the remarkable reading *χραδσάν παρατοιο πέλωρα*, which he can hardly have invented; for a somewhat similar use of *πέλωρα* we might compare B 321 *δανά πέλωρα μεδν*, 'the portents,' and as the word in H. is always used of living creatures it may be paralleled by B 302 *χίμης παρατοιο*. It is a serious question if this is not a case where 'faciliori lectioi praestat diffiditior.' **ιοχέαιρα**, *mother of* *ιοχέας*, cf. G18 *δεσπότης ιοχέας*: not of course from *χάλας*.

ἀλλά μιν Ἀτρεΐδης δουρικλειτὸς Μενέλαος 55
 πρόσθεν ἔθεν φεύγοντα μετάφρενον οὔτασε δουρὶ
 [ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν].
 ἦριπε δὲ πρηνής, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 Μηριόνης δὲ Φέρεκλον ἐνήρατο, Τέκτονος υἱὸν
 Ἀρμονίδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα 60
 τεύχειν· ἔξοχα γάρ μιν ἐφίλατο Παλλὰς Ἀθήνη·
 ὃς καὶ Ἀλεξάνδρῳ τεκτῆνατο νῆας ἔϊσας
 ἀρχεκάκους, αἱ πᾶσι κακὸν Τρώεσσι γέγοντο
 οἱ τ' αὐτῷ, ἐπεὶ οὐ τι θεῶν ἐκ θέσφατα ἦδη.
 τὸν μὲν Μηριόνης, ὅτε δὴ κατέμαρπτε διώκων, 65
 βεβλήκει γλουτὸν κάτω δεξιόν· ἡ δὲ διαπρὸ
 ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἤλυθ' ἀκωκή.
 γυνὴ δ' ἔριπ' οἰμῶξας, θάνατος δὲ μιν ἀμφεκάλυψε.
 Πήδαιον δ' ἄρ' ἔπεφνε Μέγης, Ἀντήνορος υἱόν,
 ὃς ῥα νόθος μὲν ἦν, πύκα δ' ἔτρεφε διὰ Θεανώ, 70
 ἴσα φίλοισι τέκεσσι, χαρίζομένη πόσεϊ ὦι.

55. δουρικλειτὸς DP: δουρί, κλυτὸς A: δουρικλυτὸς Ω. 57 om. A^cCDN^cT^c
 (added in T^m by Rhosos) Lips. || μεσσηγύ R. 58. δὲ πρηνής: δ' ἐκ ὀχέων
 MS Harl. a (γρ. πρηνής MS Harl. a). 60. ἀρμονίδεω G. || πάντα and πολλά
 Ar. διχῶς. 61. τεύχειν J (supr. χαν). || φίλατο N: ἐφίλκε S: γρ. ἐφίλκε O.
 64 dθ. Ar. || ἦδη: ἦ(ι)θα CMNPQ (and J supr.). 65. κατέμαρπε Q. 66.
 ἠδὲ J. 68. γυνὴ P. 69. υἱὸς Q. 70. ἔτραφε PT.

59. Τέκτονος seems to be a proper name derived from its owner's calling, like Τυχίος H 220, Δαίδαλος, Βουκόλιων Z 22, Φήμιος Τερπιάδης the minstrel χ 330. So the name of the father Ἀρμων means the *joiner*. In θ 114 we have the patronymic Τεκτονίδης. ζc in 60 and 62 no doubt refers to the principal person, Phereklos; so that the craft is represented as hereditary in three generations.

60. δαίδαλα: always a subst. in H., the adj. being δαίδαλεος.

63. Herodotos was obviously thinking of this line when he said of the ships which the Athenians sent at the request of Aristagoras to help the Ionians against the Persians, αὗται αἱ νέες ἀρχὴ κακῶν ἐγένοντο Ἑλλησὶ τε καὶ βαρβάροις, v. 97.

64. Schol. A ἀθετεῖται, ὅτι οὐχ ὕγιως ἐξηγήροχεν, αἱ πᾶσι κακὸν Τρώεσσι γέγοντο αὐτῷ τε. ἔδει γὰρ αὐτῷ τε. ἡ δὲ οἱ ὀρθοτονεῖται νῦν διὰ τὴν ἀρχήν. This scholion contains two different views: the first—down to αὐτῷ τε—is that of Aristonikos and Ar., that οἱ standing at the beginning of the line must be ortho-

tone and therefore reflexive (see H. G. § 253); but that the reflexive sense is inadmissible here, because the subject of the clause is νῆες: hence the line must be spurious. The second opinion is probably that of Herodianos, that the οἱ is really anaphoric, not reflexive (= αὐτῷ, not αὐτῶν), but that it is orthotone because it stands at the beginning of the line (διὰ τὴν ἀρχήν). The latter view is taken by La Roche (H. U. 141). It is, however, possible to take of αὐτῷ as reflexive = εἰς ἑαυτοῦ, i.e. to Phereklos, who is the subject of the principal sentence though not of the relative clause. Schol. A says, Ἑλλάδικός φησι χρησμὸν δοθῆναι τοῖς Τρωσὶν ἀπέχεσθαι μὲν ναυτίλλας, γεωργίαι δὲ προσέχειν, μὴ τῇ θαλάσσει χρώμενοι ἀπολέσωνιν ἑαυτούς τε καὶ τὴν πόλιν. Observe that οἷων ἐκ goes closely with θέσφατα, cf. θεῶν ἀπο μῆδεα εἰδώς § 12.

70. Θεανώ: see Z 298, A 224. Paley compares Eur. Andr. 224 καὶ μαστὸν ἤδη πολλαῖς νόθοις σοῖς ἐπέσχον, ἵνα σοι μηδὲν ἐνδοίην πικρόν.

τὸν μὲν Φυλεΐδης δουρικλυτὸς ἐγγύθεν ἐλθὼν
 βεβλήκει κεφαλῆς κατὰ ἰνίον ὀξεί δουρί·
 ἀντικρὺ δ' ἄν' ὀδόντας ὑπὸ γλῶσσαν τάμε χαλκός.
 ἤριπε δ' ἐν κονίῃ, ψυχρὸν δ' ἔλε χαλκὸν ὁδοῦσιν. 75
 Εὐρύπυλος δ' Ἐναιμονίδης Ἐψήνορα διόν,
 υἱὸν ὑπερθύμου Δολοπίονος, ὃς ῥα Σκαμάνδρου
 ἀρητῆρ ἐτέτυκτο, θεὸς δ' ὥς τίετο δήμῳ,
 τὸν μὲν ἄρ' Εὐρύπυλος Ἐναιμόνος ἀγλαὸς υἱὸς
 πρόσθεν ἔθεν φεύγοντα μεταδρομάδην ἔλασ' ὦμον 80
 φασγάνῳ αἵξας, ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν.
 αἱματόεσσα δὲ χεῖρ πεδίῳ πέσε· τὸν δὲ κατ' ὅσσε
 ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.
 ὥς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
 Τυδεΐδην δ' οὐκ ἂν γνολῆς ποτέροισι μετείη, 85
 ἢ μετὰ Τρώεσσιν ὀμιλέοι ἢ μετ' Ἀχαιοῖς.
 θῦνε γὰρ ἄμ πεδίου ποταμῷ πλήθοντι ἑοικὼς
 χεიმάρρῳ, ὃς τ' ὠκα ῥέων ἐκέδασσε γεφύρας·
 τὸν δ' οὐτ' ἄρ τε γέφυραι ἐεργμέναι ἰσχανόωσιν,

72. δουρικλαπὸς P. 73. δουρί: χαλκῷ M (*supr.* δουρί: Harl. a has δουρί only) Vr. b. 75. κονίῃ: κονίη(ι)ς(ι) ADH²PQRT Par. f g: ἐν ἄλλῳ ἤριπε δ' ἐξ ὀγέων A. 77. καμάνδρου C (*p. ras.*) GLQR (*supr.* c) Vr. b. 78. ἐτίετο DMF. 79 *om.* Q. 81 *om.* Q². || ἀποδέχελε M (not Harl. a). 86. ὀμίλεον R: ὀμίλει GQ Vr. a (P seems to have ὀμίλεον altered to -εοι). 89. ἐεργμέναι Ar. Par. h: ἐργμέναι P.

73. ἰνίον, the great tendon at the back of the neck which holds the head upright; K 456, Ξ 495. The blow was thus given from behind.

74. ὑπὸ τάμει, cut away at the root (Cauer conj. ἀπό, which is needless). ἀνά, *up through* the teeth.

77. ὅς, Dolopion, not Hypsenor; for the priests do not appear ever to fight in H. ἀρητῆρ: cf. Φ 131 for the worship paid to the river-god Skamandros.

81. χεῖρα = *fore-arm*, as often.

83. πορφύρεος, *dark*; used of what we call the 'cold' colours, from blue to violet. Cf. T 418 νεφέλῃ δέ μιν ἀμφεκάλυψε κυανέῃ. Thus the metaphor may be taken from the approach of a thunder-cloud.

85. οὐκ ἂν γνολῆς: cf. Γ 220.

88. χεიმάρρῳ, *winter-torrent*, of sudden winter rains or melting snow. For ἐκέδασσε Naber and Nauck conj. ἐκέασσε, *splits* (II 347); but this would be more in place of the bursting of a reservoir; here the picture is rather

that of the gradual carrying away of the banks. But compare the imitation in Virg. *Aen.* ii. 496 *aggeribus ruptis cum spumeus amnis*, etc.

89. ἐεργμέναι, *fenced close*, drawn so as to make a fence to the stream. The γέφυραι are evidently here *embankments* along the sides of the torrents; and this, not 'bridge,' is the regular meaning of the word in H. This, Fasi's explanation, is sufficiently defended, perhaps, by II 481 φρένες ἔρχεται ἀμφ' ἄδινον κῆρ, *the midriff forms a fence about the heart*. φράσσειν similarly has a double use, (1) *to fence in a space*; (2) *to make a fence of*, e.g. N 130 φράξαντες τὰ γέγρα Herod. ix. 61); and so also καλύπτω, cf. note on 315 below. Compare also Virgil *Aen.* ii. 497 *oppositas civit gurgite moles* (*spumeus amnis*). Most editors have adopted Ar.'s reading ἐεργμέναι, which is explained either 'joined together in long lines,' or 'bound' in the sense of πυκινῶς ἀραρυῖαι. Neither of these is very satisfactory; εἶρω always means 'to

οὐτ' ἄρα ἔρκεα ἴσχει ἀλωάων ἐριθηλέων 90
 ἐλθόντ' ἑξαπίνης, ὅτ' ἐπιβρίσῃ Διὸς δμβρος·
 πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζηῶν.
 ὥς ὑπὸ Τυδεΐδῃ πυκινὰ κλονέοντο φάλαγγες
 Τρώων, οὐδ' ἄρα μιν μίμνον πολέες περ ἔοντες.
 τὸν δ' ὥς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱὸς 95
 θύνοντ' ἄμ πεδίον πρὸ ἔθεν κλονέοντα φάλαγγας,
 αἰψ' ἐπὶ Τυδεΐδῃ ἐτιταίνετο καμπύλα τόξα,
 καὶ βάλ' ἐπαΐσσοντα, τυχῶν κατὰ δεξιὸν ὤμον,
 θώρηκος γύαλον· διὰ δ' ἔπτατο πικρὸς οἰστός,
 ἀντικρὺ δὲ διέσχε, παλάσσετο δ' αἵματι θώρηξ. 100
 τῶι δ' ἐπὶ μακρὸν ἄυσε Λυκάονος ἀγλαὸς υἱός·
 "ὄρνυσθε, Τρῶες μεγάρθυμοι, κέντορες ἵππων·
 βέβληται γὰρ ἄριστος Ἀχαιῶν, οὐδέ ἔφῃμι
 δῆθ' ἀνσχέσσεσθαι κρατερόν βέλος, εἰ ἐτεόν με
 ὥρσεν ἀναξ Διὸς υἱὸς ἀπορνύμενον Λυκίηθεν." 105

90. ἐριθηλάων GP¹Q. 91. ἐπιβρίσαι CDLMQ: ἐπιβρίσαι P: ἐπιβρίσαι U.
 92. δ': ο' P. || κάλλ' Q. 93. πυκινὰ S. 96. ἄμ: ἀν T. || προέσεν U¹:
 πρόσεν U² Vr. c. 97. τυδεΐδῳ Vr. b. 98. τυχὼν N. 104. δῆθ' ἀν-
 σχήσεσθαι Ar. Ω: θεὰ στήσεσθαι NOSU Par. b c g¹ (and γρ. J): θεὰ αἰσχήσε-
 σθαι J: δῆθ' ἀνασχήσεσθαι CLMQ Par. f, Lips. Mor.: θεὰ ἀνασχήσεσθαι G. || βέλος
 Ar. Ω: μένος U¹ (ἢ βέλος U²).

connect together by a rope or string' (cf. ο 460, σ 296 ὅρμον χρύσειον, ἠλέκτροισιν ἐεργμένον, *strung with amber beads*), and the transition from this to the sense required for the text is not very simple. There is a possible alternative, to read ἐέργμεναι as an infin.; *the dams do not hold it back, so as to keep it within bounds*; but the order is not natural.

90. ἔρκεα ἴσχει: F ἴσχει Brandreth, van L. But the regular order of words calls rather for ἄρα F' ἔρκεα. In any case one hiatus is left. It is unlikely that ἔρκεα ever had F; the only strong evidence is σ 102 ποτὶ ἐρκίων αὐλῆς. In all other cases the F is either superfluous or impossible.

92. ἔργα, agricultural works, especially tilled fields; see B 751.

95. Λυκάονος υἱός, Pandaros, see Δ 89, etc.

99. The εἰσθήκος γύαλον causes difficulty. There is no doubt that it means *the (front) plate of the cuirass*; but later on (112-3, 795-9) it seems clear that Diomedes is not wearing a cuirass at all. It seems necessary to suppose that 99-100 were interpolated at

a time when it was a matter of course that the hoplite wore a θώρηξ, and the mention of it therefore seemed indispensable. See App. B.

100. διέσχε, *held on its way through*, cf. N 519 δι' ὤμον δ' ὀβριμον ἑγχος ἔσχε.

105. The country of Pandaros is called Λυκίη here and 173 only; the inhabitants are always Τρῶες (e.g. 200). Elsewhere we only hear of the city of Zeleia as Pandaros' home (e.g. B 824). It is impossible to say how the name of Lykia was attached to this obscure town. The only links with the well-known Lykia seem to be the name of Lykaon, the epithet λυκγενής given to Apollo (Δ 101), and the fact pointed out by Fellows that in Lykia proper there was a city Tlos and a tribe of Τλώες. Whether there was any tradition which connected these with the Τρῶες we cannot say. Of course it is possible that two sections of a Lykian tribe bearing that name may have settled in distant regions; but it is more probable that the coincidence of name is merely accidental, especially as Λύκιος was not a native name (see note on Δ 101).

ὥς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὠκὺ δάμασσεν,
ἀλλ' ἀναχωρήσας πρόσθ' ἵπποιον καὶ ὄχεσφιν
ἔστη, καὶ Σθένελον προσέφη Καπαηνῆιον υἱόν·

“ὄρσο, πέπον Καπαηνιάδη, καταβήσσο δίφρου,
ὄφρ' αἰ μὲν ἐξ ὥμοιο ἐρύσσης πικρὸν οἶστόν.”

110

ὥς ἄρ' ἔφη, Σθένελος δὲ καθ' ἵππων ἄλτο χαμάζε,
πὰρ δὲ στὰς βέλος ὠκὺ διαμπερές ἐξέρυσ' ὤμου·
αἷμα δ' ἀνηκόντιζε διὰ στρεπτοῦ χιτῶνος.

δὴ τότ' ἔπειτ' ἡρᾶτο βοὴν ἀγαθὸς Διομήδης·

“κλῦθί μοι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
εἴ ποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης

115

δητῶι ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φίλαι, Ἀθήνη·

δὸς δέ τέ μ' ἄνδρα ἐλεῖν καὶ ἐς ὀρμὴν ἔγχεος ἐλθεῖν,

106. φάτ' ἐπ' εὐχόμενος MPRU Vr. b. ἢ, ὠκὺ: γρ. ὠκὺ 'Sch. Vrat. et Mosc. 1' (Heyne). 107. ἀναχωρήσας: ἀναχασσάμενος P. 109. ὄρσο S Vr. A: ὄρσο NO Vr. a c, Mosc. 3. 110. ὥμοιο N Q. 111. αἰμοῖ N Q. 112. αἰμοῖ N Q. 113. αἰμοῖ N Q. 114. αἰμοῖ N Q. 115. αἰμοῖ N Q. 116. αἰμοῖ N Q. 117. φίλαι (φίλοι) ANST' Mosc. 1, Eust. (and γρ. O): φίλα U¹: φίλα U²: φίλας Ω. 118. δὸς δέ τέ μ': τὸν δέ τέ μ' is given as a variant in a corrupt Schol. A: v. Ludw. ad loc.

109. πέπον is here evidently not a term of reproach (see B 235), but merely a form of courteous address. Cf. Z 55, I 252. καταβήσσο: cf. 46.

112. διαμπερές, right through the wound, in order not to have to pull the barbs backwards; the shaft of the arrow is of course cut off. Cf. Δ 213 for the opposite process; the barbs not being buried in the flesh the arrow is pulled out backwards. It is apparently implied that Diomedes wore no cuirass; for we should have to suppose either that Sthenelos took off the back-plate, or that the arrow had pierced this also, and was drawn through it.

113. Here again the mention of the χιτῶν alone seems clearly to shew that Diomedes has no breastplate; for it would be strange if the blood were said to spurt through the tunic concealed by the breastplate while the visible breastplate itself is passed over in silence. The meaning of στρεπτός applied to the chiton here and Φ 31 is very uncertain. According to the old interpreters it meant either 'woven'—a sense which cannot be got out of the word or its use—or else, and this was apparently the view of Aristarchos, a 'coat of mail,' chain or scale armour; but this is untenable, as such armour is absolutely

unknown both to H. and to the old monuments. Acc. to Studniczka it implies a mode of weaving in which an extra twist was given to the threads, thus producing a crapy or crinkled surface (Studn. Beitr. p. 64). But it is far simpler to understand it to mean no more than *pliant*, as in I 497, O 203, T 248. ἀνηκόντιζε, darted up; the metaphor is imitated in Herod. iv. 181 ἀνακοντίζει ἐκ μέσου τοῦ ἀλὸς ὕδωρ ψυχρόν, Eur. Hel. 1587, etc.

115. μοι, dat. as Ω 335 ἐκλυες ὦ κ' ἐθέλησθα, Π 516 ἀκούειν ἀνέρι κηδομένῳ, Theog. 4. 13, Solon 13. 2; cf. K 278, etc.—all cases of a god hearkening to prayer. ἀτρυτώνη, B 157.

116. μοι and πατρὶ of course go together, 'my father,' in contrast to the emphatic ἐμέ.

117. φίλαι: this middle aor. is only used of the love shown to mortals by gods, see 61, K 230, T 304.

118. The variant τὸν δέ (or τόνδε) is accepted by some on the ground that δός may have been inserted to explain the construction of acc. and infin., for which see B 413. The change of subject in ἐλθεῖν, if it means 'that he may come,' is very violent, but no emendations are acceptable. It is simple enough to translate 'that I may come within spear-

- ὃς μ' ἔβαλε φθάμενος καὶ ἐπύχεται, οὐδέ μέ φησι
 δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἡλίουο." 120
 ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,
 γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὑπερθευ·
 ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα·
 " θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι·
 ἐν γάρ τοι στήθεσσι μένος πατρώϊον ἦκα 125
 ἄτρομον, οἷον ἔχσκε σακέσπαλος ἵπποτα Τυδεύς·
 ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἥ πρὶν ἐπῆεν,
 ὄφρ' ἐν γινώσκεις ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα.
 τῷ νῦν, αἶ κε θεὸς πειρώμενος ἐνθάδ' ἵκηται,
 μή τι σύ γ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι 130
 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
 ἔλθῃς' ἐς πόλεμον, τήν γ' οὐτάμεν ὀξεί χαλκῶι."
 ἥ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
 Τυδείδης δ' ἐξαυτὶς ἰὼν προμάχοισιν ἐμίχθη·
 καὶ πρὶν περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι, 135

120. ἐόψεσθαι T. 121. φάτο P. 127. δ' om. Q. 128. ΓΙΝΩΣΚΕΙΣ
 H¹ (supr. οι) ΜΝΟΤ: ΓΙΝΩΣΚΕΙΣ Ν¹Ο²: ΓΙΝΩΣΚΕΙΣ Q: ΓΙ(Γ)ΝΩΣΚΟΙΣ Ω. || ἠδὲ καὶ
 ἄνδρα: ἠδ' ἀνθρωπον Zen. 130. ΜΗ ΤΙ ΣΥ Γ': ΜΗ ΣΥ ΓΕ NS: ΜΗ ΣΥΠΕΡ
 M. 131. αὐτὰρ JM. 132. ΤΗΝ Γ' and ΤΗΝ Ar. διχῶς: ΤΗΝ δ' JM Par. d:
 ΤΗΝ Γ' οὐτάται Zen. 134. ἐπαυτοῖς C. 135. καὶ περ πρὶν G.

cast of him.' *ἐλεῖν*, *kill*, is put first by a slight *prothysteron*, cf. Ω 206, A 251, and Virgil's *moriamur et in media arma ruamus*. In all cases the second member, though precedent in time, is only secondary in importance. The hiatus is illicit; there is no other evidence of an initial *F*, and very many passages exclude it. *ἀνέρ' ἐλεῖν* (Heyne) or *ἀνδρ' ἐλεεῖν* (Brandreth) are simple conjectures.

126. *σακέσπαλος* is proparoxytone, though the verbal element of the compound is employed in a transitive sense; the converse is the case with *μαιφόνος*.

128. The subj. *ΓΙΝΩΣΚΕΙΣ* is undoubtedly right after *ἔλον*, because the object of the past action is still future; *H. G.* § 298. 2. It is noteworthy that the mss. have with hardly any exception retained the forms *γινώσκω* and *γίνομαι* against the old Attic *γινν-*. *γιν-* is common to Ionic, Doric, Thessalian, and Boiotian, and appears to represent a primitive Greek assimilation, through the stage *gingn-* (Brugm. *Gr.* i. p. 364). On the other hand, it prevailed also in

the later *κοινή*, which may of course have affected the mss.

129. *πειρώμενος*, *making trial of thee*, 220, etc.

130. *ἀντικρὺ* is found with the last syllable short only here and 819; this may be counted among the linguistic peculiarities of the passages dealing with the wounding of the gods.

135. *μεμαῶς*, a *nominativus pendens*, the construction being changed in the following line, cf. Z 510. *καί* is here probably not *and*, but *even*, and is to be taken closely with *περ*, as elsewhere when the two words occur together; the line being thus added *asyndetically* in explanation of 134. For *καὶ . . περ* at the beginning of a sentence see v 271 *καὶ χαλεπὸν περ ἔοντα δεχόμεθα μῦθον*, 'Αχαιοί. In all other instances *καὶ περ* follows the principal verb. Hence many edd. place the comma after *ἐμίχθη*, and the colon after *μάχεσθαι*, so that *μεμαῶς* agrees with *Τυδείδης* in 134. But this gives an entirely false antithesis; Diomedes does not return to the battle

δὴ τότε μιν τρὶς τόσσον ἔλεν μένος, ὥς τε λέοντα
 ὄν ῥά τε ποιμὴν ἀγρῶι ἐπ' εἰροπόκοις ὀτεσσι
 χραύσῃ μὲν τ' αὐλῆς ὑπεράλμενον, οὐδὲ δαμάσσει·
 τοῦ μὲν τε σθένος ὤρσεν, ἔπειτα δέ τ' οὐ προσαμύνει,
 ἀλλὰ κατὰ σταθμούς δύνεται, τὰ δ' ἐρῆμα φοβεῖται· 140
 αἱ μὲν τ' ἀγχιστῖναι ἐπ' ἀλλήληισι κέχυνται,
 αὐτὰρ ὁ ἐμμεμαῶς βαθέης ἐξάλλεται αὐλῆς·
 ὥς μεμαῶς Τρώεσσι μύγῃ κρατερὸς Διομήδης.
 ἔνθ' ἔλεν Ἀστύνοον καὶ Ὑπείρονα ποιμένα λαῶν,
 τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκῆρεϊ δουρί, 145
 τὸν δ' ἕτερον ξίφεϊ μεγάλῳ κληῖδα παρ' ὤμον
 πλῆξ', ἀπὸ δ' αὐχένος ὤμον ἐέργαθεν ἡδ' ἀπὸ νώτου.

136. Δὴ τότε: καὶ δὴ Par. f. || ἔλεν: ἔχει Ptol. Oroand. 138. χραύσαι
 CO. || δαμάσσει CQT'U: δαμάσει Vr. A. 141 om. M (hab. Harl. a). || ἀγχι-
 στῖναι DJQR: ἀγχιστῖναι or ἀγχιστῖναι Ω. || ἀλλήλοισι DHQR Vr. c, Mosc. 1 2:
 ἀλλήλοισι G. 144. ὑπείρονα MN: ὑπείρονα PQ. 146. δουρί: χαλκῶ J (γρ.
 δουρί). 146. τοῦ δ' ἑτέρου Zen. || ἄλλον Vr. b (γρ. ἕτερον). 147. νώτων P.

although, but *because*, he was eager before.

137. ἀγρῶι, i.e. away from the habitations of men.

138. χραύσαι: prob. conn. with the aor. (ἐπ)έχραον, ἔχραε, ε 396, II 352, Φ 369, etc., and meaning *grazed*. But Ahrens would separate the two, and explains χραύω to mean 'strike,' comparing Herod. vi. 75 ἐτέχρανε ἐς τὸ πρόσωπον τὸ σκῆπτρον, and Hesych. χραύσει· καταξύσει, πλῆξει. αὐλῆς here = the wall of the steading; from 140 it would seem that the stalls are regarded as arranged, with the shepherds' huts, around a courtyard; cf. Σ 589, from which it is clear that such a 'sheep-station' must have been rather extensive.

140. As the line stands τὰ must be the subject, 'they (the sheep) are put to flight, being left alone.' The change from the fem. οἷα to the neuter, and then immediately back to the fem. αἱ, is however very harsh, far more so than in the passages which are quoted as parallel: II 353 μῆλων . . αἱ τε, A 244 χίλια . . αἶγας ὁμοῦ καὶ δις, τὰ οἱ ἀσπετα ποιμαίνοντο, Φ 167 τῶι δ' ἐτέρῳ . . ἡ δέ. H. moreover elsewhere uses ἐρῆμος (this is the traditional Epic accentuation) only of places. If we reject 141-2 (see below) we can take the neuter in a vague sense, 'everything is deserted and put to flight.' But it is then tempting to read τὰ δὲ μῆλα. δύνεται: the nom. may be either

the shepherd, *hides*; or the lion, *enters in*. The associations of the frequent δύναι δμῖλον, πόλεμον, etc., are in favour of the latter.

141. ἀγχιστῖναι, elsewhere only with ἐπιπτον (P 361, χ 118, ω 181, 449), are *thrown down in heaps*. Many mss. read ἀγχιστῖναι, perhaps on the analogy of προμνηστῖναι, λ 233, but the word is evidently a secondary formation from ἀγχιστος.

142. ἐμμεμαῶς answers to μεμαῶς in 135; the lion, like Diomedes, is only the more aroused by the wound, cf. P 735. Bentley, feeling natural difficulty in the conjunction of ἐμμεμαῶς with the *retreat* implied in ἐξάλλεται, conj. ἐμμαπέως, cf. 836; but the inconsistency lies in the word ἐξάλλεται in its relation to the next line. It is feeble to say 'as furiously as a lion retreats, so furiously did D. attack.' Hence Bayfield would reject 141-2 as an awkward addition meant to supply ἐμμεμαῶς to answer μεμαῶς in 135; the real answer being sufficiently implied in σθένος ὤρσεν. There is no doubt that the omission makes the simile more effective; but in the Epic style one would expect to be told the fate of the sheep. βαθείης, as ι 239 βαθείης ἐκτοθεν αὐλῆς: we should use the converse 'high.'

147. πλῆξαι: a change from the participial construction, as I 80. ἐτέρωθεν: so A 437.

τοὺς μὲν ἔασ', ὁ δ' Ἄβαντα μετώιχετο καὶ Πολυΐδον,
 νύκτας Εὐρυδάμαντος ὄνειροπόλοιο γέροντος·
 τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὀνείρους, 150
 ἀλλὰ σφεας κρατερὸς Διομήδης ἐξενάριξε.
 βῆ δὲ μετὰ Ξάνθον τε Θώονά τε Φαίνοπος υἱε,
 ἄμφω τηλυγέτω, ὁ δ' ἐτείρετο γήραϊ λυγρῶι,
 υἷδν δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.
 ἔνθ' ὃ γε τοὺς ἐνάριξε, φίλον δ' ἐξαίνυτο θυμὸν 155
 ἀμφοτέρω, πατέρι δὲ γόνον καὶ κήδεα λυγρὰ
 λεῖπ', ἐπεὶ οὐ ζῶοντε μάχης ἐκνοστήσαντε
 δέξατο· χηρωσται δὲ διὰ κτήσιν δατέοντο.
 ἔνθ' υἱας Πριάμοιο δύω λάβε Δαρδανίδαο
 εἷν ἐνὶ δίφρῳι ἑόντας, Ἐχέμμονά τε Χρομίον τε. 160
 ὥς δὲ λέων ἐν βουσὶ θορῶν ἐξ αὐχένα ἄξει

148. τοὺς: τὸν P (*supr.* τοὺς). || πολυΐδον GN¹⁰ST (Eust. says that both -αι- and -ι- were ancient). 149. εὐρυδάμαντος M. 152. σέωνά JN. 153. ὅδ' ἐτίερατο H. 154. τέκετ' H: τέκε* U. 155. ἐνάριξε D¹MNOQR (*e corr.*) S Vr. a b A, Mosc. 1 3. 156. ἀμφοτέρω Zen. JMNPT Harl. b, Par. f, Cant. Vr. b: ἀμφοτέροιν King's, Par. j. || πατέρι δὲ: πατρί μὲν γε G. || κήδεα A. 158. δατέονται Herakleides. 159. δύο GH. 160. ἑόντας: ἑόντε Aph.? cf. on A 103. 161. ἄξει CJ (L *supr.*) NR: ἄζει Q.

150. This line is susceptible of two different interpretations: (a) *the old man interpreted no dreams for them when they were coming (to Troy)*, i.e. had he foreseen their fate he would have kept them from the war; (b) *they came not back for the old man to interpret dreams for them*. Though the second has found defenders, yet there can be no doubt that the first is right. The use of *ἐρχόμενος* is exactly the same as in 198; and the sense is quite what is wanted, though the next line is added in a way which is not usual in Homer, as we should have expected to find it explicitly stated, 'if he had they would not have been killed.' But in the second alternative the mention of the discerning of dreams seems quite otiose, unless we are prepared to suppose that the old man thought that a specimen of his peculiar skill would be the best welcome for his returning sons. Moreover, the word for *return home* is not *ερχεσθαι* but *νίσσεσθαι* or *νοστεῖν*. A third possibility is given by the Schol. A, *their father prophesied to them that they would not come back*. But even if such a construction of the participle could be admitted it would still remain

a fatal objection that we should want a future, not a present.

153. *τηλυγέτω*: see Γ 175; it is obvious here that the word cannot mean 'only child.'

158. Cf. Hes. *Theog.* 606 ἀποφθιμένων δὲ διὰ κτήσιν δατέονται χηρωσται. The general meaning of the word *χηρωσται* is sufficiently evident from the context, 'inheritors of the bereaved father,' i.e. the next-of-kin, *οἱ μακρόθεν συγγενεῖς* (Hesych.). The form of the word, however, is not so easily explicable; it should have an active sense, perhaps originally 'those who divided up the estate of the bereaved' for distribution among the tribe at large. But we have no evidence whether in Homeric days the reversion of property (i.e. chattels, not land) belonged to the family or the tribe; nor does the word itself recur, except in the two passages named, and in Qu. Smyrnaeus. Eust. explains it by *ὀρφανισταί, guardians*, used by Soph. *Aj.* 512, and identical in form.

161. Mr. Auden (*C. R.* x. 107) calls attention to the accurate observation embodied in this line, quoting Selous *Big Game Shooting* (Badminton Library)

πόρτιος ἡὲ βοός, ξύλοχον κάτα βοσκομενάων,
 ὥς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱὸς
 βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·
 ἵππους δ' οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν. 165
 τὸν δ' ἶδεν Αἰνείας ἀλαπάζοντα στίχας ἀνδρῶν,
 βῆ δ' ἴμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων
 Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροι.
 εὔρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε,
 στή δὲ πρόσθ' αὐτοῖο ἔπος τέ μιν ἀντίον ἦῤῥα· 170
 "Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες οἶστοι
 καὶ κλέος; ὦι οὐ τίς τοι ἐρίζεται ἐνθάδε γ' ἀνὴρ,
 οὐδέ τις ἐν Λυκίῃ σέο γ' εὐχεται εἶναι ἀμείνων.
 ἀλλ' ἄγε τῶιδ' ἔφες ἀνδρὶ βέλος, Διὶ χεῖρας ἀνασχών,
 ὅς τις ὅδε κρατεεὶ καὶ δὴ κακὰ πολλὰ ἔοργε 175
 Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν·
 εἰ μὴ τις θεός ἐστι κοτεσσάμενος Τρώεσσιν,
 ἱρῶν μηνίσας, χαλεπὴ δὲ θεοῦ ἐπὶ μῆνις."

162. πόρτιος: Βουκόλου Zen. 166 om. O^t. || ἀλαπάζοντα P. 167. ΒΑ
 β' P. 169. εὔρε δὲ MOPT. 172. γ' om. JQ. 173. γ' om. Q. 174.
 ἄφες GJ (γρ. ἔφες) PQ Vr. a. 178. ἱερῶν G.

i. 327 'A single large male lion will kill a heavy ox or a buffalo cow without using his teeth at all, by *breaking its neck*, or rather causing the frightened beast to break its own neck' in the manner there described. So also A 175.

162. For ἡὲ Bentley conj. ἡδέ, on the ground that the point of the simile lies in the *double* slaughter, and hence the plural βοσκομενάων, which may, however, with a slight but natural irregularity, be taken to mean 'as they (i.e. one or other of them) are feeding.'

164. κακῶς seems to go closely with ἀέκοντας, as 698 κακῶς κεκαφῆότα θυμόν, β 266 κακῶς ὑπερηγορόντες.

165. οἷς: αῦ Heyne, αὐθ' Brandreth, to save the F.

168-9. See Δ 88-9.

170. ἦῤῥα: only here with double accus., which is, however, often found with προσῆνδα and προσέειπε. We have 'Ερμείαν ἀντίον ἦῤῥα ε 28, and "Εκτορα εἶπε M 60.

171. ποῦ τοι τόξον: cf. O 440 ποῦ νύ τοι λόι; In the next line ὦι may refer either to τόξον or to κλέος in the sense of 'famous skill.'

175. ἔδε, predicative = *here*; cf. T 117 Αἰνείας δδ' ἔβη, α 185 νῆς δέ μοι ἡδ' ἔστηκεν. 175-6 = Π 424-5.

178. ἱρῶν μηνίσας, like εἰ ταρ δ γ' εὐχολῆς ἐπιμέμφεται ἡδ' ἐκατόμβης Δ 65, q.v. The exact connexion of the clause χαλεπὴ . . . μηνίς is not clear; it may mean *the wrath of a god weighs heavy upon men*, or it may go with the preceding, *and the wrath of the god be heavy upon us*. The former will give a reason why, if this enemy be a god, it is not well to provoke him further, the latter will explain why a god should condescend to such slaughter. But Ameis-Hentze read, with Δ., ἐπιμήνις, taking ἐπι- to indicate wrath aimed in a particular direction; on the ground that in all other cases where ἐπι=ἐπεσσι it is used of the actual presence of something with a distinct relation to some person. This is a strong argument against taking the clause as a general reflexion; but it leaves untouched the alternative of taking it closely with the preceding εἰ-clause, and perhaps this is the most probable explanation, as ἐπιμήνις is a compound which can hardly be supported by analogy.

τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
 “ Αἰνεΐα, Τρώων βουληφόρε χαλκοχιτώνων, 180
 Τυδείδῃ μιν ἐγὼ γε δαΐφρωνι πάντα ἔϊσκω,
 ἀσπίδι γινώσκων αὐλώπιδί τε τρυφαλείῃ,
 ἵππους τ' εἰσορόων· σάφα δ' οὐκ οἶδ' εἰ θεός ἐστιν.
 εἰ δ' ὃ γ' ἀνὴρ ὃν φημι, δαΐφρων Τυδέος υἱός,
 οὐχ ὃ γ' ἀνευθε θεοῦ τάδε μαίνεται, ἀλλὰ τις ἄγχι 185
 ἔστηκ' ἀθανάτων νεφέλῃ ἐιλυμένος ὦμος,
 ὃς τούτου βέλος ὠκὺ κιχήμενον ἔτραπεν ἄλλῃ.
 ἦδη γάρ οἱ ἐφήκα βέλος, καί μιν βάλον ὦμον
 δεξιόν, ἀντικρὺ διὰ θώρηκος γυάλοιο,
 καί μιν ἐγὼ γ' ἐφάμην Ἀἰδωνῇ προΐάψειν, 190
 ἔμπης δ' οὐκ ἐδάμασσα· θεός νύ τίς ἐστι κοτήεις.
 ἵπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίην·
 ἀλλὰ που ἐν μεγάροισι Λυκάονος ἔνδεκα δίφροι
 καλοὶ πρωτοπαγεῖς νεοτευχέες, ἀμφὶ δὲ πέπλοι·

181. μιν: μὲν G (O *supr.*) Harl. d; Ar. διχῶς. 182. γινώσκω P: γινώ-
 σκων CJLM²N²U. 183 ἀθ. Ar. || ἵππους δ' M.Q. || σάφα οὐκ Q. 184. δ':
 ο' J. || δ' γ': δδ' JP Cant. 185. δ' γ': δδ' Q: δδ' J. 187 ἀθ. Zen. ||
 κιχήμενος S *supr.* 188. γάρ β D. 191. ΝΥ: ΔΗ J (γρ. ΝΥ). || ΤΙς: τοι C.
 193. μεγάρους HT. 194. Ζηνόδοτος μετέθηκεν An. (Ludw. conjectures that Zen.
 omitted the line and wrote πρωτοπαγεῖς for πάνταται in 195).

181. The variant μὲν for μιν may point, as Platt says (*J. P.* xvii. 129), to an older μὲν ἐγὼ *Fe.*

182. There is no distinct trace in H. of the devices borne on shields which play so prominent a part in the *Septem* of Aeschylus, and are frequently represented on vase-paintings; nor of course can the mention of the helmet be taken to indicate anything like the mediaeval crest. But every chieftain would be sure to adopt some peculiarity in the shape of his shield and helmet. Cf. A 526 εὖ δέ μιν ἔγνω· εὐρὺ γὰρ ἀμφ' ὤμοισιν ἔχει σάκος. For τρυφαλείῃ see on Γ 372.

183. εἰ θεός ἐστιν: we say 'if he is not a god'; the words imply a slight disposition to accept the affirmative. Cf. γ 216 τίς δ' οἶδ' εἰ κέ ποτέ σφι βίας ἀποτίσεται ἑλθόν; Ar. needlessly athetized the line, on the ground that Pandaros has really no doubt. But the very next words obviously imply at least a rhetorical uncertainty.

187. (ἡ διπλῇ περικετωμένη) ὅτι Ζηνόδοτος ἠθέτηκεν αὐτόν. οὐ γὰρ ἐπάπτετο

ἄλλῃ τὸ βέλος, ἀλλ' ἔτυχεν αὐτοῦ. οὐ λέγει δὲ ὅτι καθόλου ἀπέτυχεν, ἀλλ' ὅτι ἐπὶ καιρὸν τόπον φερόμενον παρέτρεψεν. But this explanation seems forced, and most edd. agree with Zenod. in rejecting the line. Nor is it a satisfactory resource to take ἔτραπεν ἄλλῃ as = *brought to naught*; such a derived sense of ἄλλος is rather Attic than Homeric, and is not sufficiently supported by A 120. For the gen. τούτου, *away from him*, we may compare πάλιν τράπεθ' υἱος ἐοῖο Σ 138. Or we may take it, as gen. of hitting, with κιχήμενον, *just as it was reaching him*.

189. An interpolated line to bring in the cuirass; see on 99.

190. Ἀἰδωνῇ προΐάψαι, as Ἀἰδὸς προΐαψεν A 3. The name Ἀἰδωνεύς occurs again only T 61 in H.; it is not Pindaric, but appears rather to be a word of the tragedians. For προΐάψαι La R. would prefer προΐάψαι, 'I thought I had dispatched him.'

194. πρωτοπαγεῖς (with the rare contraction), generally explained 'joined together for the first time,' i.e. newly

πέπτανται· παρὰ δέ σφιν ἐκάστωι δίζυγες ἵπποι 195
 ἐστάσι κρὶ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας.
 ἡ μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
 ἐρχομένωι ἐπέτελλε δόμοις ἔνι ποιητοῖσιν·
 ἵπποισιν μ' ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα 200
 ἀρχεῦνιν Τρώεσσι κατὰ κρατερὰς ὑσμίνας·
 ἀλλ' ἐγὼ οὐ πιθόμην, ἡ τ' ἂν πολὺ κέρδιον ἦεν,
 ἵππων φειδόμενος, μή μοι δευοῖατο φορβῆς
 ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδην.
 ὥς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα,
 τόξοισιν πίσυνος· τὰ δέ μ' οὐκ ἄρ' ἔμελλον ὀνήσειν. 205
 ἦδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφῆκα,
 Τυδεΐδῃ τε καὶ Ἀτρεΐδῃ, ἐκ δ' ἀμφοτέροισιν
 ἀτρεκές αἰμ' ἔσσευα βαλὼν, ἥγειρα δὲ μάλλον.

198. ἔνι: εὖ Vg. a. 199. μ' ἐκέλευε O: τ' ἐκέλευε H. || ἐμμεμῶτα
 Mor. Vr. c (and so apparently *τινές* ap. Did.). 201. ἡ τ' ἂν: γρ. εἴτ' ἂν O.
 203. ἔδμεν Ar. D'R'U: ἔδδμεν others (and Ω). 204. αὐτὰρ DO: αὐτὰρ δ P. ||
 ἐς om. G: εἰς CMNO. || ἀλλήλουσα O. 205. ἄρ': ἂν Q. || ἔμελλον ADO.

made. Cf. Ω 267. In θ 35 we have
 νῆα πρωτόπλοον, which is also translated
 'making her first voyage.' But this is
 a doubtful compliment to a ship; the
 alternative, 'a first-rate sailer,' suits the
 context better, and so here 'of first-rate
 build,' *primarie compacti* (Döderl.),
 avoids the awkward tautology with *νεο-
 τευχέες* which made Zenod. athetize the
 line. Unfortunately neither the simple
πρῶτος nor any of its compounds seems
 to involve the pregnant meaning of
primarius, so that we have to acquiesce
 in the ordinary explanation. The same
 ambiguity is found in *πρωτόπλους*, Eur.
Hel. 1531. (Compounds of *πρῶτος* are
 very uncommon in classical Greek.)

195. For the practice of covering
 chariots with cloths when not in use cf.
 B 777.

200. For ἀρχεῦσιν with dat. see B 345.

202. For the crowding within the city
 walls compare Σ 286-7.

203. ἔδμεν only here with ἄ, though
 we have ἀθήσεε, ἀθηκότες, etc. The
 variation in quantity is unexplained;
 it is possibly here due to the sixth arsis,
 see Schulze *Q. E.* p. 452. ἄδην, which
 Ar. read, will be right if the word comes
 from root *sa* (*sa-tur*, etc.); but this is
 not certain. See note on K 98.

204. The neglect of the F of Ἴλιον is

rare. Brandreth conj. *πεζὸς ἐὼν ἐς Φίλιον*
ἦλθον, comparing Δ 231, Α 230, 721.

205. ἄρ' ἔμελλον (or -εν) is the
 traditional reading; but the rule against
 the trochaic caesura in the 4th foot would
 require *ἀρα μέλλον*, and presumably Ar.
 read this in accordance with his custom
 of omitting the augment ("Ἰακῶς") when
 possible.

208. ἀτρεκές: this simple form recurs
 in H. only π 245 οὐτ' ἄρ' δεκάς ἀτρεκές
 οὔτε δὲ οἶαι, where it is an adverb; the
 form ἀτρεκέως is of course familiar. The
 original meaning of the word is not
 certain; if it be conn. with *τρέπω* (Curt.
Gr. Et. no. 633) and mean 'directly,'
 'not swerving from the straight line,'
 it can here hardly be an epithet of αἶμα.
 On the other hand, it cannot be taken
 with βαλὼν, which is too far off, and
 does not require an adv. to qualify it, as
 of itself it implies 'hitting the mark'
 (ὅτι τρώσας, καὶ οὐ ρίψας ἀπλῶς τὸ βέλος).
 We must therefore take it with *έσσευα*,
 'I truly, surely, brought forth blood.'
 So Schol. B ἀντὶ τοῦ ἀτρεκέως εἶδον
 αὐτό, οὐκ ἠπάτημαι. But 206-8, which
 contain a feeble repetition of 188-91,
 are almost certainly interpolated for the
 sake of the allusion to the Ὀρκίων σύγ-
 χυσις, an episode which is evidently un-
 known to the author of this book, who

τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα
 ἤματι τῷ ἐλόμην, ὅτε Ἴλιον εἰς ἐρατεινὴν 210
 ἡγεόμην Τρώεσσι, φέρων χάριν Ἑκτορι δίδωι.
 εἰ δέ κε νοστήσω καὶ ἐσόψομαι ὀφθαλμοῖσι
 πατρίδ' ἐμὴν ἄλοχόν τε καὶ ὑψερεφὲς μέγα δῶμα,
 αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φῶς,
 εἰ μὴ ἐγὼ τάδε τόξα φαεινῶι ἐν πυρὶ θείην 215
 χερσὶ διακλάσσας· ἀνεμῶλια γάρ μοι ὀπηδεῖ."
 τὸν δ' αὖτ' Αἰνείας Τρώων ἀγὸς ἀντίον ἦῤδα·
 "μὴ δ' οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως,
 πρίν γ' ἐπὶ νῶ τῶιδ' ἀνδρὶ σὺν ἵπποισιν καὶ ὄχεσφιν 220
 ἀντιβίην ἐλθόντε σὺν ἔντεσι πειρηθῆναι.
 ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσεο, ὄφρα ἴδῃαι
 οἶοι Τρώιοι ἵπποι, ἐπιστάμενοι πεδίοιο
 κραιπνὰ μίλ' ἔνθα καὶ ἔνθα διωκέμεν ἡδὲ φέβεσθαι·
 τὼ καὶ νῶϊ πόλινδε σαώσεται, εἴ περ ἂν αὐτε
 Ζεὺς ἐπὶ Τυδεΐδῃ Διομήδεϊ κῦδος ὀρέξηι. 225
 ἀλλ' ἄγε νῦν μάστιγα καὶ ἡνία συναλόντα
 δέξαι, ἐγὼ δ' ἵππων ἀποβήσομαι, ὄφρα μάχωμαι·
 ἦε σὺ τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἵπποι."

210. ὅτε τ' CR: ὅτε γ' G. || & Q. 211. Ἑκτορι δίδωι: ἱπποδάμοισιν τινέσιν ap. An. 213. ὑψερεφὲς GJL²M: ὑψηρεφὲς DNOPR (m in ras.) Lips. Vr. b c. 214. ἐμοῖο JN (p. ras.) PQS. || τάμοι Vr. a. 215. εἰ: ἂν G. 218. ἔσεται Q. 219. τῶιδ': τῶι D. 220. παραιοῖσιν M (not Harl. a). 224. πόλιν: γρ. πόλιν J. || περ ἂν: κεῖν Vr. a. 225. ὀρέξαι OQ (supr. m). 226. Νῶν: δὴ MN. 227. ἀποβήσομαι Ar. Ω: ἀποδοθήσομαι Par. g: ἐπιβήσομαι Zen. CO'S (supr. ἀπο) King's, Par. d j¹, Vr. c, Mosc. 1 3, and γρ. Harl. a, Par. b. 228. τόν γε N.

otherwise could not have failed to allude to it again.

209. κακῇ αἴσῃ, A 418. ἀπὸ πασσάλου: cf. φ 53, Penelope ἐνθεν ὀρεξάμενη ἀπὸ πασσάλου αἰνυτο τόξον.

212-6 are to be compared with π 99-103, where 214 is not only repeated, but stands also in exactly the same position, as an apodosis with two protases, one preceding, the other following. It is possible to take νοστήσω and ἐσόψομαι as aor. subjunctives; compare, for another instance of an aor. form *ὠψόμην, Ω 704, where ὠψεσθε is more natural if it be taken as aor. imper. than as fut. indic. But there is no valid reason against regarding them as fut. indic. except that such a constr. is not Attic. In any case there is no appreciable difference in sense. The second

protasis has the opt. under the influence of the pure wish τάμοι: we might equally have had fut. indic. as B 259 μηκέτι . . . εἴην, εἰ μὴ . . . δύσω, where again the constr. of the sentence is the same. ἀλλότριος: a foreigner is of course an inferior, and therefore defeat from such is the deepest degradation.

218. οὐκ ἔσεται ἄλλως, no change will be made, nothing will be effected, till, etc. ἄλλως has the connotation 'better' in θ 176, υ 211, and cf. also Α 391. The euphemism by which ἄλλως = κακῶς is not Homeric.

219. νῶ for νῶϊ here only in H. (in ο 475 read νῶϊ). πρίν νῶϊ τῶιδ' Brandr. (with ictus-lengthening), εἰ νῶϊ τῶι d. van L. 222. Τρώοι, the breed of Tros. Cf. 265, Α 597, T 230, Ψ 291, 377.

227. ἀποδοθήσομαι, i.e. when the time

τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
 “Αἰνεΐα, σὺ μὲν αὐτὸς ἔχ' ἥνία καὶ τεῶ ἵππῳ· 230
 μᾶλλον ὑφ' ἡνιόχῳ εἰωθότι καμπύλον ἄρμα
 οἴσεται, εἴ περ ἂν αὖτε φεβώμεθα Τυδέος υἱόν·
 μὴ τῷ μὲν δείσαντε ματήσεται, οὐδ' ἐθέλητον
 ἐκφερέμεν πολέμοιο, τεὸν φθόγγον ποθέοντε,
 νῶϊ δ' ἐπαΐξας μεγαθύμου Τυδέος υἱὸς 235
 αὐτῷ τε κτείνῃ καὶ ἐλάσσει μώνυχας ἵππους.
 ἀλλὰ σὺ γ' αὐτὸς ἔλαυνε τέ ἄρματα καὶ τεῶ ἵππῳ,
 τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὀξείῃ δουρί.”
 ὧς ἄρα φωνήσαντε ἐς ἄρματα ποικίλα βάντε
 ἐμμεμαῶτ' ἐπὶ Τυδεΐδῃ ἔχον ὠκέας ἵππους. 240
 τοὺς δὲ ἶδε Σθένελος Καπανήϊος ἀγλαὸς υἱός,
 αἰψὰ δὲ Τυδεΐδην ἔπεα πτερόεντα προσηύδα·
 “Τυδεΐδῃ Διόμηδες, ἐμῶι κεχαρισμένε θυμῶι,
 ἄνδρ' ὁρώ κρατερῷ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,
 ἵν' ἀπέλεθρον ἔχοντε· ὁ μὲν τόξων ἐν εἰδώς, 245
 Πάνδαρος, υἱὸς δ' αὖτε Λυκάονος εὐχεται εἶναι·
 Αἰνεΐας δ' υἱὸς μὲν ἀμύμονος Ἀγχίσαιο
 εὐχεται ἐκγεγάμεν, μήτηρ δέ οἱ ἔστ' Ἀφροδίτη.

231. εἰωθέτι Ar. (καὶ σχεδὸν ἅπαντες) Ω: εἰωθέτε P. 232. ἂν om. Q.
 234. ποσέοντες DPQ Eust. 236. κτείνει . . ἐλάσοι G. 237. ἀλλ' αὐτὸς
 κύ ρ' C. 239. φωνήσαντε . . βάντε GJP Mosc. 1: φωνήσαντες . . βάντες
 Ω. 240. ἐμμεμαῶτες HM. 242. αἰψὰ δὲ: αἰψ' ἐπὶ L. 245. ἔχοντε
 GMN Mosc. 1, Vr. b: ἔχοντες Q: ἔχοντας Ω. 247. δ' om. U: ο' C. || μὲν
 ἀμύμονος: μεγαλίστορος (A supr.) DHSU. 248 om. Vr. a.

comes I will dismount to fight, ἐπιβήσο (221) referring to the present moment, *mount the chariot* in order to reach the scene of action. This entirely agrees with the Homeric style of fighting, where the heroes use their chariots only for movement from one part of the field to another, and do the serious work on foot. Compare especially P 480, where the reading is certain. The variant ἐπιβήσομαι is due no doubt to the fact that in the sequel (275 ff., 294) Pandaros does make his spear-cast from the chariot. That, however, is an irregularity which Aeneias does not contemplate. It is curious that Ar. while reading ἀποβήσομαι gave the perverse interpretation οὐκ τῆς ἵππων φροντίδος, *I will resign the care of the horses*.

230. ἔχε goes with both ἥνία and ἵππῳ by a slight zeugma, *hold the reins and drive the horses*. Compare the difference in the sense of δέξαι = *take*, and δέδεξο = *await* the attack, above.

232. φεβώμεθα, *flee from*, cf. 223.

233. ματήσεται, *grow wild*, 'lose their heads' as we say; cf. II 474. In Ψ 510 it means 'lost no time.' Compare also Aisch. Sept. 37, P. V. 57.

236. μώνυχας, *with single (solid) hoofs*; not from μόνος (Hom. μόνος) but, as is now generally agreed, for *σμ-ώνις where σμ = σεμ- of εἰς (σεμ-), *simplex*, etc. (Brugm. Gr. i. 171). Compare Virgil's *solo ungula cornu*.

248. Cf. φ 335 πατὴρ δ' ἐξ ἀγαθοῦ γένος εὐχεται ἔμμεναι υἱός, *for the use of*

ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδέ μοι οὕτω
 θύνε διὰ προμάχων, μή πως φίλον ἦτορ ὀλέσσης." 250
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
 "μή τι φόβονδ' ἀγόρευ', ἐπεὶ οὐδέ σε πεισέμεν οἶω·
 οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι
 οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἔμπεδόν ἐστιν·
 ὁκνεῖω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὐτως 255
 ἀντίον εἰμ' αὐτῶν· τρεῖν μ' οὐκ ἔαι Παλλὰς Ἀθήνη.

249. δοκεῖ Ζηνόδοτος τοῦτον καὶ τὸν ἐξῆς ἠθετηκέναι Δν. || ἐφ' ἵππων Δν. Ω: there was a variant, but Schol. A does not say what; probably ἐφ' ἵππων rather than ἐφ' ἵππους. || μοι: μὲν G. 251. ἄρ': αὖ J. 252. φόβον τ' P¹R: φόβον μ' L. || οὐδὲ με S. 253. γὰρ ἐμοί S Mosc. 1. || ἀλυσκάζοντι ἢ ἀλυσκάζοντα Eust. 255. ἐπιβάλλεσθαι M Eust. || οὕτως T Lips. 256. ἀντίος S. || μ': δ' S. || ἔαι Herod. ATU.

ἐκγεγάμεν. But the line, which is omitted by one ms., looks suspiciously like an interpolation.

249. δοκεῖ Ζηνόδοτος τοῦτον καὶ τὸν ἐξῆς ἠθετηκέναι, Ariston.; an important remark, as it shows that the later Aristarchean school knew Zenodotos only at second hand. ἐφ' ἵππων, ὅτι Ἀττικῶς ἐξεγήνοχεν ἀντὶ τοῦ ὡς ἐπὶ τοῖς ἵπποις (in the direction of the chariot), *ibid.* For the Attic use compare ἐπ' οἶκον = *homewards*, ἢ ἐπὶ Βαβυλωνίως ὁδός Xen. *Cyr.* v. 3. 45, etc. It occurs also in H., e.g. Γ 5, Ε 700. But it is hardly possible that this should be the sense here, for we cannot suppose that Sthenelos, whose function is that of charioteer, can have left the horses so far as to advise Diomedes to retreat in their direction. We must therefore take it in the ordinary sense, *retreat upon the chariot* (as Ω 356).

252. φόβονδ' ἀγόρευε: for this pregnant use we may compare II 697 φύγαδε πύοντο. It is easily derived from the literal sense which we have in Θ 139 νόβονδ' ἔχε μῶνυχας ἵππους, and may be compared with such phrases as εἰπεῖν, πθεῖσθαι εἰς ἀγαθά, I 102, Ψ 305; thus it means 'say nothing in the direction of, tending to, flight.' φόβος is of course an exaggeration, as Sthenelos merely meant him to fight in the wrong, not among the προμάχοι. ἀλυσκάζοντι and καταπτώσσειν are equally vivid names for retirement to the μῆλος, where an individual was protected by numbers (cf. Z 443). So Idomeneus says, N 262 οὐ γὰρ δὴ ἀνδρῶν δυσμενέων κἄς ἰστάμενος πολεμίζειν. οὐδὲ α: so

Ptol. Ask.; Herod. οὐδὲ σέ, *not even thee*. But it is more Homeric to take οὐδὲ with the whole clause, *for neither do I think that thou wilt persuade me*.

253. γενναῖον, a Δν. λεγ. in Homer; nor does he use γέννα or γεννάω: σημειοῦνται τινες ὅτι οὕτως εἰρηται ἐγγενές, πάτριον Schol. A. It is practically indifferent whether we explain the word thus, 'it is not in my blood,' or in the later sense 'it is not honourable for me to shirk'; this sense is immediately derived from the former, as with our word 'high-bred,' worthy of a man of family. To a chieftain whatever is hereditary is honourable as a matter of course. τὸ γενναῖον ἐστὶ τὸ μὴ ἐξιστάμενον ἐκ τῆς αὐτοῦ φύσεως Aristot. *H. A.* i. 1. 14.

256. This line is a compendium of sins against Homeric diction—the weak αὐτῶν = *them*, τρεῖν for τρεῖν, and worst of all ἔαι in one syll. for ἔαιε in three. The couplet may be an Attic interpolation, though it does not look like it. If it is to be restored to archaic form, violent measures must be employed. Of many conjectures perhaps the best is van Leeuwen's ἀντίος εἰμ'· τρεῖν μ' οὐκ εἶε II. 'A. In the old Attic alphabet, with contractions, this would be τρειν μουκα II., which would easily assume its present form with αὐτῶν, a gloss imported to fill up the apparently deficient measure. The well-attested ἔαι supports this. For the imperf. cf. 819. (Synzesis of the first syll. of εἶω is found in our texts in K 344, where see note, and φ 233, ψ 77.)

τούτω δ' οὐ πάλιν αὐτὶς ἀποίσετον ὠκέας ἵπποι
 ἄμφω ἀφ' ἡμέων, εἴ γ' οὖν ἕτερός γε φύγησιν.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆμισιν·
 αἶ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ 260
 ἀμφοτέρω κτείνειαι, σὺ δὲ τούσδε μὲν ὠκέας ἵππους
 αὐτοῦ ἐρυκακέειν, ἐξ ἄντυγος ἡνία τείνας,
 Αἰνείαιο δ' ἐπαῖξαι μεμνημένος ἵππων,
 ἐκ δ' ἐλάσαι Τρώων μετ' ἐυκνήμιδας Ἀχαιοῦς.
 τῆς γάρ τοι γενεῆς, ἧς Τρωῖ περ εὐρύνοπα Ζεὺς 265
 δῶχ' υἱος ποινὴν Γανυμήδεος, οὐνεκ' ἄριστοι
 ἵππων, ὅσσοι ἕασιν ὑπ' ἡῶ τ' ἡέλιόν τε·
 τῆς γενεῆς ἐκλεψεν ἀναξ ἀνδρῶν Ἀγχίσης,
 λάθρῃ Λαομέδοντος ὑποσχὼν θήλεας ἵππους·
 τῶν οἱ ἐξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη· 270

257. τούτων M (not Harl. a). || ὠκέας ἵππους C (supr. οι over ους) R supr.
 258. εἴ γ' οὖν Δr. διὰ τοῦ γ: others εἴ κ' οὖν? 260. ὀρέξῃ P. 262.
 αἰνέω Zen. || ἐπαίξας Q. || μεμνημένος: καλλίτρχας St (μεμνημένος Sm).
 264. ἐτελάσαι A (supr. κ δ'). 270. γενέθλη N supr., γρ. Jm: γενέθλη
 Vr. b.

258. For the double γε cf. II 30 μὴ
 ἐμέ γ' οὖν οὐτός γε λάβοι χόλος. 287-8
 and X 266 are doubtful cases. Schol.
 A (Didymos) remarks, οὕτως γοῦν διὰ τοῦ
 γ' Ἀρίσταρχος: this perhaps indicates
 the existence of a variant εἴ κ' οὖν, which
 is at least unobjectionable, perhaps prefer-
 able, and is conjectured by Heyne.

261. τούσδε, pointing to his own
 horses, which must therefore be close at
 hand; an additional argument in favour
 of the explanation adopted in 249.

262. It is not uncommon in vase-
 pictures of a chariot about to start to
 see the reins fastened to the front of the
 ἀντιξ or rail which ran round the car
 and formed a handle behind by which
 the riders could mount. This again
 seems clearly to shew that Sthenelos at
 the moment is in the car and holding
 the reins.

263. ἵππων may be gen. after ἐπαῖξαι,
 cf. N 687 ἐπαίσσαντα νεῶν and other
 genitives after verbs of aiming (H. G. §
 151 c). μεμνημένος is then added as
 in T 153 ὧδέ τις ὑμῶν μεμνημένος ἀνδρὶ
 μαχέσθω, both lines being instances of
 the common Greek habit of expressing
 by the participle what we give in the
 principal verb: 'do not forget to spring

at the horses.' On the other hand
 ἐπαίσσειν is commonly used absolutely,
 so that it is equally possible, though
 less idiomatic, to make ἵππων dependent
 on μεμνημένος, 'spring forward thinking
 only of the horses.' 323 is in favour
 of this; there, however, ἐπαίξας may
 directly govern ἵππους (cf. H 240, M
 308; it takes the dat. also, κ 322, ξ 281,
 Ψ 64 f).

265. ἧς, an ablative gen., expressing
 the source, as Z 211 ταύτης τοι γενεῆς τε
 καὶ αἵματος εὐχομαι εἶναι, and τῆς γενεῆς
 ἐκλεψε below. The attraction ἧς for
 ἣν assumed by some is not Homeric,
 Hesiodic, or Pindaric. Bekker (H. B.
 ii. 12) instead of supplying εἰς after
 γενεῆς takes it with ἐκλεψε in 268,
 regarding γενεῆς there as a mere re-
 sumption after the parenthetical ἧς . .
 ἡέλιόν τε, and putting a comma at the
 end of 267. He would also read ἧν for
 ἧς, but this seems needless.

266. οὐνεκα, because. For Ganymede
 see T 231-5.

269. λάθρῃ Λαομέδοντος, Ω 72.
 οὐλέας, as θῆλυς ἑέρση ε 467, Ἥρη θῆλυς
 εἶουσα T 97. Others read θηλέας for
 θηλέας, with the Doric α of the acc.
 plur. fem.; but this is not an epic form.

270. γενέθλη, a stock, stud.

τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτῃν,
τῷ δὲ δὺ' Αἰνείαι δῶκεν, μῆστωρε φόβοιο.
εἰ τούτῳ κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν."

ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
τῷ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὠκέας ἵππους. 275
τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός·

"καρτερόθυμε δαΐφρον ἀγαυοῦ Τυδέος υἱέ,
ἦ μάλα σ' οὐ βέλως ὠκὺ δαμάσσατο, πικρὸς οἰστός·
νῦν αὖτ' ἐγγείημι πειρήσομαι, αἶ κε τύχωμι."

ἦ ῥα καὶ ἀμπεπαλὼν προτεῖ δολιχόσκιον ἔγχος, 280
καὶ βάλε Τυδείδαο κατ' ἀσπίδα· τῆς δὲ διαπρὸ
αἰχμῇ χαλκεῇ πταμένη θώρηκι πελάσθη.

τῷ δ' ἐπὶ μακρὸν ἄυσε Λυκάονος ἀγλαὸς υἱός·
"βέβληται κενεῶνα διαμπερές, οὐδέ σ' ὅτῳ
δηρὸν ἔτ' ἀνσχίσεσθαι· ἐμοὶ δὲ μέγ' εὖχος ἔδωκας." 285

271. τοὺς: τῶν M. 272. μῆστωρι S (supr. ε) T¹ (?) Par. j, Plato *Laches* 91 B. 273. ἀραίμεθα M. 274. οἱ: τοὶ Q. 276. τὸν: τῷ Mosc. 1: τῶν V. 277. καρτερόθυμε P. 278. ἦ: εἰ T². 279. τύχωμι A Schol. T: ὕχομι Q. 280. προτῇ Vg. a. 282. εῶρακι G. || πέλασσε Q. 285. ἀνασχίσεσθαι PQ: γρ. ἀνασχέσθαι J.

272. Bekker, Nauck, Christ, and others have adopted the variant *μῆστωρι* in preference to the vulg. *μῆστωρε*: it was read by Plato *Lach.* 91 B; καὶ αὐτὸν ὃν Αἰνείαν κατὰ τοῦτ' ἐνεκωμίσατο, κατὰ τῆς τοῦ φόβου ἐπιστήμην, καὶ εἶπεν αὐτὸν εἶναι μῆστωρα φόβοιο. There can be no doubt that Homeric usage is on the same side, for *μῆστωρ φόβοιο* is always used of heroes (Z 97, 278, M 39, Ψ 16, cf. *μῆστωρ ἀντὶς* N 93, etc.), except in the parallel passage Θ 108, where the *as.* authority is more evenly divided. The nearest Homeric analogy is in the *ate* passage B 767 φόβον Ἄρῃος φορεούρας, of the horses of Eumelos. We may, however, accept the phrase here as an unusually exaggerated encomium; the horses in virtue of their divine descent are actually put on a level with human beings.

273. For the first *κε* (here and Θ 196) most edd. (including Bekker, Nauck, and Christ) follow J. H. Voss in his conj. *γε*: but the change is needless, as appears from the considerable number of cases of *εἰ κε* with opt. in protasis quoted in *H. G.* § 313. The separation of *εἰ* . . . *κε* is found again in the same phrase Θ 196, and in Ψ 592; the

particles are still far from coalescing into an Attic *ἐάν*. See also *M. and T.* § 461.

274. For this line see note on 431.

278. Schol. A mixes up in his note two interpretations, according to one of which we should read ἦ as a particle of asseveration; the other would take ἦ ἀντὶ τοῦ εἰ. Though the former view is doubtless right, yet it may be said that the parataxis of the two clauses shews exactly how the use of *εἰ* with the indicative arose, to express a concession made unconditionally.

279. The form *τύχωμι* has as usual been almost universally corrupted to the more familiar *τύχομι*. The opt. with *κε* is quite out of place in these conditional protases expressing a hope. So also H 243.

281. For τῆς δὲ La R. suggests (and Nauck and Christ adopt) ἡ δέ, comparing E 66, H 260, T 276. This is no doubt right, as ἡ δέ would be likely to be changed, in order to avoid the (perfectly normal) hiatus in the bucolic diaeresis.

282. εῶρακι may here mean the *μῆτρη*: see App. B.

285. μέγα is here to be taken as an adv. (cf. A 78), *thou hast given me my wish to the full*. If it is closely con-

τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·
 "ἡμβροτες, οὐδ' ἔτυχες· ἀτὰρ οὐ μὲν σφῶτ' γ' ὄτω
 πρὶν ἀποπαύσεσθαι, πρὶν ἢ ἕτερόν γε πεσόντα
 αἵματος ἄσαι Ἄρρη ταλαύρινον πολεμιστήν."

ὥς φάμενος προέηκε· βέλος δ' ἵθυνεν Ἀθήνη
 ῥίνα παρ' ὀφθαλμόν, λευκοὺς δ' ἐπέρησεν ὀδόντας.
 τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς ἀτειρήs,
 αἶχμή δ' ἐξελύθη παρὰ νείατον ἀνθερεῶνα.
 ἥριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ
 αἰόλα παμφανόωντα, παρέτρεσαν δέ οἱ ἵπποι
 ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.
 Αἰνείας δ' ἀπόρουσε σὺν ἀσπίδι δουρί τε μακρῷ,

288. πρὶν ἀποπ. P: πρὶν γ' Ω. || ἀποπαύσεσθαι (A *supr.*) DNU: ἀποπαύ-
 σεσθαι Ω (including T). || πρὶν ἢ LU: πρὶν γ' ἢ Ω. 289. ταλαύρινον PR.
 293. ἐξελύθη Ar. AHM Mor. Bar. Cant. Vr. c, Harl. a, Par. a b e f' (A in *ras.*)
 j: ἐξελύθη S (*supr.* u): ἐπεχύθη Mosc. 1 (in *ras.*), Par. h k: ἐπέκυτο T Lips.
 Harl. b: ἐπεκύθη Zen. Ω. 295. παμφανόοντα G. 297. ἐπόρουσε PRS^U
 (H *supr.*): ἐπώρουσε N.

nected with εὖχος as epithet, it produces the forbidden trochaic caesura in the fourth foot.

288. The fourfold repetition of *re* in the vulg. led Barnes to drop it after either *πρὶν*, and the mss. give some support. *πρὶν* was originally long by nature (cf. *πρὲν* in the Gortynian inscr.), and though it is occasionally short in H. (nineteen times), yet it remains long in thesis in Z 81, and some eight other passages. It is true that *πρὶν* has a special affinity for *γε*, the combination occurring nearly thirty times in Homer, yet Z 465 (?), O 74, a 210, δ 255, η 196, σ 289 are the only passages where the *γε* is not elided; this very small proportion and the preponderance of passages in the *Odyssey* are in favour of the omission. See Hartel *H. S.* 109, La Roche *H. U.* 256. For ἀποπαύσεσθαι and ἀποπαύσασθαι see note on Γ 28; and for ταλαύρινον H 239.

291. The course of the dart has given great trouble to critics ancient and modern. Some thought that the dart being miraculously guided need not pursue a natural course; others, that Pandaros was leaning forward to see the effect of his shot; others, that the plain was not level, and that the chariots ran on the lower ground while the footmen fought from the heights (!). None of

them seem to have hit on the absurdly simple explanation that Pandaros may have attempted to 'duck,' bending his head forward a moment too late. The result would obviously be what Homer describes. (This explanation was, I find, first given by Brandreth.)

293. ἐξελύθη was explained by Ar. τῆς ὁρμῆς ἐπαύσατο, which the word cannot mean; ἐξεσύθη of Zen. and vulg. = *issued forth*. But there can be little doubt that Ahrens, Brandreth, and Christ are right in restoring ἐξέλυθε = ἐξῆλθε. The form with *e* for *η* is not elsewhere found, but has very likely been sometimes suppressed in favour of the more familiar ἦλθον. The misunderstanding will of course have arisen in transcription from the old Attic alphabet. This is an interesting, because evidently accidental, proof that in the oldest form of the Epic poems the ictus in the penthemimeral caesura sufficed to lengthen a final short syllable without the aid of the *ν* ἐφελευστικόν, which originally was not used to make position. (See also on Δ 549.)

295. παρέτρεσαν, *swerved aside*. For the canon of Ar. that in H. *τρέψω* means '*fugere*, non *timere*' see Lehrs *Ar.* 77 sqq. Hence Aineias leaps down (297), because his horses are running away. But the variant ἐπόρουσε is equally good.

δείσας μή πώς οἱ ἐρυσαίαιο νεκρὸν Ἀχαιοί.
 ἀμφὶ δ' ἄρ' αὐτῷ βαίνει λέων ὥς ἀλκί πεποιθώς,
 πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' ἔττην, 300
 τὸν κτάμεναι μεμαῶς ὅς τις τοῦ γ' ἀντίος ἔλθοι,
 σμερδαλέα ἰάχων. ὁ δὲ χερμάδιον λάβε χειρὶ
 Τυδεΐδης, μέγα ἔργον, δ' οὐ δύο γ' ἄνδρε φέροιεν,
 οἶοι νῦν βροτοὶ εἰς· ὁ δέ μιν ῥέα πάλλε καὶ οἶος· 305
 τῷ βάλεν Αἰνείαιο κατ' ἰσχίον, ἔνθά τε μηρὸς
 ἰσχύϊ ἐνστρέφεται, κοτύλην δέ τέ μιν καλέουσι·
 θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥῆξε τένοντε·
 ὥσε δ' ἀπὸ ῥινὸν τρηχὺς λίθος. αὐτὰρ ὁ γ' ἦρως
 ἔστη γυνὴ ἐριπὼν καὶ ἐρείσατο χειρὶ παχείῃ
 γαίης· ἀμφὶ δέ ὅσσε κελαινὴ νύξ ἐκάλυψε. 310
 καὶ νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,

301. τοῦ γ': τοῦδ' Mosc. 1. || ἀντίον DHRS. || ἔλεν(ι) NQ (*supr.* οἱ) R Vr. A.
 303. δύο Q. || γ' om. D. || ἀνδρες JT. 305. ἔνεα γε G Mosc. 1. 306. ἰσχίον
 Par. b: ἰσίοι Cram. An. Ox. ii 372. 307. τένοντα Q *supr.* 308. τραχὺς P.
 310. δέ: δέ οἱ Eust.

300. οἱ is *dat. ethicus*, *πρόσε* a pure adverb, as in 315, etc. The prepositional use with *gen.* is commoner.

301. τοῦ γ' ἀντίος: cf. P 8; the expression is very strange, and might easily be emended *ἐξ ἀντίος*, the hiatus being normal in the bucolic diaeresis. As it stands, τοῦ must mean 'the dead man.'

303. μέγα ἔργον, a great feat, added parenthetically, 'in apposition to the sentence,' as it is usually called, though it really forms part of the complement of the verb λάβε. We may compare A 294 τῶν ἔργων ὑπείχομαι, and similar usages which will be found in *H. G.* § 136. 2-4. There is nothing in Homeric usage to justify us in taking ἔργον in apposition with χερμάδιον, as though = a great thing; or in comparing such Herodotean phrases as μέγα χρέμα ὑός. φέροιεν: for this 'concessive' or potential opt. without *άν* see *H. G.* § 299 f, where reference is made to the similar use in a principal clause, ρεία θεός γ' ἐθέλων καὶ τηλόθεν ἀνδρα σώσαι. The hiatus after δ suggests δ κ' οὐ (P. Knight), or δ γ' οὐ δύο κ' (van L.), but the *κ* is not grammatically necessary.

304. οἶοι μὲν βροτοὶ εἰς: compare A 272. The phrase occurs four times in the *Iliad*, but not in the *Odyssey*.

306. κοτύλη, the *acetabulum* of Roman and modern anatomy; the socket, suffi-

ciently like a shallow cup, by which the head of the femur is articulated to the pelvis. Compare the use of κοτύληδων of the cuttle-fish's suckers in ε 433 (also of the acetabulum in Ar. *Vesp.* 1495).

310. γαίης: the *gen.* is compared in *H. G.* § 151 a with τοίχου τοῦ ἐτέρου I 219, and with the *gen.* after verbs of taking hold of. But it must be admitted that the analogy is not very satisfactory, and the use is strange. The line recurs in A 356, and is there generally condemned as an interpolation; it may fairly be suspected here too. The last part looks like an adaptation of the familiar τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυπεν. For δέ Brandreth and others conj. δέ F', where F would naturally represent Fe: but δέ οἱ in Eust. looks as though some mss. in his time still retained a tradition of *Foi*, which is of course possible. Cf. the *oi* of Ambr. in l. 4.

311. ἀπόλοιτο for the ἀπόλετο which is normal in Homeric as in later Greek; see *H. G.* § 300 c, *M.* and *T.* § 440. The opt. is in itself merely concessive or potential, without reference to past or present; but the need for a more exact expression of time clearly led early to the prevalence of the indicative. Hence the opt. is almost confined to a few formulae, such as this (repeated in 388),

εἰ μὴ ἄρ' ὅξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
μήτηρ, ἣ μιν ὑπ' Ἀγχίση τέκε βουκολέοντι·
ἀμφὶ δ' ἔδν φίλον υἷδν ἐχεύατο πῆχες λευκῶ,
πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμ' ἐκάλυψεν, 315
ἔρκος ἔμεν βελέων, μή τις Δαναῶν ταχυπῶλων
χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο.
ἣ μὲν ἔδν φίλον υἷδν ὑπεξέφερεν πολέμοιο·
οὐδ' υἷδς Καπανήος ἐλήθετο συνθεσιᾶων 320
τάων ἃς ἐπέτελλε βοὴν ἀγαθὸς Διομήδης,
ἀλλ' ὃ γε τοὺς μὲν εὐὸς ἡρύκακε μώνυχας ἵππους
νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἡνία τείνας,
Αἰνείαιο δ' ἐπαῖξας καλλίτριχας ἵππους
ἐξέλασε Τρώων μετ' ἐνκνήμιδας Ἀχαιοὺς,
δῶκε δὲ Διῆπύλῳ ἐτάρω φίλῳ, δν περὶ πάσης 325
τίεν ὁμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ἦιδν,
νηυσὶν ἐπι γλαφυρήσιν ἐλαυνέμεν. αὐτὰρ ὃ γ' ἥρωσ
ὦν ἵππων ἐπιβὰς ἔλαβ' ἡνία σιγαλόεντα,
αἰψα δὲ Τυδεΐδην μέθεπε κρατερώνυχας ἵππους

317. ἐκ: ἀπο T. || ἔλνται NQ Par. c g: ἔλοιτο Ar. (?). 318. ἔδν: τῶν
Mosc. 1. || πολέμοιο N. 323. αἰνείαιο Zen. (cf. 263). 324. ἐξέλασε: ἐκ δ'
ἐλάσσε T. 326. ἦιδν C. 327. ναυκὶν P. 329. κρατερώνυχας ἵππους Zen.

φαίης κεν, οὐδέ κε φαίης, οὐκ ἂν γνῶιης,
οὐκ ἂν (οὐ κε) ἴδοις, οὐ κεν ὀνόσαιτο, and is
much commoner in *Il.* than *Od.*

313. τέκε, conceived; cf. B 741, 820.

314. ἐχεύατο: cf. π 214 ἀμφιχυθεὶς
πατέρ' ἐσθλόν.

315. ἐκάλυψεν, put as a covering; so
P 132, Φ 321, X 318. Cf. note on
89.

320. For the position of τάων cf. 332
and β 119. For συνθεσιᾶων, agreement,
cf. B 339 πῆ δὲ συνθεσῆαι;

323. See note on 263.

326. For the phrase ἄρτια ἦιδν cf. Π
72 εἰ μοι κρείων Ἀγαμέμνων ἦπια εἰδελν.
ἄρτιος seems to be the opposite of ἀν-
άρτιος, and to mean 'friendly,' agree-
ing with his wishes. But in Ξ 92, θ
240, ἄρτια βάψεν means 'to speak suit-
ably, to the point,' and so it might be
here; or would then be an ethic dative,
'because he found him have apt know-
ledge.' But this is a less Homeric use
of εἰδέναι, which is regularly used to
express disposition of character; compare
numerous phrases such as αἰσιμα (O 207),

ἀθεμίστια, ἄγρια εἰδέναι, and the fuller
θυμὸς ἦπια δῆνεα οἶδε Δ 361.

327. For the dat. instead of the acc.
after verbs of motion cf. the common
phrase ἐπ' ἀλλήλοισιν ἰόντες, and others.
H. G. § 198 ad fin.

329. μέθεπε with a double accus. only
here; in Π 724 we have Πατρόκλῳ
ἔφεπε κρατ. ἵππους. The word ἔπευ,
from its primary sense 'handle,' came
to imply 'handling' or *managing* a
team of horses, and hence = *drive*. But
it is not necessary to follow von Christ
in reading μέθ' ἔπε; the constr. 'drove
the horses after T.' may be justified by
such common constructions as μετιέναι
τινα and the like, combined with the
constr. of Θ 126 ἥνιοχον μέθεπε θρασύν,
'drove in quest of a charioteer,' where
the direct object ἵππους is omitted in
Greek as in English. Compare also
ἵππους ὑπάγειν Ἰνγόν Π 148. It must,
however, be admitted that Τυδεΐδην
would be a more usual constr. The reading of
Zen. (v. supra) is not to be commended,
as it introduces the short form of the
dat. pl. ἵπποις for ἵπποισι.

ἐμμεμαώς. ὁ δὲ Κύπριν ἐπώιχετο νηλεῖ χαλκῶι, 330
 γινώσκων ὃ τ' ἀναλκις ἔην θεός, οὐδὲ θεῶων
 τάων, αἶ τ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,
 οὗτ' ἄρ' Ἀθηναίη οὔτε πτολίπορθος Ἐνυό.
 ἀλλ' ὅτε δὴ ῥ' ἐκίχανε πολὺν καθ' ὄμιλον ὀπάζων, 335
 ἔνθ' ἐπορεξάμενος μεγαθύμου Τυδέος υἱὸς
 ἄκρην οὔτασε χεῖρα μετάλμενος ὀξείῃ δουρὶ
 ἀβληχρὴν· εἴθαρ δὲ δόρυ χροὸς ἀντετόρησεν
 ἀμβροσίου διὰ πέπλον, ὃν οἱ Χάριτες κάμον αὐταί,
 πρυμνὸν ὕπερ θέναρος. ῥέε δ' ἀμβροτον αἷμα θεοῖο,

331. γινώσκων LN. || *σεῖα* G. 334. ῥὰ κίχανε G. 336. (Hence to l. 636 is a lacuna in A, supplied by a later hand, quoted as A.) δουρὶ: χαλκῶι H Lips. 337. ἀβληχρὴν LRS. || *δόρυ*: *διὰ* PQ.

330. The name Κύπρις is used only in this episode (422, 458, 760, 883), and the Cyprian worship of Aphrodite is not elsewhere alluded to in the *Iliad*. Her connexion with Paphos appears, however, in the certainly late passage θ 362, which in several respects may be compared with the adventures of the gods recorded in the present book. In the sequel Kypris is made the daughter of Dione (371), an ancient goddess, probably pre-Hellenic, the wife of the Pelasgian Zeus at Dodona. It is certain, therefore, that the name cannot be meant to imply the Cyprian origin of the goddess. Enmann (*Kypros* p. 21) suggests that the name is really European, and compares the Italian *Dea Cupra* (of whom we know nothing but the title); and that the Greeks named the island from the goddess, not *vice versa*, when they colonized it, and, in their usual fashion, identified their Aphrodite with the Phoenician Astarte whom they found in possession. Cyprus is alluded to in H. only in δ, θ, ρ, and the clearly late passage A 21, but Aphrodite is fully established as an Olympian, and shews no sign of Phoenician parentage.

332. Compare 824 μάχην ἀνὰ κοιρανέοντα, and Γ 241 μάχην ἀνδρῶν, θ 183 ἀνδρῶν πτολέμους, from which it is clear that ἀνδρῶν here is gen. after πόλεμον, not after κοιρανέουσιν.

334. ὀπάζω: cf. Θ 341 ὡς Ἐκτωρ ὤπαζε κάρη κομόωντας Ἀχαιοὺς, and P 462. The word seems to be closely conn. with ἔπειν (compare the use of ἐφέπειν), and means *pressing hard*. It recurs in this sense in the metaphorical

phrase γῆρας ὀπάξει Θ 103, Δ 321; else it is always causal, 'to cause to attend upon,' i.e. to attach to.

337. ἀβληχρὴν, a word of doubtful origin and sense, cf. ἀβληχρὸς θάνατος (*easy*?) λ 135, ψ 282; here apparently *feeble* (οἱ μὲν ἀπαλήν, οἱ δὲ ἀσθενῆ Ap. Lex.). Herodianos on Θ 178 mentions a form βληχρὸς in the same sense; cf. βλάξ (and μαλακός?). ἀντετόρησεν may be either ἀν-τετόρησεν or ἀντ-ετόρησεν, probably the former. The reduplicated τετορεῖν is given by Hesych. and ἀντι- seems to have no particular force here. Cf. ἀμ-πεπαλὼν, and see K 267.

338. The very rare neglect of the F of Φοι led Heyne to conj. δ for δν, though πέπλον as neuter is not found in H., nor indeed anywhere except in the form πέπλα in very late authors (cf. on Z 90). Another easy correction, made by Nauck and others, is αἰ for οἱ. Still better, perhaps, is Brandreth's δν ἀρ, cf. δν ῥ' αὐτὴ ποιήσατο 735. But in a fragment of the *Kypria* we find εἴματα μὲν χροὶ ἔστο τὰ οἱ Χάριτες τε καὶ Ὅραι ποίησαν, and this is certainly the more Homeric construction, cf. Ξ 178 ἀμβρόσιον ἐάνθ' ἔσθθ', δν οἱ Ἀθῆνην ἔξυσ' ἀσκήσασα (similarly Ap. Rhod. iv. 424). The line is superfluous, and as we should not expect the garment to cover the πρυμνὸν θέναρος, it may well be interpolated.

339. πρυμνὸν ὕπερ θέναρος must be the same as χεῖρ' ἐπὶ καρπῶι 458. θέναρ appears to mean 'the palm of the hand.' πρυμνὸν is here taken to be a substantive, the 'root of the palm.' But it is very tempting to read χροῖα for χροός in 337 with van L. (altered to avoid the

ἰχώρ, οἷός περ τε ῥέει μακάρεσσι θεοῖσιν· 340
 οὐ γὰρ σίτον ἔδουσ', οὐ πίνουσ' αἷθθα οἶνον·
 τούνεκ' ἀναίμονές εἰσι καὶ ἀθάνατοι καλέονται.
 ἡ δὲ μέγα ἰάχουσα ἀπὸ ἔο κάββαλεν υἱόν·
 καὶ τὸν μὲν μετὰ χερσὶν ἐρύσατο Φοῖβος Ἀπόλλων 345
 κυανέηι νεφέλῃ, μὴ τις Δαναῶν ταχυπώλων
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο·
 τῇ δ' ἐπὶ μακρὸν ἄυσε βοὴν ἀγαθὸς Διομήδης·
 "εἴκε, Διὸς θύγατερ, πολέμου καὶ δηϊοτήτος·
 ἡ οὐχ ἄλῃς ὅττι γυναικας ἀνάλκιδας ἡπεροπένεις;
 εἰ δὲ σύ γ' ἐς πόλεμον πωλήσεται, ἡ τέ σ' ὅτω 350
 ῥυγῇσιν πόλεμόν γε, καὶ εἴ χ' ἐτέρωθι πύθῃται."
 ὥς ἔφαθ', ἡ δ' ἀλύουσ' ἀπεβήσето, τείρετο δ' αἰνῶς.
 τὴν μὲν ἄρ' Ἴρις ἐλοῦσα ποδὴνemos ἔξαγ' ὀμίλου
 ἀχθομένην ὀδύνησι, μελαίνετο δὲ χροά καλόν.
 εὗρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θούρον Ἄρηα 355

343. μέγα [DJ][NO]PQR: μέγ' Ω. || κάββαλεν ACNPQST. 346. ἔλῃτα
 CHQ. 347. τῇ: τῷ Vr. a. 348. οὐγάτηρ CJNO. || πολέμοιο JO. 350.
 κύ γ': ἐν τισι γρ. καὶ Schol. T. 351. πόλεμόν δε C (supr. γε) DNQR: πόλε-
 μόντε Vr. b. || εἴτ' H. || ῥυγῇσιν καὶ εἰ χ' ἐτέρωθι πύθῃ πόλεμόν γε G. 352.
 ἀπεβήσето ADJQ Vr. b¹ c: ἀπεβήσ-το M Harl. a: ἀπεβήσατο Ω. || τείρετο δ':
 τείρε γάρ U.

hiatus, and perhaps with the idea that ἀμβροσίον belonged to it); then πρυμνὸν will be an adj. as usual, *the spear pierced the flesh to the bottom* ('to the bone') *above the palm*. And it may be questioned whether we should not give the same explanation even with χροός, taking πρυμνὸν as an adv. Cf. also P 619, where the same constr. is possible. If χροός is kept, it would be better to read *διὰ* for *θόρυ* with PQ.

340-2 appear to be a very poor interpolation. ἰχώρ is mentioned again only in 416 in an anomalous form. It is used by Aisch. *Ag.* 1480 in the sense of 'blood' simply; in later writers it means the serum of the animal juices of all sorts, including blood. Thus the appropriation of it to the divine blood, which is not adopted by any later poets, seems due to a mistaken attempt to reconcile 416 with 339 by this interpolation. 342 is a meaningless *non sequitur*; and with it 341 must be condemned.

344. ἐρύσατο, *sauet*, see A 216.

349. ἢ οὐχ ἔλῃς, rather οὐ ἔλῃς: the ἢ is superfluous and the synzesis intolerable (so Brandreth).

350. The original reading must surely have been *ἡ σύ γ' ἐς πόλεμον πωλήσεται*; *ἡ τέ σ' ὅτω κτλ.*: 'wilt thou frequent the battle-field?' The mistake was easily made in transcription from old Attic; Hartmann's *οὐ σύ γ' ἐτ' ἐς π.* adopted by van L. is very violent, and gives a less vigorous sense. As the text stands, the two clauses beginning with *εἰ* are evidently not co-ordinate or even consistent. We can only explain them by supposing that the train of thought is, 'if you mean to frequent (cf. A 490) the battle-field, you will (be taught to) dread the battle if you so much as hear the sound of it anywhere'; which is possible, but not very satisfactory. *πυέσσαι* is probably used of direct hearing, not in the sense of 'hearing battle talked about,' cf. O 379 *ἐπύθοντο κτύπον*, 224 *μάχης ἐπύθοντο*.

354. μελαίνετο, i.e. Aphrodite was stained by the *μέλαν αἶμα* (or *ἰχώρ*!). The scholia take it to mean *grew livid*.

355. ἐπ' ἀριστερά: it seems most natural to suppose that the Greek poet always looks at the battle from the Greek side. The left would then mean

ἦμενον, ἥερι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵππῳ·
 ἡ δὲ γυνὴ ἐριποῦσα κασιγνήτοιο φίλοιο
 πολλὰ λισσομένη χρυσάμπυκας ἤτεεν ἵππους·
 "φίλε κασίγνητε, κόμισαί τέ με, δὸς δέ μοι ἵππους,
 ὄφρ' ἐς Ὀλυμπον ἵκωμαι, ἵν' ἀθανάτων ἔδος ἐστί. 360
 λίην ἄχθομαι ἔλκος, ὃ με βροτὸς οὐτάσεν ἀνὴρ,
 Τυδείδης, δς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο."
 ὧς φάτο, τῇ δ' ἄρ' Ἄρης δῶκε χρυσάμπυκας ἵππους.
 ἡ δ' ἐς δίφρον ἔβαινε ἀκηχεμένη φίλον ἦτορ,
 παρ δέ οἱ Ἴρις ἔβαινε καὶ ἡνία λάξετο χερσί, 365
 μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἀέκοντε πετέσθην.
 αἶψα δ' ἔπειθ' ἵκοντο θεῶν ἔδος, αἰπὺν Ὀλυμπον·
 ἔνθ' ἵππους ἔστησε ποδὴνemos ὠκέα Ἴρις
 λύσας' ἐξ ὀχέων, παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ·
 ἡ δ' ἐν γούνασι πίπτε Διώνης δι' Ἀφροδίτη, 370

358. *λίσσομένη* S. 359 *om.* Lips.^t || *κασίγνητ'* *ἐκκόμισαι* AC²PQ (app. corr. from *ἐκκόμισον*) RU Lips.^m || *κασίγνητε* *ἐκκόμισαι* S. || *δέ με* G. || *δὸς δέ* : *δός τέ* C. 361. *λίαν* G. 363. *ἄρ'* *om.* ADMNPT. 364. *ἀκαχεμένη* H²R : *ἀκαχημένη* GJPQ (S *supr.*) T. 366. *μάστιξε(ν)* LN². || *ἀέκοντε* GOP Cant. : *ἄκοντε* Ω. 369. *παρ* G Cant.

the part of the battle most distant from the Skamander, on the right bank of which the fighting must, according to the actual geography, have taken place. But this will be inconsistent with l. 36, where Ares is left beside Skamander. However, it has been shewn by Hercher that it is impossible to reconcile Homer's geographical statements either with themselves or with the reality. The Skamander in particular is an arbitrary quantity, sometimes treated as running transversely between the city and the ships, sometimes as lying alongside the field, and often forgotten altogether (*Hom. Aufsätze* pp. 50 sqq.; cf. Ribbeck in *Rhein. Mus.* xxxv. 610).

356. *ἐκέκλιτο* can hardly be right, for in the first place the idea of a spear leaning upon mist is quite un-Homeric; and in the second it can only apply to *ἵππῳ* by a violent zeugma, for which support can hardly be found in Γ 327 *ἵπποι δερσὶ ποδὲς καὶ ποικίλα τεύχε' ἔκειτο* (see note). Various emendations have been proposed, from Bentley's *ἥερι δ' ἄρμ' ἐκαλύπτετο* on; but none are satisfactory. Some of the schol. derive the word from *κλείω*, *was enclosed*.

357. *κασιγνήτοιο* is of course to be

taken with *ἵππῳ*, not with *ἤτεεν*, which would require an accusative. *λίσσομένη*: for the lengthening of the preceding short vowel see on A 15.

359. For *δός δέ* Barnes and most following edd. read *δός τε*. But the collocation of *τε* and *δέ* is not very rare in H.; a very similar instance is Ω 430 *αὐτὸν τε ῥῶσαι, πέμψον δέ με σύν γε θεοῖσιν*: so also Ψ 178, π 432, and (according to many mss.) π 140; and Ω 368 *οὐτε . . δέ*. This seems sufficient defence for the traditional reading here. The *δέ* makes the second clause more emphatic, because it is contrasted, instead of being co-ordinated, with the first; there is a slight anacoluthon, but vigour of expression is gained.

361. *ἔλκος*: the accus. of a subst. is found only here with *ἀχθομαι*, but we have a neut. pronoun in Z 523 (cf. I 77); and the accusative of a participle N 352. We might compare also E 757 *ὃν νεμεσίζη* "Ἄρηι τὰδε καρτερὰ ἔργα. Perhaps, however, in this case it is to be regarded rather as an accusative of the part affected, 'I have pain in the wound,' like *ἀχθομαι χεῖρα*.

370. Dione appears only here in Homer; she is named incidentally,

μητρὸς ἑῆς· ἡ δ' ἀγκὰς ἐλάζετο θυγατέρα ἦν,
χειρὶ τέ μιν κατέρεξε, ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε·
“τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐρανιῶνων
μαυριδίως, ὥς εἴ τι κακὸν ῥέζουσιν ἐνωπῇ;”

τὴν δ' ἡμείβετ' ἔπειτα φιλομειδῆς Ἀφροδίτη· 375

“οὐτά με Τυδεὸς υἱὸς ὑπέρθυμος Διομήδης,
οὔνεκ' ἐγὼ φίλον υἱὸν ὑπεξέφερον πολέμοιο
Αἰνείαν, ὃς ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.
οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνῇ,
ἀλλ' ἤδη Δαναοὶ γε καὶ ἀθανάτοισι μάχονται.” 380

τὴν δ' ἡμείβετ' ἔπειτα Διώνη διὰ θεῶν·
“τέτλαθι, τέκνον ἐμόν, καὶ ἀνάσχεο κηδομένη περ·
πολλοὶ γὰρ δὴ τλήμεν Ὀλύμπια δώματ' ἔχοντες·
ἐξ ἀνδρῶν, χαλέπ' ἄλγε' ἐπ' ἀλλήλοισι τιθέντες.
τλή μὲν Ἄρης, ὅτε μιν Ὀτος κρατερός τ' Ἐφιάλτης, 385
παῖδες Ἀλωῆος, δῆσαν κρατερῶι ἐνὶ δεσμῶι·
(χαλκέωι δ' ἐν κερᾶμωι) δέδετο τρισκαίδεκα μῆνας.

372. κατέρεξε G. 374. ἐνωπὴ Q (so τινές Schol. B L); ἐν ὀπῇ Harl. b :
ἐνωπὴ Par. d, and γρ. JO. 375. φιλομειδῆς Q. 377. πολέμοιο N. 380.
γε om. R: τε Vr. a b. 383. πολλὰ OS.

among other daughters of Okeanos and Tethys, in Hesiod *Theog.* 353, and as present at the childbearing of Leto, *Hymn. Apol.* 93. These appear to be only attempts to connect with the Olympian system an earlier goddess who did not really belong to it. Her cult seems to have been Thesprotian and connected with that of Zeus at Dodona, where she was his *σύνναος*. She also had an altar in Athens near the Erechtheion (with Zeus *Ἐρατος*? See Preller *G. M.*⁴ i. 125), which all points to an antiquity more remote than that of Hera. The name itself is probably connected with Lat. *Diana*, and in formation it resembles *Διώνυσος*.

374. *ἐνωπῇ* only here (and Φ 510 f); it evidently means *openly*, in the sight of all.

383. Cf. 873-4. *τλήμεν*, with the usual punctuation after *ἐξ ἀνδρῶν*, is here used absolutely; but this is hardly to be paralleled in H., the expression *τλήτε, φίλοι*, B 299, being rather different. It would perhaps be better, as suggested by Heyne, to take *ἀλγεα* as the object of *τλήμεν* as well as of *ἐπιτιθέντες*. For the use of the latter verb cf. B 39. Fulda (*Unters. über die Sprache der Hom. Ged.*

224) says that *ἀλγος* was originally used of mental pain only, and that the three passages in which it is used of bodily pain (here, 895, B 721) are of late origin. He might have added λ 582.

385. For the legend of Otos and Ephialtes, the youthful giants who piled Pelion upon Ossa, see λ 308 sqq. The traditional explanation makes them a personification of the triumph of agricultural pursuits ('*Ἀλωεύς* from *ἀλωή*) over warlike passions. τοὺς Ἀλωείδας φασὶ καταπαῦσαι τὸν πόλεμον καὶ τὰς ἐς αὐτὸν παρασκευάς, καὶ ἐν εἰρήνῃ ποιῆσαι βιοτεύειν τοὺς ἀνθρώπους, Schol. D on λ 308. Mr. Frazer (*C. R.* ii. 222) suggests that the idea of imprisoning the war-god was rather to make sure of his presence when needed. However that may be, the legend—which is at home in various parts of Greece, particularly in Boiotia and Naxos—seems to be founded on a vegetation-myth. See Preller *G. M.*⁴ i. 103-5. The thirteen months are of course a lunar year. As to why Ares was imprisoned mythographers differ.

387. The *κέραιος* reminds us of the enormous jars, quite large enough to hold a man comfortably, found by Dr.

καί νύ κεν ἔνθ' ἀπόλοιτο Ἄρης ἄτος πολέμοιο,
 εἰ μὴ μητρυνὴ περικαλλῆς Ἡερίβοια
 Ἑρμέαι ἐξήγγειλεν· ὁ δ' ἐξέκλεψεν Ἄρηα
 ἦδη τειρόμενον, χαλεπὸς δέ ἐ δεσμός ἐδάμνα.
 τλῇ δ' Ἥρη, ὅτε μιν κρατερὸς πᾶις Ἀμφιτρύωνος
 δεξιτερόν κατα μαζὸν οἷστῶι τριγλώχινι

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388. ἄτος: ὤτος P.

390. ἑρμῆαι AC: ἑρμῆι S: ἑρμῆα T M.

Schliemann at Hissarlik; see the illustrations to *Ilios* pp. 33, 378, 589. These jars are of course of earthenware. The epithet *χάλκεος* is added in accordance with the usual practice of describing the utensils of the gods as made of the more valuable metals, while men used baser materials; cf. 724 sqq. Eurystheus, according to the legend, of which representations on archaic vases are not uncommon, lived in a brazen *κέραμος* sunk in the ground, for fear of Herakles. Acc. to the *Et. Mag.* (98. 31) *κέραμος* was the Cyprian name for 'prison' (our slang 'jug').

388. For the construction see 311.

389. *μητρυνί*, of the sons of Aloeus, apparently; but according to others, of Hermes. But it is evidently meant that the step-mother does what she can to thwart her step-sons. Their mother is called Iphimedeia in λ 305.

391. *ἐδάμνα*: rather *ἐδάμνη*, as Nauck suggests, from *δάμνημι* (893). Cf. however *ἠδδα*, which, as Fick has remarked, is an analogous form from *αἰδῆμι* (Aeol. *αἰδαμι*), not a contracted imperfect.

393-400 have an obvious echo in the *Heraclea* of Panyasis (fr. 16) *τλῇ μὲν Δημήτηρ, τλῇ δὲ κλυτὸς ἀμφιγυήεις*. Probably enough they are adapted from some older epic dealing with Herakles; cf. T 95 ff. They seem to belong to the legend of the campaign of Herakles against Pylos, which recurs, but without the divine elements, in A 690, where the schol. says, *Ἡρακλῆς παρεγένετο εἰς Πύλον χρήζων καθαρῶν, οἱ δὲ Πύλαιοι ἀποκλείσαντες τὰς πύλας οὐκ εἰσεδέξαντο αὐτόν· ἐφ' ᾧ ὄργισθεὶς ὁ ἥρως ἐπόρθησε Πύλον· συνεμάχουν δὲ τῶι μὲν Νηλεΐ τρεῖς θεοί, Ποσειδῶν Ἥρα Ἀἰδωνεύς, τῶι δὲ Ἡρακλεῖ δύο, Ἀθηνᾶ καὶ Ζεὺς*. According to Hesiod, *Scut. Her.* 359-67, Ares was among the victims on the same occasion:

*ἦδη μὲν τέ ἐ φημι καὶ ἄλλοτε πειρηθῆναι
 ἐγχεος ἡμετέρου, θο' ὑπὲρ Πύλου ἡμαθδεντος
 ἄντιος ἔσθῃ ἐμείο, μάχης ἀμοτον μενεαίνων.*

So also Pind. *Ol.* ix. 31-5:

*ἀντίον πῶς ἂν τριδόντος Ἡρακλῆς σκύτα-
 λον τίναζε χερσίν,
 ἀνίκ' ἀμφὶ Πύλον σταθεὶς ἥριδε Ποσειδᾶν,
 ἥριδεν δὲ μιν ἀργυρέῳ τόξῳ πελεμίζων
 Φοῖβος, οὐδ' Ἀἰδᾶς ἀκινήτων ἔχε βαβδόν.*

(Cf. Apollod. ii. 7. 3, and Pausanias vi. 25. 3.) The legend no doubt belongs to the journey to Hades, to recover Alkestis or to bring back Kerberos. There was clearly some primitive idea that Pylos (here the Elean, not the Messenian, v. on B 591) was the gate of the under-world; a cult of Hades there is mentioned by Pausanias, l.c., as being founded on the gratitude of the Pylians for his alliance with them against Herakles on this occasion. But Schol. T says *Ἀρίσταρχος "πύλωι" ὡς χόλωι καὶ ἐσπέρῳ*, i.e. Ar. took *πύλος* to be not the name of a town but = *πόλη*, like *χόλος* and *ἐσπερος* beside *χολή* and *ἐσπέρα*, and understood it to mean 'in the gate of the underworld.' This is not impossible, for the gates of hell are often spoken of (cf. 646, I 312, and the epithet *πυλάρτης* applied to Hades), and a masc. *πύλος* = *πόλη* is actually found in a Thessalian inscription (see H. W. Smyth in *A. J. P.* ix. 491). But this appears to be the only other case in Greek, and H. uses only the pl. *πύλαι*. It seems therefore practically certain that the word is really local, though it is of course possible, in view of the chthonian myths connected with Pylos, that the name of the town meant, or was supposed to mean, the gate of Hades. Ar.'s difficulty arose presumably from the fact that the Hades legend was not attached to the Messenian Pylos. *ἐν νεκύεσσιν* would most naturally mean 'in the country of the dead,' and this would agree with such a double sense of Πύλωι, but there is no strong reason why it should not be the same as *ἐν νεκάδεσσιν*, 886. In any case it can hardly go with *βαλὼν*, which means 'hitting him';

βεβλήκει· τότε καί μιν ἀνήκεστον λάβεν ἄλγος.
 τλῇ δ' Ἀΐδης ἐν τοῖσι πελώριος ὤκυν οἰστόν, 395
 εὐτέ μιν ωὐτός ἀνὴρ, υἱὸς Διὸς αἰγιόχοιο,
 ἐν Πύλῳ ἐν νεκύεσσι βαλὼν ὀδύνησιν ἔδωκεν.
 αὐτὰρ ὁ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὀλυμπον
 κῆρ ἄχεων, ὀδύνησι πεπαρμένος, αὐτὰρ οἰστός
 ὦμῳ ἐνι στιβαρῷ ἡλήλατο, κῆδε δὲ θυμόν. 400
 τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσω
 ἡκέσατ'· οὐ μὲν γάρ τι καταβνητός γ' ἐτέτυκτο.
 σχέτλιος, ὀβριμοεργός, δς οὐκ ὄθετ' αἴσυλα ῥέζων,
 δς τόξοισιν ἔκηδε θεούς, οἱ Ὀλυμπον ἔχουσι.
 σοὶ δ' ἐπὶ τοῦτον ἀνῆκε θεὰ γλαυκῶπις Ἀθήνη· 405
 νήπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἱός,
 ὅττι μάλ' οὐ δηναῖος δς ἀθανάτοισι μάχεται,
 οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν
 ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δηϊότητος.
 τῷ νῦν Τυδείδης, εἰ καὶ μάλα καρτερός ἐστι, 410
 φραζέσθω μή τίς οἱ ἀμείνων σείω μάχεται,
 μὴ δὴν Αἰγιάλεια περίφρων Ἀδρηστίη

394. καὶ μιν: κέν μιν Ar. (ἐν τῇ ἐτέρῃ) HMNOPTU Harl. b d, King's Par.
 a b f k: κύμιν Harl. a: κέν μιν J: καὶ περ C (γρ. κέν μιν) R Par. c (supr. μιν)
 d g h: κέν περ Q: καὶ μιν περ G. || εὐχος N (supr. ἄλγος). 395. πελώριον Q.
 397. ὀδύνῃσιν G. 399. ὀδύνῃσιν G. 400. ἐνήλατο P: ἐλήλατο MNOQ (Harl.
 a supr.) Vr. a b A. || κῆδε δ' ἔσθιμι G. 402. κατὰ σθητοὺς Ar. Eust. 403.
 ὀβριμοεργός ACG Par. e: ὀβριμοεργός S: αἰσυλοεργός Ar. || δς: διὰ τοῦ τ δ τ'
 Ar. (?) δς τ' P. 406. Τυδέος υἱός: καὶ κατὰ θυμόν Eust. 407. μαχεῖται
 Q: μάχοτο ACGJORSU. 408. τι and τε Ar. διχῶς. 411. ἀμείνω σοῖο S. ||
 μαχεῖται Q: μάχοτο Vr. a. 412. ἀδραστήη G.

for there is no Homeric analogy for translating it 'casting him among the dead.' *ωὐτός* for *ὁ αὐτός*, here only—an obviously late form, for which we can at once write the Homeric *αὐτός*, or still better *οὗτος*. See note on Z 260.

401-2=900-1, q.v. Παιῶν is only mentioned again by Homer in 899 and δ 232, where he is the progenitor of the race of physicians; see Solon fr. 13. 57, and Pindar P. iv. 270 *ἔσσι δ' ἰατρῇ ἐπικαιρότατος*, Παιῶν δὲ σοὶ τιμᾷ φάος. He is apparently not identical with Apollo, who in Homer has no healing function (cf., however, II 514-29). So schol. on δ 232, *διαφέρει ὁ Παιήων Ἀπόλλωνος ὡς καὶ Ἡσίοδος μαρτυρεῖ, "εἰ μὴ Ἀπολλῶν Φοῖβος ὑπὲρ θανάτοιο σαώσαι, ἢ καὶ Παιήων, δς ἀπάντων φάρμακα οἶδεν."*

403-4. For the exclamatory nom. see

νήπιος 406, and A 231. But in all other cases the adj. immediately follows the mention of the person referred to, whereas here Herakles has not been mentioned since 397. This suggests that 398-402 have been rather violently interpolated. Heyne remarks that Olympus is not the home of Hades. For *ὀβριμοεργός* Ar. seems to have read *αἰσυλοεργός*, which to our taste does not go well with the *αἴσυλα* immediately following. But cf. note on Θ 527.

407. Cf. Z 130. *μάλα* goes with the whole clause, 'of a surety.' Cf. B 241.

408. *παππάζουσιν*: so Nausikaa calls her father *πάππα*, ζ 57; compare also μ 42, and for the addition of the participle in the next line the similar Z 480.

412. Aigialeia, wife of Diomedes, was the youngest daughter of Adrestos, and

ἐξ ὕπνου γούωσα φίλους οἰκῆας ἐγείρηι,
κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,
ἰφθίμη ἄλοχος Διομήδεος ἵπποδάμοιο.” 415

ἡ ῥα καὶ ἀμφοτέρησιν ἀπ' ἰχῶ χειρὸς ὁμόργυν·
ἄλθετο χεῖρ, ὁδύναι δὲ κατηπύωντο βαρεῖαι.
αἱ δ' αὖτ' εἰσορώσασαι Ἀθηναίη τε καὶ Ἥρη
κερτομίοις ἐπέεσσι Δία Κρονίδην ἐρέθιζον.
τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη· 420
“Ζεῦ πάτερ, ἡ ῥά τί μοι κεχολώσεται, ὅττι κεν εἶπω ;
ἡ μάλα δὴ τινα Κύπρις Ἀχαιάδων ἀνιείσα
Τρῳσὶν ἅμα σπέσθαι, τοὺς νῦν ἔκπαγλ' ἐφίλησε,
τῶν τινα καρρέζουσα Ἀχαιάδων ἐνπέπλων

413. ἀγέρηι Lips. Mosc. 1. 416. ἀμφοτέρησιν G. || ἰχῶ AJ (γρ. ἰχώρ) NS (ἰχώ) Ambr. Mor. Ven. B Et. Mag. al. : ἰχώρ (ἰχώρ) Ω (ἰχώρα Q) (τὸ δὲ γράφειν ἰχώρ μετὰ τοῦ ρ . . οὐ πᾶν ἀρέσκει τοῖς παλαιοῖς Eust.). || χεῖρ Ar. Ω : χερσὶν Zen. || δωορῶσεν Et. Mag. 417. ἄλφετο H. 418. ἦρα P. 422. ἀχαιάδων P. || σπείσασαι Ambr. 423. ἅμ' ἐσπέσσαι ALOS Lips. Ambr. : ἅμα πέσσεσθαι P. || ἔκπαγλα φίλησε P. 424. ἀχαιάδων P.

aunt of her husband ; for Tydeus had married her elder sister Deipyle, see E 121. So in A 226 Iphidamas is married to his maternal aunt. This seems to shew that relationship through the mother alone ceased to be recognized in Greece at an early date ; though Mr. M'Lennan thought that traces of it existed till historic times, and that the change to the recognition of paternal kinship is recorded in the trial scene in the *Eumenides*. If this be the case, it must have been a peculiar instance of survival in Attica. It may be said generally that in Homer the idea of kinship is almost the same as our own, though relationship through the mother is not quite so close as with us. *θάμν* must go with *ρούωσα*, *with long lament* ; but this is not very appropriate. Perhaps the original reading was *θάμν* *F*, lamenting *him*. For the feminine patronymic *Ἀδριακτίνῃ* cf. I 557 *Εὐηνίῃ*, E 319 *Ἀκρισιῶνῃ*.

415. This line seems to be an interpolation, and out of place, like 403-4 above. If it is to be accepted at all it evidently ought to come after 412. For *ἰφθίμη* cf. A 3 ; as used of women it is an Odyssean word, except T 116.

416. mss. are divided between *ἰχῶ*, *ἰχώρ*, and *ἰχώρ*. As the word is masculine in 340 and elsewhere in Greek, the first form is preferable. Barnes conj. *ἀμφοτέρησιν ἰχώρ' ἀπὸ χειρὸς*.

418. The return of Athene from the battle-field to Olympos has not been mentioned ; see 510. The 'taunt'—which almost descends, it must be admitted, to the level of 'chaff'—looks like a conscious allusion to Δ 7-12. For 421 cf. E 762, α 158.

423. The choice between *σπείσσαι* and *ἐσπέσθαι* (i.e. *σε-σπ-έσθαι*, reduplicated aor.) is not easy. The former is fixed by metre in χ 324, with *σπείω* in K 285. But mss. prefer forms in *έσπ-* wherever possible (K 246, M 395, N 570, μ 349, τ 579, φ 77 unanimously ; M 350, 363 by a majority ; here and in δ 38 alone is there a majority for *ἅμα σπέσθαι*), though they are in H. invariably preceded by elision, so that those in *σπ-* can always be substituted. In compounds the form in *σπ-* alone is known throughout Greek. In Pindar both *σπομένην* (P. iv. 40) and *έσπηται* (O. viii. 11) are certain ; in Attic *σπέσθαι* (Eur. *Phoen.* 426) and *έσπόμεν* (or *έσπόμεν* ? Soph. *Trach.* 563). This points to the forms in *σπ-* being the older, those in *έσπ-* a later introduction ; we need not be surprised to find them side by side in K 285, but are justified in preferring the shorter where tradition permits. *H. G.* § 36 (6). *τοὺς νῦν ἔκπαγλ' ἐφίλησε* : cf. Γ 415.

424. *τῶν τινα* takes up *τινα Ἀχαιάδων* above. Fäsi has remarked that the speech seems to shew something of the

πρὸς χρυσῇ περόνῃ καταμύξατο χεῖρα ἀραιήν." 425
 ὥς φάτο, μείδησεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
 καὶ ῥα καλεσσάμενος προσέφη χρυσὴν Ἀφροδίτην·
 "οὐ τοι, τέκνον ἐμόν, δέδοται πολεμῆϊα ἔργα,
 ἀλλὰ σύ γ' ἱμερόεντα μετέρχεο ἔργα γάμοιο,
 ταῦτα δ' Ἀρῇ θοῶι καὶ Ἀθήνῃ πάντα μελήσει." 430
 ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 Αἰνέαι δ' ἐπόρουσε βοὴν ἀγαθὸς Διομήδης,
 γινώσκων, ὃ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων·
 ἀλλ' ὃ γ' ἄρ' οὐδὲ θεὸν μέγαν ἄζετο, ἵετο δ' αἰεὶ
 Αἰνείαν κτείνειν καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι. 435
 τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μῆν' ἑλίνων,
 τρὶς δέ οἱ ἐπ' τυφέλιξε (φαεινὴν ἀσπίδι Ἀπόλλων.
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο (δαίμονι ἴσοι,
 δεινὰ δ' ὁμῆκλήσας προσέφη (ἐκάεργος Ἀπόλλων)
 "φράζεο, Τυδείδῃ, καὶ χαλκῷ, μῆδ' ἑοῖσιν 440
 ἴσ' ἔθελε φρονέειν, ἐπεὶ οὐ ποτε φύλον ὁμοῖον
 ἀθανάτων τε θεῶν (χαμαὶ ἐρχομένων τ' ἀνθρώπων)"

425. καταμύξατο Ar. JNT: καταμύκατο Ω. 433. γινώσκων ALN. |
 χεῖρα OR. 434. ἀλλ' ὃ γ' ἄρ': ἀλλ' ὃ γε G: ἀλλὰ γὰρ Q: ἀλλ' ὃ γὰρ
 CDLM (δ γ' ἄρ Harl. a) ORT Lips. Mosc. 1. 437. τυφέλιξε P. 438-9 om.
 A. 439. δεινὰ γ' Mosc. 1. 441. ἴσα θέλε GJO. || οὐ ποτε' ὁμοῖον φύλον Q.

freedom of familiar conversation. τῶν for τῶν is a late form.

425. ἀραιήν Ar., ἀραιήν vulgo. The word must once have begun with a consonant, probably F, on account of the hiatus here and Σ 411, T 37; the two other places where it occurs, II 161, κ 90, prove nothing. No plausible etymology has been suggested. The soft breathing probably arose from the idea that the word meant *destructive*, and came from ἀρή or ράω: but this is not tenable. The vulg. κατεμύξατο shews the strong tendency of the scribes to insert the augment. The verb is of course ἀμύσσω (A 243, T 284). The περόνη is the *fibula* with which the old Greek ('Doric') πέπλος was fastened over the shoulder, so that ἐνπέπλων is something more than an otiose epithet.

431. This formal line occurs seven times in II. and sixteen in Od. It is a 'tag' especially used for a return to scenes on earth after colloquies in Olympus, which commonly shew signs of later insertion; see H 464, Θ 212, Σ 368, Φ 514. It is therefore sufficient in itself

to throw suspicion on the whole preceding section 352-430, with its curious wealth in mythology elsewhere strange to H. The last portion, 418-30, with its half-comic character, bears a suspicious likeness to the buffoonery of the θεομαχία in Φ.

436-42. Compare the parallel passages II 702-11, 784-6, T 445-54, with notes there.

439. δ': F Brandreth and van Leeuwen.

440. The very marked assonance is curiously overlooked by Bekker in the full list of similar phenomena given in H. B. i. 185-95.

441. For ἴσα φρονέειν compare A 187 ἴσον ἐμοὶ φάσθαι.

442. χαμαὶ ἐρχομένων go closely together in the sense of ἐπιχθονίων, hence the position of τε: so Ω 250 βοὴν ἀγαθὸν τε. Compare also phrases like Ἀρῇ κτάμενος, which are commonly written as a single word (see note on A 74). For the thought cf. P 447 δασὺν τε γαῖαν ἐπι πτελεί τε καὶ ἔρπει.

ὥς φάτο, Τυδείδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω,
 μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος.
 Αἰνείαν δ' ἀπάτερθεν ὀμίλου θήκεν Ἀπόλλων 445
 Περγάμῳ εἰν ἱερῇ, ὅθι οἱ νηὸς γ' ἐτέτυκτο.
 ἦ τοι τὸν Λητώ τε καὶ Ἄρτεμις ἰοχέαιρα
 ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύδαινόν τε·
 αὐτὰρ ὁ εἰδῶλον τεύξ' ἀργυρότοξος Ἀπόλλων
 αὐτῷ τ' Αἰνείῃ ἔκλον καὶ τεύχεσι τοῖον· 450
 ἀμφὶ δ' ἄρ' εἰδῶλοι Τρῶες καὶ δῖοι Ἀχαιοὶ
 δῆιουν ἀλλήλων ἀμφὶ στήθεσσι βοείας,
 ἀσπίδας εὐκύκλους λαισῆιά τε πετέοντα.

443. Ἀρίσταρχος ΤΥΤΘΗΝ οὐ πολλόν Schol. T, cf. II 710. 444. ἀλευάμενος
 Ar. AGN (P suppr.) STU Lips. Vr. a b, Mosc. 1 al. 445. ἀπάτερθεν S. 446.
 ἐν CDJOR. || ἱερῇ T'. || ῥ' om. G: τ' P. 448. κύδαινον P (suppr. n). 450. τ'
 om. NP: δ' R. || τοῖο GJ (γρ. τοῖον). 452. ἀλλήλοισι Q. || στήθεσσι D Vr. b.

444. The choice between ἀλευάμενος and ἀλευόμενος is not easy. In II 711 the former has almost unanimous ms. support. If we read ἀλευόμενος it must be taken as a fut.; there is no pres. ἀλεύομαι, the aor. ἤλεα-το being formed from ἀλέ(φ)ομαι as ἔχενα from χέω. See note on A 549.

446. The *re* here seems quite out of place, and was no doubt, as Heyne remarks, inserted into the original νηὸς ἐτέτυκτο from ignorance of the fact that the ictus was sufficient to lengthen a final syllable. Apollo, as often, shares a temple, mentioned again in H 83, with his mother and sister. This and the temples of Athene in Troy (Z 88 etc.) and Athens (B 549, η 81) are the only temples mentioned in H., for the νηὸς of A 39 cannot be counted as such; see note there. Vaguer allusions are found in ζ 10 and μ 346. So, too, the idea of the ἕδωτον, a holy place 'not to be entered' by the profane, belongs to an order of ideas foreign to Homeric thought. Elsewhere we hear only of the ἄλσος, the τέμενος, and the βωμός as the scene of worship (cf., however, οὐδός I 404, θ 80, which may imply a temple at Pytho). See particularly Causer (*Fundafragen* pp. 197 ff. We seem, therefore, to have clear evidence of the intrusion of later ideas into the primitive Epos. As Causer remarks, the form νηὸς agrees with this; for in similar words which must have existed in the primitive poems the older -āo- has not

given way to the Ionic -ηο-: λαός, Ἀτρεΐδαο, γάων, etc.

448. κύδαινον, they not only healed him, but made him even more glorious than before. This is worthy of gods when they tend a favourite. Compare T 33 ἔσται χρῶς ἐμπεδος ἦ καὶ ἀρείων, and the phrases A 405 etc. κῦδε' γαίων, ξ 438 κύδαινε θυμόν, π 212 κυδῆναι θνητῶν βροτῶν. It is not necessary to adopt Herwerden's conj. κήδενον or Mme. Dacier's κήδαινον. (Hesych. κηδαίνει· μεριμνᾷ).

449. The mention of the 'wraith' is not like Homer, nor does it appear on other occasions when a hero is snatched away by a god. It plays no further part in the action, nor does there seem to be the least surprise shewn at the reappearance of the original Aineias in the field, l. 514. Apparently some rhapsodist thought it necessary to explain why the disappearance of Aineias did not stop the fight, and therefore added 449-53, the two latter lines from M 425-6. Compare the story of Stesichoros and the wraith of Helen, which may have suggested the idea here.

452. βοείας is the genus, ἀσπίδας and λαϊκάϊα the species, both being made of leather. For the meaning of the latter and of the epithet εὐκύκλος see App. B §§ 1, 9.

453. πετέοντα, fluttering. The epithet is elsewhere applied only to arrows and ἔπεα. The old explanation that it meant κούφα, ελαφρά, is untenable.

δὴ τότε θούρου Ἄρηα προσηύδα Φοῖβος Ἀπόλλων·
 “Ἄρες, Ἄρες βροτολοιγέ, μαιφόνε, τειχεσιπλῆτε,
 οὐκ ἂν δὴ τόνδ’ ἄνδρα μάχης ἐρύσαιο μετελθών,
 Τυδεΐδην, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο;
 Κύπριδα μὲν πρῶτα σχεδὸν οὔτασε χεῖρ’ ἐπὶ καρπῷ
 αὐτὰρ ἔπειτ’ αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος.”

ὥς εἰπὼν αὐτὸς μὲν ἐφέζετο Περγᾶμωι ἄκρῃ,
 Τρωιάς δὲ στίχας οὐλος Ἄρης ὥτρυνε μετελθών,
 εἰδόμενος Ἀκάμαντι θοῶι ἡγήτορι Θρηκῶν.

υἱάσι δὲ Πριάμοιο διοτρεφέεσσι κέλευσεν·

“ὦ υἱεῖς Πριάμοιο διοτρεφέος βασιλῆος,

εἰς τί ἔτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς;

ἢ εἰς ὃ κεν ἀμφὶ πύλῃσι ἐνποιήτησι μάχωνται;

κεῖται ἀνὴρ ὃν τ’ ἴσον ἐτίομεν Ἑκτορι δῖωι,

Αἰνείας υἱὸς μεγαλήτορος Ἀγχίσαιο·

ἀλλ’ ἄγετ’ ἐκ φλοίσβοιο σάωσομεν ἐσθλὸν ἐταῖρον.”

ὥς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου.

457. μάχεται Vr. b. 458. πρῶτον JNOQRU (cf. 883). 461. antim. Sinop. Cyp. C (τρωῖας) D²(GJ)NO, γρ. Par. a: τρώας D¹RU (ἀτι-
 ραφή . . ἢ γὰρ κτητικῶς τρωῖας . . ἢ μάλλον προπερισπωμένως τρώας
 ρώων Ω (γρ. Ο). || οὔλος: τινὲς ἄλος Cram. Ep. 442. 462. ορ
 63. υἱάσι NP, γρ. Harl. a. || διοτρεφέεσσι G. || κέλευσεν [DHMS] Harl. a
 ιοτροφέος GHJO. 465. εἰς A. || ἐάσατε T Bar. || ἀχαιῶν CM. 46
 b. || εὐποιήτησι (εὐ ποιητήσι) Zen. Ω: εὐ ποιητοῖσι (εὐποιήτοισι) Δι
 r. b. 468. After this H Vr. b add εὐχεταὶ ἐκγεγάμεν, μήτηρ δ
 Ἀφροδίτη (= E 248). 469. φλοίσβου CG. 470. ὥτρυνε Vr. b.

455=31, which is also followed by
 ἔκ ἂν δῆ.

461. Τρωῖας is a doubtful form, as
 τρωῖος almost always has the first syll.
 thesis, and should probably be written
 τρώος: cf. on A 129. Wilamowitz
*Herakles*² ii. 44) defends Τρώας as a
 form of the σχῆμα Ἰωνικόν or ‘whole
 and part’ figure. There are, however,
 some eight passages in which the form
 τρωῖος (or Τρώος?) cannot be altered.
 It is better, therefore, to accept it here,
 though it must be admitted that Τρώας
 gives the best explanation of the variant
 τρώων, as an attempt to get rid of an
 unfamiliar and harsh construction.

462. Ares, the Thracian god, naturally
 assumes the form of a Thracian chief.
 See N 301.

465. For the dat. after κτείνεσθαι we
 may compare the similar construction
 after δάμνασθαι (Θ 244), ὑποκλονέσθαι
 Φ 556), etc. The short form Ἀχαιοῖς is

not capable of emendation by
 less violent than van L.’s ἀγαν.

466. There is nothing to choose
 between the εὐποιήτησι of Zen.
 of Ar.; in Π 636 we have ἐν
 while in γ 434 the mss. all give
 τον (πυράγην). So εὐχεστος is
 both two and three terminati
 266 Ar. and Zen. were similar.
 We ought perhaps to read
 ποιητήσι or ἐνποιήτοισι. But
 possibility exists in Z 266, wh
 is a similar variation between
 and ἀνιπτοῖσι. It is apparentl
 sible to introduce uniformity
 practice of the Epic language
 respect. To avoid the harsh
 Nauck conj. ἢ ἐς δ κ’, while
 omits ἦ and the note of interm
 the end of 465.

470. This oft-repeated line
 presumably part of the anci
 in trade of the Epos, is rema

ὃ Σαρπηδὼν μάλα νείκεσεν Ἑκτορα δῖον·
 ἦρ, πῆμ' ἤ τοι μένος οἴχεται, ὃ πρὶν ἔχεςκες;
 οὐ ἄτερ λαῶν πόλιν ἐξέμεν ἢ δ' ἐπικούρων
 ὕν γαμβροῖσι κασιννήτοισι τε σοῖσι·
 ἢ οὐ τιν' ἐγὼ ἰδέειν δύναμ' οὐδὲ νοῆσαι, 475
 καταπτώσσουσι, κύνες ὥς ἀμφὶ λέοντα·
 δὲ μαχόμεσθ', οἳ πέρ τ' ἐπικούροι ἐνειμεν.
 ἦ ἐγὼν ἐπικούρος ἔων μάλα τηλόθεν ἦκω·
 γὰρ Λυκίῃ, Ξάνθῳ ἐπὶ δινῆεντι·
 λοχὸν τε φίλῃν ἔλιπον καὶ νῆπιον υἱόν, 480
 κτήματα πολλά, τά τ' ἔλδεται ὅς κ' ἐπιδευής·
 καὶ ὥς Λυκίους ὀτρύνω καὶ μέμον' αὐτὸς
 μαχέσασθαι· ἀτὰρ οὐ τί μοι ἐνθάδε τοῖον,
 ἢ φέροιεν Ἀχαιοὶ ἢ κεν ἄγοιεν.
 ἢ ἔστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις 485
 ν μενέμεν καὶ ἀμυνέμεναι ὥρεσσι·
 ἢ, ὥς ἀψῆϊσι λίνου ἀλόντε πανάγρου,

ἢ: ἐνδ' P. 472. πῆμ': ποῖ JNP Vr. b, Mosc. 1. 473. φῆς Ar.
 φῆ(ι)ς Ω. 474. γαμβροῖσι G. 475. ἐγὼ GJMOPQU: ἐγὼν Ω
 in lemma). || οὐδὲ: οὔτε H. 477. δὲ GJMRTU Lips. Mosc.: τὲ
 || τ' om. N. 481. τά τ': τὰ δ' S. || δὲ κ': δὲ CHMOQRSU
 L: πᾶς P. || ἐπιδεύει O. 483. μαχέσασθαι Ar. [LM] Harl. a:
 P: μάχεσθαι HRU. 487. λίνοιο ἐλόντε *El. Mag.* 183. 33.

glect of the *F* of *Ἑκτόρου*
 andr., *θυμὸν τε* Bentley).
 is the first entry in the story
 f course in the Catalogue B
 edon and his Lykians.
 acc. to tradition, is imperf.,

ἄρῳι, here *brothers-in-law*,
 66.

: according to the unanimous
 the grammarians, generally
 y the mss., the only Homeric
 , which Bekker accordingly
 here (v. La R. H. T. p. 287).
 given by mss. in three other
 406, v 325, o 329. To the
 existing mss. the difference
 graphical, and it is credit-
 r fidelity that the influence
 i the *κοινῇ* should not have
 ἦκω more generally.

δέ, as though *κατέλιπον* had
 Precisely similar cases will
 Γ 268, H 168, Ψ 755. Sar-
 s of course that he has left

his wealth, forgetful of the protection
 which it would need against the raids of
 his needy neighbours. δὲ κ', sc. *ἐμῇ*:
 see on A 547.

484. Observe the effect of the 'bucolic
 diaeresis' in preserving the length of the
 last syllable of Ἀχαιοὶ before a vowel.
 The other instances in the *Iliad* are B
 262, Δ 410, E 215, Θ 120, Λ 554, O
 23, Π 226, Φ 111, Ψ 441, Ω 641, several
 of which, however, are only instances of
 contracted forms which have ousted the
 full forms followed by normal hiatus.
 See van L. *Ench.* pp. 75 f.

486. ὥρεσσι should be ὀρέσσι, cf. I
 327.

487. The use of the dual here is hard
 to explain, unless it refer to the wives
 mentioned in the preceding line, and
 mean 'caught in pairs, man and wife';
 which seems highly improbable (so
 Schol. B *ὅμεις καὶ αἱ γυναῖκες*, see H. G.
 § 170). Others make it = *σύ καὶ ὁ λαός*:
 others explain it as a relic of the primi-
 tive origin of the plural from the dual,

δὴ τότε θούρου Ἄρηα προσηύδα Φοῖβος Ἀπόλλων·
 “Ἄρες, Ἄρες βροτολοιγέ, μαιφόνε, τειχεσιπλήτα, 455
 οὐκ ἂν δὴ τόνδ’ ἄνδρα μάχης ἐρύσαιο μετελθών,
 Τυδεΐδην, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο ;
 Κύπριδα μὲν πρῶτα σχεδὸν οὔτασε χεῖρ’ ἐπὶ καρπῶι,
 αὐτὰρ ἔπειτ’ αὐτῶι μοι ἐπέσσυτο δαίμονι ἴσος.”
 ὥς εἰπὼν αὐτὸς μὲν ἐφέζετο Περγάμωι ἄκρηι, 460
 Τρωιάς δὲ στίχας οὖλος Ἄρης ὥτρυνε μετελθών,
 εἰδόμενος Ἀκάμαντι θοῶι ἡγήτορι Θρηκῶν.
 νιάσι δὲ Πριάμοιο διοτρεφέεσσι κέλευσεν·
 “ὦ νιῆς Πριάμοιο διοτρεφέος βασιλῆος,
 ἐς τί ἔτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς ; 465
 ἢ εἰς ὃ κεν ἄμφι πύλῃσι ἐνποιήτησι μάχωνται ;
 κεῖται ἀνὴρ ὃν τ’ ἴσον ἐτίομεν Ἑκτορι δίδωι,
 Αἰνείας υἱὸς μεγαλήτορος Ἀγχίσαο·
 ἄλλ’ ἄγετ’ ἐκ φλοίσβοιο σάωσομεν ἐσθλὸν ἐταῖρον.”
 ὥς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου. 470

457. μάχῃται Vr. b. 458. πρῶτον JNOQRU (cf. 883). 461. τρω(ι)ᾶς
 Antim. Sinop. Cyp. O (τρωῖας) D²GJNO, γρ. Par. a : τρώας D¹RU (διττὴ φέρεται
 γραφή . . ἢ γὰρ κτητικῶς τρωιάς . . ἢ μᾶλλον προπερισπωμένως τρώας Eust.) :
 τρώων Ω (γρ. O). || οὖλος : τινὲς ἄλλος Cram. Ep. 442. 462. ὁρακῶν G.
 463. νιάσι NP, γρ. Harl. a. || διοτρεφέεσσι G. || κέλευσεν [DHMS] Harl. a. 464.
 διοτρεφέος GHJO. 465. ἐς A. || ἐάσατε T Bar. || ἀχαιῶν CM. 466. πύλαις
 G. || εὐποιήτησι (εὐ ποικτήσι) Zen. Ω : εὐ ποικτοῖσι (εὐποιήτοισι) Ar. MNOT
 Vr. b. 468. After this H Vr. b add εὐχεται ἐκγεγᾶμεν, μήτηρ δὲ οἷ ἐστ’
 Ἀφροδίτῃ (= E 248). 469. φλοίσβου CG. 470. ὥτρυνε Vr. b.

455=31, which is also followed by οὐκ ἂν δὴ.

461. Τρωιάς is a doubtful form, as Τρωῖας almost always has the first syll. in thesis, and should probably be written Τρώιος : cf. on A 129. Wilamowitz (*Herakles*² ii. 44) defends Τρώας as a form of the σχῆμα Ἰωνικόν or ‘whole and part’ figure. There are, however, some eight passages in which the form Τρωῖας (or Τρώιος !) cannot be altered. It is better, therefore, to accept it here, though it must be admitted that Τρώας gives the best explanation of the variant Τρώων, as an attempt to get rid of an unfamiliar and harsh construction.

462. Ares, the Thracian god, naturally assumes the form of a Thracian chief. See N 301.

465. For the dat. after κτείνεσθαι we may compare the similar construction after δάμνασθαι (Θ 244), ὑποκλονέεσθαι (Φ 556), etc. The short form Ἀχαιοῖς is

not capable of emendation by anything less violent than van L.’s ἀγαιών.

466. There is nothing to decide between the εὐποιήτησι of Zen. and -οισι of Ar. ; in Π 636 we have ἐνποιήτων, while in γ 434 the mss. all give ἐνποιήτων (πυράγῃν). So εὐξεστος is used with both two and three terminations ; in Z 266 Ar. and Zen. were similarly divided. We ought perhaps to read either ἐὺ ποιητήσι or ἐνποιήτοισι. But no such possibility exists in Z 266, where there is a similar variation between ἀνίπτησι and ἀνίπτοισι. It is apparently not possible to introduce uniformity into the practice of the Epic language in this respect. To avoid the harsh synizesis Nauck conj. ἢ ἐς δ’ κ’, while Brandreth omits ἢ and the note of interrogation at the end of 465.

470. This oft-repeated line, though presumably part of the ancient stock in trade of the Epos, is remarkable for

ἐνθ' αὖ Σαρπηδὼν μάλα νείκεσεν Ἑκτορα δῖον·
 "Ἑκτορ, πῆι δὴ τοι μένος οἴχεται, ὃ πρὶν ἔχεςκες;
 φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἦδ' ἐπικούρων
 οἶος, σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσι·
 τῶν νῦν οὐ τιν' ἐγὼ ἰδέειν δύναμ' οὐδὲ νοῆσαι, 475
 ἀλλὰ καταπτώσσουσι, κύνες ὥς ἀμφὶ λέοντα·
 ἡμεῖς δὲ μαχόμεσθ', οἳ πέρ τ' ἐπίκουροι ἐνειμεν.
 καὶ γὰρ ἐγὼν ἐπίκουρος ἔων μάλα τηλόθεν ἤκω·
 τηλοῦ γὰρ Λυκίῃ, Ξάνθῳ ἐπὶ δινήμεντι·
 ἐνθ' ἄλοχόν τε φίλῃν ἔλιπον καὶ νήπιον υἱόν, 480
 καὶ δὲ κτήματα πολλά, τὰ τ' ἔλδεται ὅς κ' ἐπιδευής·
 ἀλλὰ καὶ ὥς Λυκίους ὀτρύνω καὶ μέμον' αὐτὸς
 ἀνδρὶ μαχέσσασθαι· ἀτὰρ οὐ τί μοι ἐνθάδε τοῖον,
 οἶόν κ' ἦε φέροιν Ἀχαιοὶ ἢ κεν ἄγοιν.
 τῦνη δ' ἔστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις 485
 λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὥρεσσι·
 μή πως, ὥς ἀψίσι λίνου ἀλόντε πανάγρου,

471. ἔκω: ἐκθ' P. 472. πῆι: ποῖ JNP Vr. b, Mosc. 1. 473. φῆς Ar.
 CDHPTU: φῆ(ι)ς Ω. 474. γαμβροῖσι G. 475. ἐγὼ GJMOPQU: ἐγὼν Ω
 (om. T, ἐγὼ in lemma). || οὐδὲ: οὔτε H. 477. δὲ GJMRTU Lips. Mosc.: τὲ
 C: δ' αὐ Ω. || τ' om. N. 481. τὰ τ': τὰ δ' S. || ὅς κ': ὅςτ' CHMOQRSU
 Vr. b: ὅς L: ὅς P. || ἐπιδεύει O. 483. μαχέσασθαι Ar. [LM] Harl. a:
 μαχέσασθαι P: μάχεσθαι HRU. 487. λίνου ἐλόντε Et. Mag. 183. 33.

the rare neglect of the F of *Ἑκάστου* (*ἀπάντων* Brandr., *θυμὸν* τε Bentley).

471. This is the first entry in the story (excepting of course in the Catalogue B 876) of Sarpedon and his Lykians.

473. φῆς, acc. to tradition, is imperf., φῆς pres.

474. γαμβροῖσι, here *brothers-in-law*, cf. N 464, 466.

478. ἤκω: according to the unanimous tradition of the grammarians, generally confirmed by the mss., the only Homeric form is *ἴκω*, which Bekker accordingly introduced here (v. La R. H. T. p. 287). But *ἤκω* is given by mss. in three other passages, Σ 406, ν 325, ο 329. To the scribes of existing mss. the difference was purely graphical, and it is creditable to their fidelity that the influence of Attic and the *κοινή* should not have introduced *ἤκω* more generally.

481. καὶ δὲ, as though *κατέλιπον* had preceded. Precisely similar cases will be found in Γ 268, Η 168, Ψ 755. Sarpedon means of course that he has left

his wealth, forgetful of the protection which it would need against the raids of his needy neighbours. ὅς κ', sc. *ἐγὼ*: see on A 547.

484. Observe the effect of the 'bucolic diaeresis' in preserving the length of the last syllable of *Ἀχαιοί* before a vowel. The other instances in the *Iliad* are B 262, Δ 410, E 215, Θ 120, Λ 554, Ο 23, Π 226, Φ 111, Ψ 441, Ω 641, several of which, however, are only instances of contracted forms which have ousted the full forms followed by normal hiatus. See van L. *Ench.* pp. 75 f.

486. ὥρεσσι should be *ὁάρεσσι*, cf. I 327.

487. The use of the dual here is hard to explain, unless it refer to the wives mentioned in the preceding line, and mean 'caught in pairs, man and wife'; which seems highly improbable (so Schol. B *ὕμεις καὶ αἱ γυναῖκες*, see H. (f. § 170). Others make it = *σὺ καὶ ὁ λαός*: others explain it as a relic of the primitive origin of the plural from the dual,

ἀνδράσι δυσμενέεσσιν ἔλωρ καὶ κύρμα γένησθε·
οἱ δὲ τάχ' ἐκπέρσουσ' εὐ ναιομένην πόλιν ὑμήν.
σοὶ δὲ χρὴ τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ, 490
ἀρχοὺς λισσομένωι τηλεκλειτῶν ἐπικούρων
νωλεμέως ἐχέμεν, χαλεπὴν δ' ἀποθέσθαι ἐνιπήν."

488. γένοιτο C. 489. ἐκπέρσουσ'(ιν) CMQ Mosc. 2. || ὁμ(μ)ιν OQST Lips.¹
491. τηλεκλειτῶν ACGJMNO. || τ' ἐπικούρων M: γ' ἐπικούρων H. 492.
χαλεπὴν ΔΗJ (γρ. κρατερὴν) NOPQSU Vr. a b and γρ. Harl. a: κρατερὴν Ω.

of which, however, the traces in Homer are excessively doubtful, see note on A 567. (The passages bearing on the point are brought together by von Christ, *Die Interp. bei Homer* p. 195.) Monro suggests that a line alluding to the absence of Paris may have dropped out, so that ἀλόντε may mean 'you and Paris.' But there is no single case in Homer where the loss of a line can be assumed with reasonable probability; the tradition was wonderfully tenacious of all it had got, as well as acquisitive of new matter. Again, the length of the α in *ἑλόντε* is almost without analogy; it is true we have *ἑλῶν* in Attic, but that is simply a case of double augment, like *ἑώρων*, (*ἑάγη*!) (*H. G.* § 67. 3). We find, however, *ἄλῶναι* with ᾱ in Hipponax fr. 74. 1. Bentley's conjecture, *λίνου πανάγροιο ἑλόντες*, removes both difficulties; but there is no trace of a tradition to support it, nor any obvious reason why it should have been altered to the text; and there is no other case in Homer of a short vowel before γρ, though it might be argued that the analogy of βρ and δρ would justify this. Unfortunately, owing to the lacuna in A, we have no evidence as to the Alexandrian view of the passage. Tryphiodoros, however, seems to have read it as it stands, for he writes (674) ἄλλ' οἱ μὲν δέδμηντο λίνωι θανάτοιο πανάγρωι. It may be observed that the emendation *λίνωιο* for *λίνου*, though it removes the difficulty of the quantity, introduces what is equally objectionable, an un-Homeric rhythm. *H. G.* § 387 (2).

Fishing with a net is mentioned again only in the simile in χ 383 sqq., nor does fishing with an angle, which is several times mentioned in the *Odyssey* (δ 368, μ 251, 332), occur in the *Iliad*, except in similes, II 406, Ω 80. This all seems in favour of supposing that at all events the lines 487-9, if not the whole speech of Sarpedon, do not belong to the

oldest part of the *Iliad*. It cannot perhaps be proved, but it will I believe be felt, that the periphrase *λίνου πανάγρω* does not sound like a genuine Homeric name for a net; it is very different from the simple *δίκτυον πολύωτον* of χ 386, and reminds us rather of the Hesiodic style, in which periphrases are so common; or even of the tragedians. Compare Aesch. *Cho.* 507 τὸν ἐκ βυθοῦ κλωστήρα σώζοντες λίνου: and of the net cast over Troy, *Agam.* 357-61 στεγανὸν δίκτυον . . μέγα δουλείας γάγγαμον, ἀπὸς παραλῶτον. The word ἀπὸς is ἀπ. λεγ. in Homer, and, in the sense of *mesh*, in all Greek till we come to Oppian.

489. ἐκπέρσουσ', al. -ωσ', but the reversion to the principal construction is more epic.

491. It is doubtful whether we should read *τηλεκλειτῶν* or *-κλειτῶν* where the epithet is applied to the Trojan allies (also Z 111, I 233, Δ 564, M 108). *πολύκλητοι*, Δ 438, is decidedly in favour of the latter; but the former alone is admissible in other cases, Ξ 321, λ 308, τ 546. To our mss. the two are of course practically identical.

492. ἐνιπή is here, as always, reproof as felt by him to whom it is addressed, cf. Δ 402, Ξ 104, κ 448. Hector is urged to 'put away from himself,' *silence*, the reproach which is laid upon him by the allies. The expression is the converse of β 86 μῶμον ἀνάψαι, X 100 ἐλεγχείην ἀναθήσει. It is therefore quite needless to follow Nauck in reading ὑποδέχθαι, 'accept their rebuke.' Paley compares Hes. *Opp.* 762 φήμη . . ἀργαλή φέρει χαλεπὴ δ' ἀποθέσθαι. Similarly Pind. *O.* viii. 68 ἀπεθήκατο . . ἀτιμωτέρην γλῶσσαν, x. 40 νείκος δὲ κρεσσόνων ἀποθέσθ' ἄπορον. The interpretation of the scholia, that Hector is urged 'to give up the habit of severe rebuke' towards his allies, is on every ground untenable.

ὥς φάτο Σαρπηδῶν, δάκε δὲ φρένας Ἴκτορι μῦθος.
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
 πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὠιχετο πάντηι 495
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν.
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν.
 Ἀργεῖοι δ' ὑπέμειναν ἀολλέες οὐδ' ἐφόβηθεν.
 ὥς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἀλῶας
 ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ 500
 κρίνηι ἐπειγομένων ἀνέμων καρπὸν τε καὶ ἄχνας.
 αἱ δ' ὑπολευκαίνονται ἀχυρμαί· ὥς τὸτ' Ἀχαιοὶ
 λευκοὶ ὑπερθε γένοντο κοινισάλωι, ὃν ῥα δι' αὐτῶν
 οὐρανοῦ ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων,
 ἀψ' ἐπιμισγομένων· ὑπὸ δ' ἔστρεφον ἡνιοχῆες· 505
 οἱ δὲ μένος χειρῶν ἰθὺς φέρον. ἀμφὶ δὲ νύκτα
 θοῦρος Ἄρης ἐκάλυψε μάχηι Τρώεσσιν ἀρήγων,

496. μαχέσασθαι P: μάχεσθαι R. || ἔγειρε R. 500. Πτολεμαῖος τοὺς δωδεκα-
 συλλαβούς στίχους ἐκτιθεῖς φησι . . . καὶ τοῦτον οὕτω γράφεισθαι, εὐτ' ἔν η. Δ.
 Schol. T. 501. κρίνη CDPN: κρίνοι G. 502. ὑπολευκαίνοντο P.

495. δοῦρα: Bekker writes δοῦρε, no doubt rightly; cf. Γ 18, Z 104, Δ 43, etc. We need not also write ὀξέε with van L. The dual here expresses more than 'two spears'; it means the pair of spears which were regularly carried by the Homeric warrior, for in its original use it belongs properly only to things which go in pairs, such as eyes, hands, etc. It is curious that a scholion of Porphyrios on Γ 379 quotes as evidence of the two spears Z 104, where as here mss. all have δοῦρα.

499. ἱερὰς, consecrated to Demeter; cf. Δ 631 ἀλότου ἱεροῦ ἀκτὴν. ἀλωή, here and N 588, T 496, *threshing-floor*, generally *orchard*. But the former meaning seems to be the oldest, cf. ἀλέω, ἀλοάω, ἄλω, and other words with kindred meanings. The question whether the right form is ἀλωή or ἀλωή is doubtful; we have a similar variation between ἀλοάω and ἀλωάω, but the α in any case does not seem to be primitive, and it is therefore best to follow the mss. in reading ἀλωάς, though La Roche prefers ἀλωάς, on the strength of the tradition of the grammarians. For another elaborate simile taken from the process of winnowing cf. N 588 sqq. It is not clear whether the wind used is

created by a fan, or whether they took advantage of the natural wind; but the probability seems in favour of the former, so that ἐπειγομένων will be a passive.

503. δι' αὐτῶν, *through the men* (as opposed to the horses), i.e. the πρόμαχοι fighting in front of their chariots.

504. πολύχαλκον, as γ 2; cf. χάλκεος P 425, σιδήρεος ο 329. For the thematic pluperfect ἐπέπληγον cf. H. G. § 27, and note on Δ 492.

505. ἐπιμισγομένων seems to apply to the whole of the combatants, not to ἵππων, as generally thought. ὑπέστρεφον, kept wheeling about, as the line of πρόμαχοι on whom they attended swayed backwards and forwards. Cf. 581.

506. For μένος χειρῶν ἰοὺς φέρον we may compare Δ 447 σύν ῥ' ἔβαλον . . μένε' ἀνδρῶν, and Γ 7 ἔριδα προφέρονται.

507. μάχηι may go either with the preceding or the following words. The rhythm and the analogy of A 521 are in favour of the second alternative, while II 567 speaks for the first, and the omission of the object around which the darkness is cast produces a rather bare effect. Perhaps μάχηι may be regarded as performing a double function, going both with ἐκάλυψε and ἀρήγων.

πάντοσ' ἐποیحόμενος, τοῦ δ' ἐκράαιεν ἐφετμὰς
 Φοίβου Ἀπόλλωνος χρυσαόρου, ὅς μιν ἀνώγει
 Τρῶσιν θυμὸν ἐγείραι, ἐπεὶ ἶδε Παλλὰδ' Ἀθήνην 510
 οἰχομένην· ἥ γάρ ῥα πέλεν Δαναοῖσιν ἀρηγῶν.
 αὐτὸς δ' Αἰνείαν μάλα πίνος ἐξ ἀδύτοιο
 ἦκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.
 Αἰνείας δ' ἐτάροισι μεθίστατο· τοὶ δ' ἐχάρησαν,
 ὥς εἶδον ζῶν τε καὶ ἀρτεμέα προσιόντα 515
 καὶ μένος ἐσθλὸν ἔχοντα· μετάλλησάν γε μὲν οὐ τι·
 οὐ γὰρ ἔα πόνος ἄλλος, δὴν ἀργυρότοξος ἔγειρεν
 Ἄρης τε βροτολογὸς Ἔρις τ' ἄμοτον μεμαυία.
 τοὺς δ' Αἶαντε δῶα καὶ Ὀδυσσεὺς καὶ Διομήδης
 ὤτρυνον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ 520
 οὔτε βίας Τρῶων ὑπεδείδισαν οὔτε ἰωκάς,
 ἀλλ' ἔμενον νεφέλησιν εἰοκότες, ἅς τε Κρονίων
 νηνεμῆς ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσιν

508. ἐκράαιεν P: ἐκράαιεν Ω. 510. ἀγείραι Porph. on Θ 2, Εἰς.
 511. ἀρηγός CDNR¹. 514. παρίστατο R. || τοί: οἱ M. 516. γε μὲν: δέ
 μεν Q. || οὐ τι: οὐδὲν D. 520. ὤτρυνον Q: ὠτρυναν Mosc. 2. || οἱ δὲ: ἀδ
 Q¹ Mosc. 1. 521. ἰωκάς: ἰωὰς O.

508. For the ἐφετμαί in question see 455. ἐκράαιεν: B 419.

509. The epithet χρυσαόρος recurs only in O 256 in H. (also *Hymn. Ap.* 123, Hes. *Opp.* 771, Pind. *P. v.* 104), and has caused some surprise, since the sword is not the weapon of Phoebus. So in the oracle of 'Bakis' (Herod. viii. 77) Artemis, and in *Hymn. Cer.* 4 even Demeter are called χρυσάορος, and according to the schol. on O 256 Ἰλινδαρος χρυσάορα Ὀρφέα φησίν. Hence some of the old grammarians explained ἀορ as having meant originally 'implement,' δπλον, in the widest sense, to include both the winnowing-fan of Demeter and the lyre of Apollo; or, still more loosely, *hung with gold*, i.e. with the golden lyre. But there is no trace in Greek of such a wide meaning of the word ἀορ. The epithet, like other archaic titles of gods, is beyond our knowledge. The acc. χρυσάορα in Pindar, *Hymn. Ap.*, and Hesiod shews that we should read χρυσάορος here. The alteration is evidently due to the hiatus in O 256.

511. οἰχομένην, somewhere between 290 and 418; see note on the latter

passage. But this whole episode 506-18 is highly suspicious. 508-11 do not agree with 455-9 to which they seem to refer; they are in fact no more than a repetition of 461-70. The repetition ἀρηγῶν (507)—ἀρηγῶν (511) is clumsy. The 'night' cast over the battle, without any apparent result, is a stock device of interpolators in later books (see O and P). 516-8 seem designed to evade the difficulty caused by the introduction of the wraith in 449. The intervening 514-5 are perhaps adapted from H 307-8.

517. πόνος ἄλλος is not a Homeric phrase; we can only explain it to mean 'toil of different sort,' i.e. war as opposed to curiosity. Heyne has remarked that for ἄλλος we should rather expect an epithet such as αἰετός. ἀργυρότοξος is not elsewhere used as a substantive, but we may compare γλαυκῶπις Θ 373, etc., ἡμιγένεια χ 197. The last half of 518 is from Δ 440. ἔα for ἐαε is a doubtful form.

523. νηνεμῆς: for this genitive of time see *H. G.* § 150. We may also compare the use of the gen. with ἐν in Attic.

ἀτρέμας, ὄφρ' εὐδησι μένος Βορέας καὶ ἄλλων
 ζαχρειῶν ἀνέμων, οἳ τε νέφεα σκίοντα 525
 πνοιήσιν λιγυρήσιν διασκιδνᾷσιν ἀέντες·
 ὥς Δαναοὶ Τρῶας μένον ἔμπεδον οὐδ' ἐφέβοντο.
 Ἀτρεΐδης δ' ἀν' ὄμιλον ἐφοίτα πολλὰ κελεύων·
 "ὦ φίλοι, ἀνέρες ἔστε καὶ ἄλκιμον ἦτορ ἔλεσθε,
 ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμίνας. 530
 αἰδομένων ἀνδρῶν πλέονες σόοι ἢ ἐπέφανται,
 φευγόντων δ' οὔτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή."
 ἦ καὶ ἀκόντισε δουρὶ θοῶς, βάλε δὲ πρόμον ἄνδρα,
 Αἰνεΐα' ἔταρον μεγαθύμου, Δηϊκόωντα
 Περγασίδην, δν Τρῶες ὁμῶς Πριάμοιο τέκεσσι 535
 τῶν, ἐπεὶ θοὸς ἔσκε μετὰ πρώτοισι μάχεσθαι.
 τόν ῥα κατ' ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων·
 ἦ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἷσατο χαλκός,
 νειαίρηι δ' ἐν γαστρὶ διὰ ζωστήρος ἔλασσε.
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 540
 ἐνθ' αὐτ' Αἰνεΐας Δαναῶν ἔλεν ἄνδρας ἀρίστους,
 νῖε Διοκλῆος Κρήθωνά τε Ὀρσίλοχόν τε,
 τῶν ῥα πατὴρ μὲν ἔναιεν εὐκτιμένῃ ἐνὶ Φηρήϊ

525. ζαχρειῶν τ' Q. 528. πολλὰ ἢ μακρὰ Eust. 530. τ' om. PQ.
 531. αἰδομένων Ar. GP Par. c: αἰδομένων δ' Ω. 532. ὄρνυται C (surp. o) Q.
 533. ἀνδρῶν Q. 534. αἰνεΐα': αἰνεΐας JOR: αἰνεΐας Ω. || μετὰ τοῦτον Q. ||
 δημοκόωντα CH Vr. b. 538. χαλκός AOPT Ven. B Bar. and γρ. U Harl. a,
 Vr. b: καὶ τῆς Ω. 540. δούπησεν δὲ πεσών: ἔριπε δὲ πρηνὴς M Mosc. l.
 542. κρείωνά DQ. 543. ἐνὶ φηρήϊ: γρ. <ἐν> ἐφ' ἡρήϊ T (?).

525. ζαχρειῶν: the nom. ζαχρηῖς is found in M 347 (360), N 684, of men and horses. The variation between -ει- before ω and -η- before ει is in accordance with the practice of mss. (H. G. p. 384). The word is usually conn. with χρα- (see 138), but this is doubtful.

529. ἄλκιμον ἦτορ ἔλεσθε only here; but cf. ἄλκιμον ἦτορ ἔχων II 209, 264. The phrase has a superficial resemblance to our 'take heart.' In the repetition of these lines O 561-4 we have αἰδῶ θέσθ' ἐνὶ θυμῷ. For the contracted αἰδεΐσθε we should read αἰδεσθε, as αἰδομένων shews.

538. See on Δ 138.

539. μεσσηνί, only with γαστήρ (also 616, II 465, P 519) conn. with νέστος, νεύθι, in the sense 'lowest' (root *ni*, which is found in Skt. in the sense 'down'). The ordinary derivation from

νέ(φ)ος is untenable, as the local sense of νέος is not to be established from a few casual uses of Lat. *novissimus*, when it does not occur in all Greek, much less in Homer. νέστος (cf. 857, I 153), it is true, is used occasionally in Attic Greek = νεώτατος, but this is likely enough to happen, as a word in universal use is always apt to attract to itself sporadic archaic forms which resemble it. For the fem. suffix -αιρα cf. λοχέαιρα (πείρα). διὰ ζωστήρος, as in Δ 187. Here there seems to be neither θώρηξ nor μίτηρ.

543. Φηρήϊ, also in plur. Φηραί, in Messenia; see I 151, γ 488, o 186. It is generally identified with the modern Kalamata, but Pernice would place it three miles farther E. at Janitza (see Frazer *Paus.* iii. p. 422). In the house of this Diokles Telemachos lodges (γ 489), and in the house of his father Ortilochos

ἀφνειὸς βιότοιο, γένος δ' ἦν ἐκ ποταμοῖο
 Ἀλφειοῦ, ὃς τ' εὐρὺ ῥέει Πυλίων διὰ γαίης, 546
 ὃς τέκετ' Ὀρσίλοχον πολέεσσ' ἀνδρῶσιν ἀνακτα·
 Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγάλθυμον,
 ἐκ δὲ Διοκλῆος διδυμάονε παῖδε γενέσθην,
 Κρήθων Ὀρσίλοχός τε, μάχης ἐὺ εἰδότε πάσης.
 τὼ μὲν ἄρ' ἠβήσαντε μελαινάων ἐπὶ νηῶν 550
 Ἴλιον εἰς ἐύπωλον ἄμ' Ἀργείοισιν ἐπέσθην,
 τιμὴν Ἀτρεΐδης Ἀγαμέμνονι καὶ Μενελάω
 ἀρνυμένω· τὼ δ' αὖθι τέλος θανάτοιο κάλυψεν.
 οἷω τὼ γε λέοντε δύω ὄρεος κορυφήσιν
 ἐτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης· 555
 τὼ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἵφια μῆλα
 σταθμούςσιν ἀνθρώπων κεραΐζετον, ὄφρα καὶ αὐτὰ

546. τέκεν Mosc. 2: τέκ' H. || ὀρσίλοχον (D *supr.*) U (*supr.* c) Harl. b (altered—by *man.* 1!—to ὄρε.): ὄρε·ίλοχον T (τ *in ras. man.* 2, probably Rhosos, the scribe of Harl. b) (TU Harl. b read the same in 547). See Schol. T ὁ πρόγονος (546-7) διὰ τοῦ τ, ὁ παῖς (542, 549) διὰ τοῦ σ (Ar.): but Zen. (Schol. on γ 489) read ὀρ·τίλοχος in 549 (and 542). 551. εἰς: ἐς O. || ἄμ': ἄ· T, μ *in ras. man.* 1. 555. ἐτραφέτην J. 557. σταθμούςσιν N. || αὐτοὶ N (P *supr.*).

(as the almost complete consensus of mss. of the *Odyssey* calls him) Odysseus received his bow (φ 16). The variant Ὀρσίλοχος in 546-7 is an attempt to reconcile the traditions of *Iliad* and *Od.*; but it is not likely that the grandfather and grandson bore different names.

553. ἀρνυμένω: cf. note on A 159.

554. οἷω τὼ γε as it stands must be for τὼ γε, ὦω, by a violent hyperbaton, the phrase being thus an anticipation of τοῖω τὼ in 559; or else it must mean 'even as they, were two lions bred.' Neither alternative is agreeable, the second perhaps being the worst, as there is no case in H. where a simile is thus introduced as a direct statement, the relation of the thing illustrated and the instance illustrating it being reversed. "θῆρε!" Nauck, for τὼ γε: but then the corruption is inexplicable. The same may be said of Heyne's ὦω τ' αὐτε, and Fürstmann's τὼ ὦω γε. ὦω αἰθωνε conj. Düntzer, when the synzesis might explain the corruption but is itself unparalleled. Agar conj. τὼ γε (J. P. xxiv. 276), where τὼ is dual of τις on the analogy of του, τω. Cf. ὡς ὅτε τις γε λέων P 61, and so Θ 338, P 542. But there is no analogy for οἷός τις in a

simile; the only clear cases of it are quite different (ι 348, υ 377; see on 638 below). The evil is probably past remedy, τὼ γε representing some adjective which was thrust out because it was unintelligible and forgotten. As to the dual Schol. B mentions the legend that two lion's cubs were always born at one birth, and that the lioness never had more. This is mere fiction; litters of four are common, and six are not unknown. The dual probably implies a *couple*, lion and lioness.

555. For the intransitive use of ἐτραφον cf. B 661.

556. ἵφια: this adjective occurs only in the phrase ἵφια μῆλα. Unlike ἵφα (for which see note on Z 478) the word shews clear traces of F (Knös p. 128). The nom. may be *Fίφος* or *Fίφης*. It might be supposed that ἵφια was formed by a mistake from ἵφα, wrongly supposed to be a neuter; but this is highly improbable in view of the fact that ἵφα has lost the F, and that the adj. occurs only in a single stereotyped phrase, which therefore presumably is a part of the original furniture of Epic poetry. The whole question of the relation of the two words is very puzzling. Cf. also note on ἵφθιμος, A 3.

ἀνδρῶν ἐν παλάμησι κατέκταθεν ὀξεί χαλκῶι·
τοίῳ τῷ χεῖρεσσιν ὑπ' Αἰνείαιο δαμέντε
καππεσέτην ἐλάττησιν ἐοικότε ὑψηλῆσι.

560

τῷ δὲ πεσόντ' ἐλέησεν ἀρηϊφίλος Μενέλαος,
βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῶι,
σεῖων ἐγχείην· τοῦ δ' ὠτρυνεν μένος Ἴαρης,
τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνείαιο δαμείη.
τὸν δ' ἶδεν Ἀντίλοχος μεγαθύμου Νέστορος υἱός,

565

βῆ δὲ διὰ προμάχων· περὶ γὰρ διέ ποιμένι λαῶν,
μή τι πάθοι, μέγα δέ σφας ἀποσφῆλεια πόνοιο.
τῷ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὀξυόεντα
ἀντίον ἀλλήλων ἐχέτην μεμαῶτε μάχεσθαι,
Ἀντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν.

570

Αἰνείας δ' οὐ μείνε, θοός περ ἔων πολεμιστής,
ὥς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.
οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,
τῷ μὲν ἄρα δειλῷ βαλέτην ἐν χερσὶν ἐταίρων,

575

αὐτῷ δὲ στρεφέντε μετὰ πρώτοισι μαχέσθην.
ἔνθα Πυλαιμένεα ἐλέτην ἀτάλαντον Ἀρηϊ,
ἄρχον Παφλαγόνων μεγαθύμων ἀσπιστάων·
τὸν μὲν ἄρ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος
ἔσταότ' ἔγχεϊ νύξε, κατὰ κληίδα τυχήσας·

Ἀντίλοχος δὲ Μύδωνα βάλ' ἡνίοχον θεράποντα,
ἔσθλὸν Ἀτυμνιάδην, ὃ δ' ὑπέστρεφε μώνυχας ἵππους,

580

559. τοιούτω Par. e (γρ. τοίῳ τῷ). || τῷ : τοῖ O. || δαμέντες Mor. Bar. 560. ἐοικότε Ar. P Mosc. 1 (Par. e supr.): ἐοικότες Ω. || ὑψηλοῖς C. 561. ἀρηϊφίλος: βοήν ἀγαθός T. 563. σεῖων τ' Q. || τοῦ: τῷ Mosc. 1. 567. πάθοι LO: πάθει Ω. || σφας ACDNT. 568. ὀπίσκατα S. 574. τῷ: τοῦς Q. 575. στραφεόντε M: στραφόντε O (γρ. στρεφόντε). 578. τὸν: τῷ M. || δουρικλειτὸς [HO] P [S]: δουρικλυτὸς Ω. 579. κατὰ: παρὰ PT.

567. ἀποσφῆλεια, ἀποτυχεῖν ποιήσκειν, Schol. B. For the word cf. γ 320 *δντω* *πρῶτον ἀποσφῆλῶσιν δελλαί ἐς πέλαγος μέγα τοῖον*: and for the thought Δ 175. *πάθοι* is preferable to the vulg. *πάθει*, though not perhaps absolutely necessary; see H. G. § 298. *σφας* is found only here, elsewhere *σφεας* (see, however, θ 315). Ahrens conj. *σφε*.

574. *δαλώ*: for this phrase, which is not so much an expression of a sense of pathos on the poet's part as a euphemism for 'dead' (so Döderlein), cf. Ψ 65, ι 65, with X 76.

576. *ἐλέτην*, in accordance with Ho-

meric usage, can only mean 'slew.' In N 658 (q.v.) this same Pylaimenes is alive, and weeping at the bier of his son. This inconsistency has caused infinite searching of heart to critics for hundreds of years. But it is really just such a slip as is often made even by authors who write; in works which must at first have been recorded as well as conceived by the brain alone, it is only strange that more such errors are not found.

581. The charioteer was following close behind his master, and seeing him slain was beginning to turn for flight.

χερμαδίῳ ἀγκῶνα τυχὼν μέσον· ἐκ δ' ἄρα χειρῶν
ἡνία λεύκ' ἐλέφαντι χαμαὶ πέσον ἐν κούνησιν.

Ἀντίλοχος δ' ἄρ' ἐπαΐξας ξίφει ἤλασε κόρσην,

αὐτὰρ ὁ ἀσθμαίνων ἐνεργέος ἔκπεσε δίφρου

585

κύμβαχος ἐν κούνησιν ἐπὶ βρεχμὸν τε καὶ ὤμους.

δηθὰ μάλ' ἐστήκει, τύχε γὰρ ἀμάθοιο βαθείης,

ὄφρ' ἵππῳ πλήξαντε χαμαὶ βάλλον ἐν κούνησι,

τοὺς ἵμας· Ἀντίλοχος, μετὰ δὲ στρατὸν ἤλας· Ἀχαιῶν.

τοὺς δ' Ἐκτωρ ἐνόησε κατὰ στίχας, ὥρτο δ' ἐπ' αὐτοὺς
κεκληγώς· ἅμα δὲ Τρώων εἶποντο φάλαγγες

591

καρτεραί· ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι· Ἐνυώ,

582. χαρὸς Vr. A. 583. πέσον L. 584. ἄρ' om. NPQ: ἄν R. || ὑπάτασ J. 585. δ: δ P: δ γ' Ω. 586. βρεχμὸν (A supr.) ΝΥ¹ (r in ras.: supr. φραχμὸν U²) Cant.: βρεχμὸν S. 587. ἐστήκει Ar. R: εἰστήκει Ω. || γὰρ D²HJMNOPQ Vr. a, Mosc. 1 3¹: δ' ἄρ G: γάρ ρ' Ω. || ψαμάθοιο D²HPQ. 590. τοὺς: τὸν δ' J.

582. *τυχῶν* takes the genitive; hence *ἀγκῶνα* must be construed with *βάλε* above, *τυχὼν* being used absolutely, 'not missing him.' See *H. G.* § 151 c.

583. *ἐλέφαντι*: for the use of ivory in adorning harness see Δ 141.

585. δ for δ γ', see note on B 105.

586. *κύμβαχος* as adj. and *βρεχμὸς* are ἀπαξ λεγόμενα in Homer. The former recurs, however, in the sense of 'helmet' in O 536. Düntzer connects the two by explaining the adj. here to mean 'in a curve,' and the substantive 'the curved,' i.e. vaulted part of the helmet: cf. *κύπτω*. Compare note on ἀνακυμβαλίσσον Π 379. The Gramm. quote a doubtful *κύβη* = the head, whence also *κυβιστᾶν* Π 745, Σ 605. Instead of *βρεχμὸς* the forms *βρεγμὸς*, *βρέγμα*, *βρέγμα* are found in later Greek.

587. The manner in which Mydon falls is not very obvious. The most probable event would be that he would fall out of the back of the car; for in any other direction the rail and framework of the car would support him. He might then lie with his feet still in the car, and his head and shoulders upon the ground. But then it is hard to see how the horses could be said to kick him: and the Homeric chariot was hardly large enough to hold the whole of the legs and part of the trunk of a man in a reclining position. It would seem, therefore, that he was standing

sideways in the car, so as to look at his enemy while he wheeled; and when wounded fell backwards over the side of the car, his knees hooking over the *ἀντυξ*. The 'soft sand' explains why the car was brought for a while to a standstill; it would be absurd to suppose, as some commentators have done, that his head dug a hole in the sand so as to keep him fixed. γὰρ ρ' and ψαμάθοιο seem to be mere makeshifts for the sake of the metre. The old glossographers distinguish ψάματος sea-sand from ἀματος dust; but it is doubtful if the distinction is real. ἀματος occurs also in *Ηγημ. Ap.* 439, but not elsewhere before *Ap. Rhod.* Compare ἀμμος (in Attic prose) by ψάμμος.

589. τοὺς is apparently relative, though this is not very Homeric. The obvious τοὺς δ' of all printed editions before La R. seems to be a conjecture of Dem. Chalcondylas.

592-3 look like an interpolation. For Ἐνυώ see 333, the only other passage where she is named. *κυδομένη* seems to be another personification, as in Σ 535, Hes. *Scut. Her.* 156, Ar. *Par* 255; compare ἀλκή and ἰωκή E 740, and perhaps φύλα I 2. ἔχουσα then means 'having as her attendant.' But compare Δ 4 Ἐριδα . . . πολέμοιο τέρας μετὰ χερσὶν ἔχουσιν: it is quite possible that *κυδομένη* may be an attribute of Enyo, which she is regarded as carrying in her hand. The epithet ἀναιδής, which is some-

ἡ μὲν ἔχουσα κυδοιμὸν ἀναιδέα δηϊοτήτος,
 Ἄρης δ' ἐν παλάμησι πελώριον ἔγχος ἐνώμα,
 φοίτα δ' ἄλλοτε μὲν πρόσθ' Ἑκτορος, ἄλλοτ' ὀπισθε. 595
 τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης.
 ὥς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,
 στήῃ ἐπ' ὠκυρόωι ποταμῶι ἄλαδε προρέοντι,
 ἀφρώι μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω,
 ὥς τότε Τυδεΐδης ἀνεχάζετο, εἶπέ τε λαῶι. 600
 "ὦ φίλοι, οἶον δὴ θαυμάζομεν Ἑκτορα δῖον
 αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.
 τῶι δ' αἰεὶ πάρα εἰς γε θεῶν, δς λαιγὸν ἀμύνει.
 καὶ νῦν οἱ πάρα κείνος Ἄρης βροτῶι ἀνδρὶ ἐοικώς.
 ἀλλὰ πρὸς Τρῶας τετραμμένοι αἰὲν ὀπίσσω 605
 εἴκετε, μηδὲ θεοῖς μενεαινέμεν ἴφι μάχεσθαι."
 ὥς ἄρ' ἔφη, Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.
 ἔνθ' Ἑκτωρ δύο φῶτε κατέκτανεν εἰδότε χάρμης,
 εἷν ἐνὶ δίφρῳι ἔοντε, Μενέσθην Ἀγχιάλῳν τε.
 τῷ δὲ πεσόντ' ἐλέησε μέγας Τελαμώνιος Αἴας. 610
 στή δὲ μάλ' ἐγγὺς ἰὼν καὶ ἀκόντισε δουρὶ φαεινῶι,
 καὶ βάλεν Ἀμφιον Σελάγου υἱόν, ὃς ῥ' ἐνὶ Παισῶι
 ναῖε πολυκτῆμων πολυλήϊος, ἀλλὰ ἐ μοῖρα
 ἦγ' ἐπικουρήσοντα μετὰ Πριάμῳν τε καὶ υἱας.
 τὸν ῥα κατὰ ζωστήρα βάλεν Τελαμώνιος Αἴας, 615

596. τὸν: τοὺς M. 600. ἀνεχάζετο S. || εἶπε δὲ P. 609. μενεαίνων Ar.: others μενέστην (μενέ+ην Par. a, ce in ras.). || ἀγχιάλῳ J.O. 612. ἀμφιάλῳ R. || ὃς ῥ': ὃς r' O. || πεσσῶ P. 614. ἦγ': ἦκ' C.

times applied to inanimate objects (see on Δ 521), decides nothing.

597. ἀπάλαμνος, which occurs only here in H., may mean, as suggested by Autenrieth, 'unable to swim,' *sine palmis*. But it is more likely to be *shiftless*, without resource, as in later Greek (= ἀπάλαμος, Hes. *Opp.* 20, etc.).

601. οἶον, neuter, used as an exclamation, 'how,' i.e. how wrongly. μενέσθην is probably an imperfect.

603=T 98. πάρα etc: the hiatus here can hardly be right; van Herw. conj. πᾶρ' ἄρ' εἰς, Bentley πᾶρα τίς γε (Brandreth τίς γε), Nauck πᾶρ' εἰς, a form which is found in Hesiod *Theog.* 145, but is evidently only a false case of 'Epic diectasis.' The simplest change would be πᾶρ' ἰός γε: ἰῶι is found in Z 422 and is now recognised as a genuine

form beside ἰῆς, ἰῆι, ἰαν. There is no reason why the nom. should not have been used, and the rarity of it would explain the corruption.

604. κείνος, there; Γ 391, cf. E 175, K 341, 477.

606. μενεαινέμεν: -ειν Brandreth, -ερε Bentley. But see on 556, Z 478. μενέσθην: θεῶι Nauck.

612. Παισῶι: this would seem to be the same as Ἀπαισός in B 828. Of course we might read ἐν Ἀπαισῶι here. But the shorter form is supported not only by the mss., but by Strabo and Steph. Byz. as well as Herod. and the *Et. Mag.* For 614 compare B 834; it is evident that the composer of the lines in B had this passage before him, though there Amphios is called son of Merops.

νειαίρηι δ' ἐν γαστρὶ πάγη δολιχόσκιον ἔγχος,
 δούπησεν δὲ πεσών. ὁ δ' ἐπέδραμε φαίδιμος Αἴας
 τεύχεα συλήσων. Τρῶες δ' ἐπὶ δούρατ' ἔχεναν
 ὀξέα παμφανόωντα· σάκος δ' ἀνεδέξατο πολλὰ.
 αὐτὰρ ὁ λαῖξ προσβὰς ἐκ νεκροῦ χάλκεον ἔγχος 620
 ἐσπάσατ'· οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ
 ὤμοιιν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσι.
 δεῖσε δ' ὃ γ' ἀμφίβασιν κρατερὴν Τρώων ἀγερώχων,
 οἳ πολλοὶ τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχ' ἔχοντες,
 οἳ ἐ μέγαν περ ἔοντα καὶ ἰφθιμον καὶ ἀγανὸν 625
 ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμήχθη.
 ὥς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
 Τληπόλεμον δ' Ἡρακλεῖδην ἥν τε μέγαν τε
 ὤρσεν ἐπ' ἀντιθέωι Σαρπηδόφι μοῖρα κραταιή.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 630
 υἱὸς θ' υἱόνος τε Διὸς νεφεληγερέταο,
 τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπε·
 "Σαρπηῆδον, Λυκίων βουληφόρε, τίς τοι ἀνάγκη
 πτώσσειν ἐνθάδ' ἔοντι μάχης ἀδαήμονι φωτί;
 ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο 635
 εἶναι, ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν
 οἳ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων·
 ἀλλοῖόν τινά φασι βίην Ἡρακλεΐην

616. πάγη L: πήγη P. 618. κυλεύων (?) P¹. 620. προσβὰς ACDNOPQ
 Lips. 622. ὤμοισιν P. 623. κρατερῶν Ar. Lex. 27. 20. 626. πολειύχων
 GJL. 628. ἥν τε: αἶν M (Harl. a e corr.). 630. ἐν τῇ ἐτέρᾳ (τῶν Ἀριστάρχων)
 ἰόντες Schol. T. 632. πρότερον Q: πρώτος Mosc. 1. 635. ψευδόμενον J.
 636. πολλῶν S: πολὺ Q. || (From this line A is again by *man.* 1). 638. ἀλλοῖον
 Tyranio: ἄλλ' οἶον Ar. Ω: ἄλλ' οἶον τινές Schol. T. || φησι M. || Ἡρακλεΐην Zen.
 (ἀμέτρως) GQT.

623. ἀμφίβασις, only here (but cf. *πρόβασις* B 75). It clearly means *the defence of the fallen body by the Trojans*; cf. the use of the verb in A 37 (where see note), etc. Döderlein is wrong in taking it to mean 'he feared to be surrounded by the Trojans.'

625-6 = Δ 534-5, q.v.

627-98. For this very spirited episode see the Introduction to this book.

632. The καὶ here is awkward; it does not elsewhere occur after the often (twelve times) repeated formal line 630. Bentley conj. τοῖσιν, Heyne τῶν καί.

638. The vulg. ἄλλ' οἶον may be taken in two ways: (1) exclamative, 'but

what a man do they say was H.!' (2) 'But (those sons of Zeus were) such as.' (2) involves an awkward ellipse, and in (1) the presence of ἀλλά is hardly consistent with the sense assumed. ὅς when used exclamatively always begins a clause, e.g. 601, α 32, etc., and in the phrases ὦ πόποι . . . οἶον ἔειπες H 455, cf. O 286, etc. In δ 242, λ 519, where ἄλλ' οἶον begins a line, it is evidently subordinate to a preceding verb. Thus ἀλλοῖον seems to be decidedly the best reading. The objections of Ameis, (a) that ἀλλοῖός τις are not elsewhere found together, (b) that ἀλλοῖος is not elsewhere in H. used of purely mental

εἶναι, ἐμὸν πατέρα θρασυμένονα θυμολέοντα,
 ὃς ποτε δεῦρ' ἐλθὼν ἔνεχ' ἵππων Λαομέδοντος 640
 ἐξ οἷσις σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν
 Ἴλιον ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγνιάς·
 σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί.
 οὐδέ τί σε Τρώεσσιν ὀτομαι ἄλκαρ ἔσσεσθαι
 ἐλθόντ' ἐκ Λυκίης, οὐδ' εἰ μάλα καρτερός ἐσσι, 645
 ἀλλ' ὑπ' ἐμοὶ δμηθέντα πύλας Ἀίδαο περήσειν."
 τὸν δ' αὖ Σαρπηδὼν Λυκίων ἀγὸς ἀντίον ἦδα·
 "Τληπόλεμ', ἦ τοι κείνος ἀπώλεσεν Ἴλιον ἱρὴν
 ἀνέρος ἀφραδίησιν ἀγαυοῦ Λαομέδοντος,
 ὃς ῥά μιν εὖ ἔρξαντα κακῶι ἠνίπαπε μύθωι, 650
 οὐδ' ἀπέδωχ' ἵππους, ὧν εἵνεκα τηλόθεν ἦλθε.
 σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
 ἐξ ἐμέθεν τεύξεσθαι, ἐμῶι δ' ὑπὸ δουρὶ δαμέντα
 εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Αἰδι κλυτοπώλωι."

639. θρασυμένονα S. 640. ὃς: ως Ambr. 641. οἷσις σὺν: οἷα(ν) D
 Mosc. 1. 642. δ' ἀγνιάς: δὲ γυναικάς Q: γυναικάς S^m. 644. οὐδέ τι:
 οὐδ' ἐπ HO. || τί σε: τία M. 646. ἐμοῦ GJNOQRS. 647. αὖ: ἄρ Mosc. 1.
 650. ῥέξαντα Vr. a. || κακῶι: χαλεπῶ Q. 651. ὧν: τῶν A. || ἔνεκα DQ.
 653. τεύεσθαι U. || δ' om. PQ. || δαμέντι N¹O. 654. δῖδῃ NQ.

qualities, are only weak special pleading. As for (a) the obvious retort is that *οἷος* itself out of nearly 200 places where it occurs is only twice joined with *τις* (see on 554); *ἀλλοῖος* recurs only three times altogether (Δ 258, π 181, τ 265). The indefinite pronoun is hardly consistent with either explanation of *οἷος*. And (b) is not true in the case of τ 265. Finally, it is urged that *ἀλλοῖον τινα* is too weak an expression in this speech. This is a matter of taste; in my opinion the sense 'another sort of man, they say' is vigorous enough. For the masculine adj. with the periphrastic *εἶμην* cf. Λ 690, etc. (H. G. § 166. 1).

639. θρασυμένονα, here and λ 267 only, probably to be referred rather to *μένος* (*μέμνηται*) than *μένειν*. Cf. Ἀγαμέμνων.

640. For the legend that Herakles had saved Hesione, the daughter of Laomedon, from a sea-monster, and had then destroyed Ilios because defrauded of his recompense, the famous mares of the stock of Troas, cf. T 145. The variant *ἀνησιν* for *οἷσις σὺν* removes the short form of the dat., but the omission

of the prep. is at least harsh. *οἷος σὺν* Fick.

646. Cf. Ψ 71; 652-4, Δ 443-5, Π 625.

653. τεύεσθαι, in passive signification, as Γ 101 θάνατος καὶ μοῖρα τέτυκται, M 345 τάχα τῇδε τετεύχεται αἰπὸς δλεθρος, and many similar instances. Ameis-Hentze strangely deny the possibility of the use of τεύεσθαι in this way, and say that it must be from τυγχάνειν: but the only analogy which can be quoted is far from close: Δ 684, ξ 231 τόχε (τύχχανε) πολλὰ. But the question is one of comparatively small importance, as τεύχω and τυγχάνω are simply different forms of the same verb, the intrans. forms *ἐτυχον ἐτύχησα τετύχηκα* being said to 'come from' one present, the transitive *ἐτευξα τεύω* and the passive *τετεύχομαι τέτυγμαι* from the other. The present phrase shews exactly where the point of contact between the two lies. The passive fut. is not yet differentiated from the middle in H.; cf. *εἰρήσεται* in pass. sense, and see note on K 365.

654. The epithet κλυτόκωλος, which recurs only in the parallel passages Δ

ὥς φάτο Σαρπηδών, ὁ δ' ἀνέσχετο μείλινον ἔγχος 655
 Τληπόλεμος· καὶ τῶν μὲν ἀμαρτῇ δούρατα μακρὰ
 ἐκ χειρῶν ἦϊξαν· ὁ μὲν βάλεν αὐχένα μέσσον
 Σαρπηδών, αἶχμη δὲ διαμπερές ἦλθ' ἀλεγεινῇ,
 τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψε·
 Τληπόλεμος δ' ἄρα μηρὸν ἀριστερὸν ἔγχει μακρῶι 660
 βεβλήκειν, αἶχμη δὲ διέσσντο μαιμώωσα,
 ὅστέωι ἐγχριμφθεῖσα, πατὴρ δ' ἔτι λουγὸν ἄμυνεν.
 οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δίοι ἐταῖροι
 ἐξέφερον πολέμοιο· βάρυνε δέ μιν δόρυ μακρὸν
 ἐλκόμενον· τὸ μὲν οὐ τις ἐπέφράσατ' οὐδ' ἐνόησε, 665

655. ΜΕΙΛΙΝΟΝ: χάλκεον O. 656. ἀμαρτῇ(i) DHOQRST¹, γρ. J and ap.
 Eust.: ἀμαρτῇ Ar. 657. ἦϊξαν Ar. Ω: ηἴξαν Ambr. 659. ὀφθαλμῶν Q.
 661. ΒΕΒΛΗΚΕΙΝ Ar. U (A suppr.): βεβλήκει Ω. 662. ἐγχριμφθεῖσα DMQR¹ Vr.
 b c, Mosc. 3. || δ' ἔτι: δέ τε Vr. a: δέ π DGPS. 664. μακρῶ Harl. a.
 665. Τὸ μὲν: ἐν τισι τό οἱ Schol. A (τόσον Schol. T).

445, II 625, may perhaps mean only that Hades, like an earthly king, has splendid horses as a sign of regal magnificence. But as it is used of no other god it is possible that it indicates the connexion of the horse with the under-world. There is no other trace in Homer of such an idea; but the god of death is commonly associated with the horse in Etruscan art, and the modern Greek death-god Charos is always in the popular imagination conceived as riding. So too the horse always has his place in the story of the rape of Persephone, who is herself λεόκιππος in Pind. O. vi. 95. So Paus. (ix. 23. 4) says of an ode of Pindar, otherwise unknown, ἐν τούτῳ τῷ ᾠματι ἄλλαι τε ἐς τὸν Ἄϊδην εἰσὶν ἐπικλήσεις, καὶ ὁ χρυσήμιος, δῆλα ὡς ἐπὶ τῆς Κόρης τῇ ἀρπαγῇ. For the bearing of this on the vexed question of the significance of the horse in sepulchral monuments see Prof. P. Gardner's paper in *J. H. S.* v. pp. 114, 131. It is probable that we have here a trace of the religious ideas, not of the Greeks strictly speaking, but of the earlier non-Aryan population whom they subdued. Verrall (*J. H. S.* xviii. pp. 1 ff.) objects to the traditional explanation (a) that πῶλος in H. always means *foal*, not horse; (b) that κλυτός is, with one or two suspicious exceptions, used only of works of handicraft, or of famed individuals. There is some force in these objections; but his proposal to read

κλιτόπῶλος *ranger of the couched* (the dead) is not likely to command acceptance. (This der. from πωλόμαι is mentioned by the scholia, and attributed to Ar. by Δρ. Lex., ὁ δὲ Ἀριστάρχος ἐπὶ τοῦ "ψυχ. δ' Ἀ. κλ." ἀκούει κλυτὴν ἐπιπόλησιν (sic) διὰ τὸ τοὺς τελευτῶντας ἐξακούεσθαι διὰ τε τοὺς θρήνου καὶ τὰς οἰμωγὰς τὰς ἐπ' αὐτοῖς, i.e. 'the god of loud wakes'.)

656. ἀμαρτῇ: ἀμαρτῇ Ar., who held it to be syncopated from ἀμαρτῆδην. This is of course wrong, but very probably the omission of the ι may be a genuine tradition of the fact that the adverb was originally not a dative but an instrumental. The accent should then be ἀμαρτῇ.

659. ὀφθαλμῶν: ὀφθαλμῶ van L., which is clearly right. The gen. is meaningless here, and is probably due only to a reminiscence of κατ' ὀφθαλμῶν κέχυτ' ἀχλὺς (696 etc.). Cf. Ξ 438, II 325, 503.

661. μαιμώωσα: for this personification of the spear cf. λυαῖόμενα A 574, O 317, and Δ 126.

662. ἐγχριμφθεῖσα, *grazing*; the word is always used of close contact in Homer: κ 516, H 272, N 146, P 405, 413, Ψ 334, 338. For a full discussion of this and cognate verbs see Ahrens *Beiträge* pp. 12 sqq. ἔτι: like 674 a hint of the future death of Sarpedon at the hands of Patroklos.

665. τό anticipates ἐξέρύσαι, 'this, namely, to draw out.'

μηροῦ ἐξερύσαι δόρυ μείλινον, ὄφρ' ἐπιβαίῃ,
 σπενδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.
 Τληπόλεμον δ' ἐτέρωθεν ἐνκνήμιδες Ἀχαιοὶ
 ἐξέφερόν πολεμίοιο· νόησε δὲ δῖος Ὀδυσσεύς
 τλήμονα θυμὸν ἔχων, μαίμῃσε δὲ οἱ φίλον ἦτορ· 670
 μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
 ἢ προτέρω Διὸς υἱὸν ἔρινγδούποιο διώκοι,
 ἢ ὃ γε (τῶν πλεόνων Λυκίων ἀπὸ) (θυμὸν ἔλοιτο.)
 οὐδ' ἄρ' Ὀδύσσει' μεγαλήτορι μόρσιμον ἦεν
 ἰφθίμῳ Διὸς υἱὸν) ἀποκτάμεν ὀξεί' χαλκῶι· 675
 τῷ ῥα (κατὰ πληθύν Λυκίων) τράπε θυμὸν Ἀθήνη.
 ἐνθ' ὃ γε Κοίρανον εἶλεν Ἀλάστορά τε Χρομίον τε
 Ἀλκανδρόν θ' Ἀλίων τε Νοήμονά τε Πρύτανιν τε.
 καὶ νύ κ' ἔτι πλέονας Λυκίων κτάνε δῖος Ὀδυσσεύς,
 εἰ μὴ ἄρ' ὀξὺ νόησε μέγας κορυθαίολος Ἴκτωρ. 680
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῶι,
 δείμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσιόντι
 Σαρπηδὼν Διὸς υἱός, ἔπος δ' ὀλοφυδνὸν ἔειπε·
 “Πριαμίδα, μὴ δὴ με ἔλωρ Δαναοῖσιν ἐάσης
 κεῖσθαι, ἀλλ' ἐπάμυνον· ἔπειτά με καὶ λίποι αἰὼν 685
 ἐν πόλει ὑμετέρῃ, ἐπεὶ οὐκ ἄρ' ἔμελλον ἐγὼ γε
 νοστήσας οἰκόνδε φίλῃν ἐς πατρίδα γαῖαν
 εὐφρανέειν ἀλογόν τε φίλῃν καὶ νήπιον υἱόν.”

670. μαίμῃσε H. 671. μερμήριζε LQ Vr. b. 672. διώκοι MQT Lips.¹
 674. οὐδ' ἄρ': οὐ γὰρ R. 676. τράπε PR Mosc. 2. 678. τ' Ἀλίων PR.
 684. δῆ: δέ JNO. 686. ἀμετέρῃ MQR. || οὐδ' ἄρ' QS: οὐκ ἔν R.

666. ἐπιβαίῃ, *stand on his feet*, cf. μ 434 οὐτε στηρίξαι ποσὶν ἐμπεδὸν οὐτ' ἐπιβῆναι. The phrase, however, is a curious one, and Nauck and others are perhaps right in rejecting the line as a gloss.

667. ἀμφιέποντες, *dealing with him*, lit. 'handling him'; they had too much to do with the work of carrying and protecting him. Cf. on Z 321.

670. τλήμων, *enduring*, a variant of Odysseus' regular epithet πολέων, and so K 231. The sense *wretched* is post-Homeric. μαίμῃσε here evidently indicates *violent rushing*, as 661; cf. Θ 413 μαινεταὶ ἦτορ.

673. τῶν πλεόνων Λυκίων: see H. G. § 264, 'the article marks contrast, but not definition, or *should take the lives of more Lykians instead*. Here

οἱ πλέονες does not mean "the greater number" but "a greater number," in contrast to the person mentioned.' But it must be admitted that Heyne's *δγε* καὶ or Nauck's γ' *ετι* sound more Homeric; cf. 679, K 506.

678. This line is taken *verbatim* by Virgil *Aen.* ix. 764, Ovid *Met.* xiii. 258.

683. For the constr. χάρη cf. see Ψ 556, β 249, κ 419, and with a participle Ξ 504, Ω 705. The acc. is found in Θ 378. On account of *ἔπος* Bentley interchanged Διὸς υἱός and προσιόντι.

685. κεῖσθαι: the long *ai* in *thesi* is perhaps excused by the strong diæresis at the end of the first foot. Cf. A 532, B 87, H. G. § 380. But van L. reads *κείσθαι*, *ἀτάρ μ'(οι)*, Brandreth *κείμενον*, *ἀλλ'.*

ὥς φάτο, τὸν δ' οὐ τι προσέφη κορυθαίολος Ἑκτωρ,
 ἀλλὰ παρήϊξεν λελημένος ὄφρα τάχιστα 690
 ὥσασιν Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.
 οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δίοι ἑταῖροι
 εἶσαν ὑπ' αἰγιοόχοιο Διὸς περικαλλεῖ φηγῶν·
 ἐκ δ' ἄρα οἱ μηροῦ δόρυ μείλινον ὥσε θύραζε
 ἰφθίμος Πελάγων, ὃς οἱ φίλος ἦεν ἑταῖρος· 695
 τὸν δ' ἔλιπε ψυχὴ, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς.
 αὐτὶς δ' ἀμπνύθη, περὶ δὲ πνοιῇ Βορέας
 ζώγρει ἐπιπνεύουσα κακῶς κεκαφήοτα θυμόν.
 Ἀργεῖοι δ' ὑπ' Ἀρηϊ καὶ Ἑκτορι χαλκοκορυστῇ
 οὔτε ποτε προτρέποντο μελαινάων ἐπὶ νηῶν 700
 οὔτε ποτ' ἀντεφέροντο μάχηι, ἀλλ' αἶεν ὀπίσσω
 χάζονθ', ὥς ἐπύθοντο μετὰ Τρώεσσιν Ἀρηα.
 ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάρισαν
 Ἑκτωρ τε Πριάμοιο πάϊς καὶ χάλκεος Ἀρης;
 ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην, 705

695. **ΠΕΛΑΓΩΝ**: **ΟΕΛΑΓΩΝ** Ptol. Oroandae. 697. **αὔθεις** CJ. || **ἀμπνύουσι** A (*supr.* n and γρ. ἀμπνύουσι) Schol. T (lemma): ἀμπνύουσι T King's Harl. b: ἀμπνύουσι Ω: ἀμπνύουσι ἐν τισι Schol. A (Ar.; see Did. on X 475). 698. **ζώγρει**: ζώει P (γρ. ζώγρει) and γρ. R. 700. **οὔτε ποτε** H. || **προτρέποντο** . . ἐπὶ Ar. Ω: **προτρέποντο** . . ἀπὸ ar. Did. 701. **οὔτε ποτ'** H. || **ἀντεφέροντο** G. . μάχην P (U² *supr.*). 703. **ἐξενάρισαν** Ar. ACGM^U Lips.: **ἐξενάρισαν** Ω. 705. **τεύθραντ'** U.

690. For the construction of **λελημένος** see note on Δ 465.

693. **φηγῶν**: this can hardly be the same as the oak which formed a landmark close to the Skaian gate (Z 237, I 354, Δ 170, Φ 549), as there is no hint that the fighting is near the walls. Any oak was equally sacred to Zeus. Cf. on H 22, 60.

694. **θύραζε** simply = *out*, as II 408, ε 410, φ 422, etc. It can hardly be meant that the spear is thrust *through* like the arrow in I 12.

697. **ἀμπνύουσι**, *came to*; so mid. **ἀμπνύω**, see Δ 359, Z 436, X 475, ε 458, ω 349, in all cases after a faint. But the act. forms **ἀναπνεύειν**, **ἀνέπνευσα**, **ἀμπνύω** mean *to recover breath*, of a panting warrior, Δ 327 and often (see esp. note on X 222). Ar. observed the distinction, and emphasized it by writing **ἐμπνύνθη**, **ἐμπνύτο** in mid. and pass. (= **ἐμπνους ἐγένετο**), but, so far as we can tell, without any ms. support for the ε (as for the ν ms. testimony is unimportant; see the variants in forms like **ἐκλι(ν)θη**, **ἀνεγνά(μ)φθη**,

δ(μ)βρμος, etc. *passim*. In this case there is no justification for either ν or σ, which are inserted evidently from the analogy of **βαρύνθη**, etc.). Schulze (Q. E. 322-4) is probably right, therefore, in separating **ἀμπνύω** and **ἀμπνύθη** from **πνέ(φ)ω**, and referring them to a root **πνύ**, meaning originally *to be vigorous* (a) in body, (b) in mind. Hence **ποιπνύειν** *to bustle*, **πεπνύσθαι** (of Teiresias **τοῦ τε φρένες ἐμπεδοί εἰσιν**, κ 495), **πεπνυμένος** (of the youthful Telemachos rather *vigorous* than *sage*) and **πινυτός**, **πινυτή**, **ἀπινύσσειν** (of a faint, O 10) from **πινυτός** (**ἐμφρων**, **σώφρων** Hesych.).

698. **ζώγρει**, perhaps here from **ζωή** and **ἀγείρειν** (or **ἐγείρειν**), and thus a different verb from the commoner **ζωγρεῖν** = *to take prisoner* (**ζωός-ἀγρεῖν**). **οὐμῶν** is object of **κεκαφήοτα**, as is clear from ε 468 **μή με . . δαμάσθαι κεκαφήοτα θυμόν**. Compare X 467 **ἀπὸ ψυχῆς ἐκάπυσσε**. The verb means *having breathed out*; cf. Hesych. **κέκφε**: **τέθηκε**, and **κεκαφήοτα**: **ἐκπεπνευκότα**.

Τρήχόν τ' αἰχμητὴν Αἰτώλιον Οἰνόμαόν τε,
 Οἰνοπίδην θ' Ἐλενον καὶ Ὀρέσβιον αἰολομήτρην,
 ὅς ῥ' ἐν ἴλῃ νάεσκε μέγα πλούτοιο μεμηλώς,
 λίμνῃ κεκλιμένος Κηφισίδι· παρ δέ οἱ ἄλλοι
 ναῖον Βοιωτοί, μάλα πλοῖνα· δῆμον ἔχοντες. 710
 τοὺς δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη
 Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὑσμίνῃ,
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
 “ὦ πόποι, αἰγίοχοιο Διὸς τέκος, ἀτρυτώνη,
 ἧ ῥ' ἄλιον τὸν μῦθον ὑπέστημεν Μενελάωι, 715
 Ἴλιον ἐκέρσαντ' ἐντείχεον ἀπονέεσθαι,
 εἰ οὕτω μαίνεσθαι ἐάσομεν οὐλον Ἀρηα.
 ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.”
 ὥς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
 ἣ μὲν ἐποιοχόμενη χρυσάμπυκας ἔντυεν ἵππους 720
 Ἥρη πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνιο·

707. ὑπέρβιον (γρ. ὀρέσβιον) JO: ὑπέρβιον U¹ *supr.* 708. ὕληι: ὕδῃ Zen.
 711. τοὺς: τὸν M. 718. δὴ: δὲ M. || κηδόμεθα P. 720. ἐποιοχόμενη O. ||
 ἔντυεναι H²JLMNORS: ἔνταναι P. 721. οἰῶν N.

706. Αἰτωλὸν Foun. Bentley; but see note on B 750.

707. αἰολομήτρην: see App. B and note on Δ 489.

708. ἴλῃ with ὕ also H 221, but ὕ in B 500; Zenod. ἴδῃ, but the name of the Boeotian town was certainly Hyle; a Lydian ἴδῃ is mentioned in T 385. μεμηλώς with gen. only here and N 297, 469. The use may be classed with those mentioned in *H. G.* § 151 c, d. So Aisch. *Sep.* 178 μέλεσθέ θ' ἱερῶν δημίων. But the application of the verb to the person who feels the care, not to the thing which causes it, is rare; hence Nauck μεμηώς (= μεμαώς).

709. κεκλιμένος, on the shore of, cf. O 740 πόντωι κεκλιμένοι, Π 68 ῥηγμῖνι θαλάσσης κεκλίσταται. The word seems properly to be used of land sloping to the water's edge, δ 608, π 235 ἀκτὴ κείθ' ἀλλ' κεκλιμένη. The Kephisian lake seems to be the Kopais as in Pind. P. xii. 27; see Pausan. ix. 38. 5.

710. θάλαμον here evidently has the purely local sense *territory*; for which see on B 547.

711. For the following episode as a whole see Introduction to the book. It

contains a large number of lines which occur elsewhere. 753-4 seem to be borrowed, not very appropriately, from A 498-9, and, as von Christ has remarked, 791 from N 107. So also 719-21 = Θ 381-3, 733-7 = Θ 384-8, 745-52 = Θ 389-96. It can hardly be said positively that either passage is older than the other, so far as the evidence of borrowing goes; but the general character of Θ would lead us to believe that the lines are originally in place here. Again 711-2 = H 17-18, 713 = Δ 69, 714 = B 157, 716 = B 113, 738 cf. B 45, 743 = A 41, 769 = Θ 46, 775-6 cf. 368-9, 782-3 = H 256-7, 787 = Θ 228. This is certainly a suspicious proportion of borrowed lines; but on the other hand the style of the passage is spirited, and does not shew any weakness of imagination.

715. For the use of the accusative with ὑποστάναι cf. B 286, κ 483; and see *H. G.* § 136 (3). τῶν is here demonstrative, *that*. We do not hear elsewhere of any such promise made by the goddesses to Menelaos. It is probably from the story of the Judgment of Paris.

"Ηβη δ' ἀμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα,
 χάλκεα ὀκτάκνημα, σιδηρέωι ἄξονι ἀμφίς.
 τῶν ἧ τοι χρυσέη ἵτις ἀφθιτος, αὐτὰρ ὕπερθε
 χάλκε' ἐπίσσωτρα προσαρηρότα, θαῦμα ἰδέσθαι. 725
 πλήμναι δ' ἀργύρου εἰσὶ περίδρομοι ἀμφοτέρωθεν.
 δίφρος δὲ χρυσεόισι καὶ ἀργυρέοισιν ἱμάσιν
 ἐντέταται, δοιαί δὲ περίδρομοι ἀντιγές εἰσι.
 τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῳ
 ὀῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα 730

722. ὀχέεσσι C: ὀχεσσι Vg. a: ὀχέεσσι Ω. 723 om. P^t. || ὀκτάκνημα JQ.
 725. ὀπίσσωτρα P¹, γρ. Harl. a, and ἐν τισι Did. 727. χρυσέη καὶ ἀργυρέωι D.
 728. εἰσι: ἀμφί J (γρ. εἰσιν) N. 729. ῥυμὸς: γρ. ζυγὸς J. || ἄκρῳ:
 αὐτῷ D.

722. For a general account of the Homeric chariot see Ω 266 ff. The body of the car was very light, and when not in use was taken to pieces and put upon a stand; see Θ 441 ἄρματα δ' ἄμ βωμοῖσι τίθει, κατὰ λίθα πετάσσας. Hence the first thing to be done in making it ready was to put on the wheels, as is done here. For ὀχέεσσι most mss. read ὀχέεσσι, a false form for ὀχεσσι.

723. χάλκεα: so mss.; Bentley conj. χάλκει, but the hiatus is perhaps legitimate after the first foot. The usual number of spokes in the early Greek monuments, as well as in the Assyrian and Egyptian, is six or four; but eight are found in the archaic sarcophagus from Klazomenai published in *J. H. S.* vol. iv. In any case, as Eust. remarks, the largest number possible would be attributed to the divine chariot, for it has all the parts made of metal which in the human car were of wood, even straps of gold and silver instead of leather. For ὀκτάκνημα Cobet reads ὀκτώκνημα, but ὀκτα- is the commoner form from Hesiod (*Opp.* 425) onwards.

725. ἐπίσσωτρον, *lire*, from σῶτρον, another name for the fellow, according to Pollux; cf. εὔσσωτρος Ω 578. But here as elsewhere there is a well-attested variant ὀπίσσωτρον, which would point to a der. from ὀπίσω.

726. περίδρομος is used here in a slightly different sense from 728, though we can translate both by 'running round.' Here it evidently means 'rotating,' while in 728 it means 'surrounding'; B 812 gives yet a third meaning. Hesych. περίδρομοι· περι-

φερεῖς, στρογγύλοι, no doubt applies to 726, but does not give so good a sense. ἀμφοτέρωθεν, on both sides of the car.

727. δίφρος, here in the narrower sense of the platform of the car on which the riders stood. (Hence the breastwork which surrounded it in front and at both sides is called ἐπιδιφρός, K 475. δίφρα, which is always used in the plural, implies the whole complex body of the chariot, including axle, pole, etc.). This platform is composed of straps strained tight, and interwoven, which formed a springy surface such as would save the charioteer from the jolting of rough ground. This device is known to have been employed in Egyptian chariots, and gives a simple explanation of the phrase ἐντέταται which has puzzled commentators (cf. also K 263, τ 577, ψ 201 ἐν δ' ἐτάσσον ἱμάτῃ βοός, to form a springy bed). See Wilkinson *Ancient Egyptians* i. p. 227, *J. H. S.* v. 192.

728. δοιαί, apparently because the ἀντιγές ran symmetrically round the car, forming a handle behind on both sides. There is no reason to suppose that there were two rails one above the other.

729. πέλεν: the transition from the descriptive to the narrative tense is made one step earlier than we should have expected. Hence Bentley conj. πέλει. But, as Hentze has remarked, the imperfect is justified by the fact that the pole was not an immovable part of the chariot, but was put in when the chariot was made ready; so that the word really belongs to the narration, not to the description. πέλεν is not simply = ἦν, but means 'stood out.'

730. θάσε: for the details of the

κάλ' ἔβαλε χρύσει· ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη
 ἵππους ὠκύποδας, μεμανῆ ἔριδος καὶ αὐτῆς.
 αὐτὰρ Ἀθηναίη κούρη Διὸς αἰγιόχοιο
 πέπλον μὲν κατέχευεν ἑανὸν πατρὸς ἐπ' οὔδει
 ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν· 735
 ἡ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετ' αἰγίδα θυσανόεσσαν
 δεινὴν, ἣν πέρι μὲν πάντῃ φόβος ἑστεφάνωται,
 ἐν δ' ἔρις, ἐν δ' ἀλκή, ἐν δὲ κρυόεσσα ἰωκή, 740

731. κάλ': κάλλ' JM: καδδ' H. || ἤγαγεν: ἔβαλε M: γρ. ἤραρεν Vr. b.
 734. ἐπούδα M. 734-6 dθ. Zen. 736. ἡ δὲ: τινὲς ἠδὲ Schol. A. 738.
 βάλεν O: βάλ' Lips. || αἰγίδα: ἀσπίδα Mor. Bar.^m 739. ἐστεφάνωτο CDGJNOS
 (συμφ. αι) T and Δ συμρ. (T.W.A.). 740. δ' ὀκρυόεσσα GJ.

process by which the yoke was attached to the pole see Ω 265-80.

734. *ἐπώνη*, *pliant*, as elsewhere when it is used as an adj. with *α*: it is not to be confused with the substantive *ἑ(σ)ῶνός* (Γ 385, etc.) *garment*, and should perhaps be written *ἐανός*, as it may be derived from *ἐάω*, in the sense of 'yielding.' (See Buttmann *Lexil. s.v.*)

736. Athene dresses entirely in man's attire, and lays aside the long woollen peplos for the linen chiton which fitted closer to the body and was thus more suitable for active exertion. (Reichel p. 107 objects that the 'Doric' peplos could have been girt up, and that Athene is constantly represented in art as wearing it with armour. He concludes that she must here be conceived as wearing a praee-Dorian dress such as the flounced Mykenaeen skirt. But this inference does not seem justifiable.) Zen. rejected 734-6 here as borrowed from Θ 385-7; Ar. maintained the converse.

738. For the *acgis* see note on B 447.

739-42. The whole of this passage, with 744, is open to the gravest doubt. It bears a most suspicious resemblance to the unquestionably late account of Agamemnon's panoply in A 1-46; note particularly the recurrence of the vague phrase Διὸς τέρας in A 4. It is impossible to suppose that the author had any clear idea of what he was describing. *κτεφάνωται*, if we are guided by A 36, ought to be used of the central figure, which is 'set on as a crown' (cf. Σ 485); but that from all analogy can only have

been the Gorgoneion, as it is in fact in A. It is impossible to imagine that, as the words imply, *φόβος* is an allegorical figure depicted as a circular ring round the edge of the shield. At best it might be supposed that *φόβος* and the other personified spirits of battle in 740 (for which see Δ 440) are disposed in a circular row round the *ὀμφαλός*: if this is meant, the change from *περὶ* to *ἐν* in 740 is a most unhappy method of expression. It is equally impossible to understand the description of the helmet—see note on 744 below. And finally, the lateness of the lines is proved by Furtwängler's demonstration (Roscher *Lex. i. col. 1703*) that the Gorgon head is unknown to Greek art before the 7th century B.C. Porphyrios discusses the Gorgon head on B 447, and shows that the difficulty of the passage was felt in early days: *φησὶ δ' Ἀριστοτέλης, ὅτι μήποτε ἐν τῇ ἀσπίδι οὐκ αὐτὴν εἶχε τὴν κεφαλὴν τῆς Γοργόνος, ὥσπερ οὐδὲ τὴν ἔριν οὐδὲ τὴν κρυόεσσαν Ἰωκὴν, ἀλλὰ τὸ ἐκ τῆς Γοργόνος γιγνόμενον τοῖς ἐνορώσι πάθος καταπληκτικόν*, i.e. the shield did not bear any figures, but carried dismay as though it were the Gorgon's head itself (see Schrader *Porph. i. p. 44* note). So also Eust. on λ 633. The Gorgoneion was probably in its origin a device meant to terrify the enemy, like the hideous faces which Chinese warriors carry on their shields. From this it came in more civilized times to be regarded merely as an *ἀποτρόχαιον* or charm to avert the evil eye and other dangers.

ἐν δέ τε Γοργείῃ κεφαλῇ δεινοῖο πελώρου
 δεινὴ τε σμερδνὴ τε, Διὸς τέρας αἰγιόχοιο.
 κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάλῃηρον
 χρυσεῖην, ἑκατὸν πόλιων πρυλέεσσ' ἀραρυῖαν.
 ἐς δ' ὄχρεα φλόγεα ποσὶ βήσето, λάζετο δ' ἔγχος 745
 βριθὺ μέγα στιβαρόν, τῶι δάμνησι στίχας ἀνδρῶν
 ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.
 Ἥρη δὲ μᾶστιγι θοῶς ἐπεμαλετ' ἄρ' ἵππους
 αὐτόματα δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὀραιοι,
 τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλυμπός τε, 750
 ἡμὲν ἀνακλῖναι πυκινὸν νέφος ἡδ' ἐπιθεῖναι.

744. πόλιων Δ (supr. c) OU: πολέων Ω. 745. βήσατο Ο. 746. δάμνησι
 Ar. ΔHT. 747. οἰσί(η) τε Ar. (Schol. T) PQ: τοῖσι(η) δὲ JHO. || διβριμοπάτρη
 CJQ. 749. αὐτόματοι Q Par. c e g, Eust.: αὐτόμοι Par. d¹. 750. ταῖς G:
 τῆς κ' H.

743. ἀμφίφαλον, τετραφάλῃηρον: see App. B.

744. The sense of this line is anything but clear, and it must share the suspicion attaching to 739-42 above. ἀραρυῖαν has been explained 'fitting the warriors of a hundred cities,' i.e. big enough for a hundred armies to wear. But this is too absurdly grotesque for Homer. The alternative is to make it = *filled with*, i.e. adorned with representations of the warriors of a hundred cities. Some think that this implies a battle-scene between two armies and their allies on a vast and supernatural scale, as a battle-scene was depicted by Pheidias on the shield of his Athene Parthenos. But that was a Gigantomachia in which Athene took a prominent part; nothing of the sort is indicated here, nor does ἀραρυῖα seem a likely word to express the metallic adornment of the Homeric age, which consisted of inlaid work. With the ζώνη ἑκατὸν θυσάνους ἀραρυῖα Ξ 181, the πόλις πύργους ἀραρυῖα Ο 737, and the ἀπήνη ὑπερτερῇ ἀραρυῖα ζ 70, the case is evidently different, though they shew that ἀραρυῖα can mean 'provided with.' Here we can only conceive the figures as riveted on. πρυλέεσς is itself a word of doubtful origin and meaning; it recurs Δ 49, M 77, O 517, Φ 90, and may mean either *footmen*, as opposed to ἵππῃς, or *champions*. It is possibly connected with πρύλις, the Cretan word for the war-dance, and may therefore have once meant champions who danced in front of the army to provoke the enemy.

Eustathios and others have seen a further allusion to the hundred cities of Crete; and the line may therefore be one of the passages which seem to have a special connexion with that island. See on Σ 590. Zeus was of course the tutelary god of Crete; and if we suppose that Athene takes his helmet as well as his chiton and aegis, the idea may be that he bears as his blazon chieftains representing the subject cities of his island. But all this is mere conjecture, with no Homeric analogy to support it.

745. φλόγεα: this adj. recurs only in the parallel Θ 389; it probably means *sparkling like fire* with the bright metal. Homeric gods do not go, like the Semitic, with flames of fire about them.

746. Ar. read δάμνησι: but the subjunctive is out of place in a direct statement as to the use of the spear; in other words we have here a *particular* statement, although the present implies iteration, not a general statement as in a simile, or as in the next line, where the subj. κοτέσσεται implies 'with *volunt* soever she is wroth.'

749. Observe the freedom of the imagery by which the gate, though said to be a cloud in 751, is made to creak.

750. ἐπιτέτραπται: so MSS.; ἐπιτε-
 τράφαται Bergk, from Athenaeus (iv. 134, which is only a parody, not a quotation); but the singular is quite defensible, as οὐρανός and Οὐλυμπός if not identical are at least closely connected. For the construction of the following infin. see H. G. § 234 (1).

τῇ ῥα δι' αὐτάων κεντρηνεκέας ἔχον ἵππους.
 εὖρον δὲ Κρονίωνα θεῶν ἄτερ ἤμενον ἄλλων
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο·
 ἔνθ' ἵππους στήσασα θεὰ λευκώλενος Ἥρη 755
 Ζῆν' ὑπατον Κρονίδην ἐξείρετο καὶ προσέειπε·
 “Ζεῦ πάτερ, οὐ νεμεσίζηι Ἄρηι τάδε καρτερὰ ἔργα ;
 ὁσσάτιόν τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν
 μάνψ, ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ' ἄχος, οἱ δὲ ἔκηλοι
 τέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων 760
 ἄφρονα τοῦτον ἀνέντες, ὃς οὐ τίνα οἶδε θέμιστα.
 Ζεῦ πάτερ, ἡ ῥά τί μοι κεχολώσεται, αἶ κεν Ἄρηα
 λυγρῶς πεπληγυῖα μάχης ἐξ ἀποδίδωμαι ;”
 τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 “ἄγρει μάν οἱ ἔπορσον Ἀθηναίην ἀγελεῖν, 765
 ἡ ἔ μάλιστ' εἴωθε κακῆς ὀδύνησι πελάζειν.”
 ὧς ἔφατ', οὐδ' ἀπίθῃσε θεὰ λευκώλενος Ἥρη,
 μάλισταξεν δ' ἵππους· τὼ δ' οὐκ ἀέκοντε πετέσθην

753. δὲ κρονίωνα : δ' εὐρύονα N. 756. ἐξείρετο CNPTU. || μετέειπε(N)
 U Mosc. 2, Eust. 757. zeῦ.: ὦ Ap. Lex. || ἄρη(i) ADHN²U Harl. a, Par. e,
 Vr. 1, Mosc. 1 2: ἄρη Ω. || τάδε ἔργ' ἀθήνηα Cant. and ap. Did.: τάδ' ἀθήνηλ'
 ἔργα S: νεμεσίζηι ὁρῶν τάδε ἔργ' ἀθήνηα Ap. Lex. 758. ὁσσάτιόν: ὅσ--+τοιόν
 G. 764. τὴν δ' ἡμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε PQS Vr. b, Mosc.
 1: ἐμοὶ τὴν δ' αὐτε προσέειπε π. ἀ. τε ο. τε Schol. A (An.). 765. μάν οἱ G:
 μὴν μοι Ap. Lex. 766. κακῆς ὀδύνησι G. 768. μάλισταξεν Lips. || ἀέκοντε
 GJN Vr. a: ἄκοντε Ω.

752. κεντρηνεκέας only here (= Θ 396), apparently *enduring the goad*. But in all similar compounds (δηνεκής, ποδηνεκής, δουρηνεκής) the -ηνεκ- conveys the idea of *reaching*. This can hardly be introduced here without violence (*within range of the goad*!). For the κέντρον see note on Ψ 387.

753-4 = A 498-9. It seems clear that the poet who borrowed the lines regarded the summit of Olympus as a half-way stage between heaven and earth. If so, he departed from the oldest Homeric tradition, which made the earthly mountain Olympus, and not any aerial region, the dwelling of the gods; see note on Θ 25. Ar. tried to put him right by explaining ἀκροτάτῃ to mean 'on a very high peak,' not 'on the topmost summit'; but this is surely a cruel kindness.

754. πολυδειράδος (also A 499, Θ 3), according to Schulze (Q. E. 95) *rocky*, from *δειράς*, *rock*, not conn. with *δειρή*,

neck. So also Pind. O. viii. 52. In Attic *δειράς* is familiar, and never takes the form *δειράς* as it would if related to *δέρη* (see Jebb on Soph. Phil. 491).

757. For the acc. ἔργα after νεμεσίζηι, i.e. νεμεσίζε'(αι), see H. G. § 136. 3. Both Ἄρηι and Ἄρει are late forms for the older Ἀρηι ('Ἀρει'); the latter is found again only θ 276, the former φ 431 (!).

758. ὁσσάτιόν, only here; the later Epics have τοσσάτιον. Cf. μεσσάτιος in Kallimachos, and ὑσσάτιος by *δοσάτος*.

759. See B 214. ἐμοὶ δ' ἄχος, either an accus. expressing the result, or, perhaps more simply, a nom. to which we may supply ἔστι. ἔκηλοι, ironical.

761. ἀνέντες, *sitting on* like a dog at the quarry.

765. ἄγρει: see on A 526. For the interjectional use we may compare Fr. *tiens*. The plur. occurs in ν 149. No form of the verb except the imper. occurs in H.

μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
 ὅσσον δ' ἡεροειδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν 770
 ἦμενος ἐν σκοπιῇ λεύσσων ἐπὶ οἶνοπα πόντον,
 τόσσον ἐπιθρώϊσκουσι θεῶν ὑψηχέες ἵπποι.
 ἀλλ' ὅτε δὴ Τροίην Ἰξον ποταμῷ τε ῥέοντε,
 ἦχι ῥοὰς Σιμόεις συμβάλλετον ἠδὲ Σκάμανδρος,
 ἐνθ' ἵππους ἔστησε θεὰ λευκώλενος Ἥρη, 775
 λύσασ' ἐξ ὀχέων, περὶ δ' ἥερα πουλὺν ἔχευε·
 τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.
 αἱ δὲ βᾶτην τρήρωσι πελειάσιν ἴθμαθ' ὁμοῖαι,

769. μεσσηγὺς R. || τε om. G. 770. ὅσσον τ' H. 772. ὑψηχέες LQ (P
 surr. ?): ὑψαυχέες G² Mosc. 1: ὑπαύχονες ap. [Longin.] περὶ ὕψους and Schol. B.
 774. σκάμανδρος C (p. ras.) GLM (P²?) Vr. A: *κάμανδρος Harl. a. 776.
 πουλὺν DGMOPQRT: γρ. πολλὴν J. 777. ἀμβροσίην L: ἀμβροσίης D.
 νέμεσσαι: νέεσσαι M. 778. τῷ . . ὁμοῖαι, see below. || Ἰσάμαθ' Q.

770. *ἡεροειδής*: an adj. almost confined to the *Od.*, especially as an epithet of the sea; sometimes of *ἄντρον* or *σπέος*, and once of *πέτρῃ*, μ 233, where it clearly means 'the rock so distant as to be like mist.' When used of the sea it seems to express the vague colour of the distant water, which the haze of distance almost melts into the semblance of the sky. So here, 'so far as a man sees in the haze of distance,' i.e. up to the utmost limit of human vision. As to construction, it is simplest to regard the acc. as adverbial, 'as far as a man has misty vision.'

772. *ὑψηχέες* is generally taken to mean *loud-neighing*, cf. Virgil's *frenit alle*. But this is very doubtful; the sense *high* is not the same as *loud* (*ὑψαγῶρας* and *ὑψιβρεμέτης* are obviously different), and *ἡχή* had a *F*. It is highly probable that the quotation in Longinus preserves the original, *ὑπαύχονες*, though the mistake must be very old. Evidently in some prototype the *v* was accidentally omitted, and the variants *ὑψανχέες*, *ὑψηνχέες* record further steps in the corruption. Schol. B and *El. Mag.* both give *ὑπαύχονες* as one explanation of *ὑψηχέες*. Cf. *ἐριαύχονες* and *ὑψοῦ δὲ κάρη ἔχει* Z 509. The word recurs only in Ψ 27, q.v.

774. Simoeis is mentioned again in Δ 474-8, T 53 by itself, and is distinguished from Skamandros in Z 4, M 22, Φ 307. Of these the two latter are almost certainly of late origin, while in the first what is probably the old reading

omits all mention of Simoeis. There is therefore very strong reason for supposing that there was only one river named in the original legend; Simoeis may possibly, as Hercher thinks, be another name of the Scamander preserved by tradition. If the two are different, the only stream which can be identified with the Simoeis is apparently the pitiful brook of the Dumbrek-Su, which runs from E. to W. on the N. side of Hisarlik, and does not join the Menderes at all. It entirely ceases to run in summer (Schliemann). On the *σχῆμα* 'Ἀλκμανικόν, by which the plural (or, as here, dual) verb goes with the first of two nominatives, instead of following both, Aristonikos remarks *τούτῳ τῷ εἶναι πεπλεονακε καὶ Ἀλκμάν· διδὲ καὶ καλεῖται Ἀλκμανικόν, οὐχ ὅτι αὐτὸς πρῶτος ἐχρήσατο ἀλλ' ὅτι τῷ τοιούτῳ εἶναι πεπλεονακεν*. He quotes other instances from T 138. κ 513, ξ 216. There is, however, no instance of it in the extant fragments of Alkman. See also Pindar *P.* iv. 179 with the commentators.

776. *πουλὺν* is of course a feminine, as in K 27 *πουλὸν ἐφ' ὕγρην* (q.v.); so μ 369 *ἡδύς*, and *θῆλυς* generally. *ἀήρ* is never masculine in H. *H. G.* § 116. 4.

777. On *ἀμβροσίην* see note on B 19.

778. All MSS. give *αἱ δὲ*, but τῷ δὲ is found quoted three times by scholiasts (Soph. *El.* 977, *O. C.* 1676, Eur. *Alc.* 902); there can be little doubt therefore that this rare feminine form is the original, and was excluded because unfamiliar. So in Θ 378, 455 we have

ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμανῖαι.
 ἀλλ' ὅτε δὴ ῥ' ἴκανον ὅθι πλείστοι καὶ ἄριστοι 780
 ἔστασαν, ἀμφὶ βίην Διομήδεος ἵπποδάμοιο
 εἰλόμενοι, λείουσιν ἐοικότες ὠμοφάγοισιν
 ἢ συσι κάπριοισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν,
 ἔνθα στᾶσ' ἦυσε θεὰ λευκώλενος Ἥρη,
 Στέντορι εἰσαμένη μεγαλήτορι χαλκεοφώνωι, 785
 δς τόσον αὐδήσασχ' ὅσον ἄλλοι πεντήκοντα·
 "αἰδώς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί·
 ὄφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεύς,
 οὐδέ ποτε Τρῶες πρὸ πυλάων Δαρδανιάων

785. εἰδομένη HS Vr. b: εἰσομένη L. 786. ἐν τισιν οὐκ ἦν ὁ στίχος Schol.
 A (see below). || 8c: A S. 787. ἐλαγέας Ar. P. || ἀγητοί: ἀριστοί L Lips.
 Ar. διχῶς. 788. εἰς O. 789. δαρδαν(ε)ῶν M Lips.: δαρδανιδᾶων [Plut.]
 Vit. Hom. 103. 33.

feminine duals identical in form with masculine; and also Hes. *Opp.* 198-9. The word *ἑοικότες* does not seem to recur (before Kallimachos) except in *Hymn. Apoll.* 114 βᾶν δὲ (Iris and Eileithyia) ποσὶ τρήρωσι πελειάων ἰθμαθ' ὁμοῖαι, which is the passage quoted by Aristophanes *Ar.* 575 Ἴριν δὲ γ' "Ὀμηρος ἐφασκε" ἰκέλην εἶναι τρήρωνι πελειῇ. There is perhaps a touch of the humour which is so often associated with the gods of Homer in the vivid comparison of the short and quick yet would-be stately steps of the two goddesses to the strutting of a pigeon, so unlike a hero *μακρὰ βιβάς*. But the word *ἰθμα*, a verbal subat. from root *l*, *go*, is vague enough to enable those who think this undignified to translate *the flight of doves*; cf. schol. *τὴν ὀρμὴν καὶ τὴν πτῆσιν*.

782. The *ει* in *λείουσιν* is wrong. Hence Brandreth conj. *λεισιν* ("Φλεισ-
 τιν"), and so afterwards Nauck. *λῆς* and *λῖν* are found (A 239, 480 etc.), and *λεισιν* is quoted by *Ét. Mag.* from Kallimachos.

785. Stentor is never named again by Homer, and there seems to have been no consistent tradition about him. Some called him a Greek herald; Schol. A says *τινὲς αὐτὸν Θρακικά φασιν*, Ἐρμῇ δὲ *περὶ μεγαλοφωνίας ἐρίσαντα ἀναιρεθῆναι*, αὐτὸν δὲ *εὐρεῖν καὶ τὴν διὰ κόχλου γραφὴν* (sic: Schol. B *μηχανήν*, *the device of the speaking-trumpet*; this is the rationalizing explanation). *τινὲς δὲ Ἀρ-*

κάδα φασὶν εἶναι τὸν Στέντορα, καὶ ἐν τῷ καταλόγῳ πλάττουσι περὶ αὐτοῦ στίχους. ἐν τισὶ δὲ οὐκ ἦν ὁ στίχος (sc. 786) διὰ τὴν ὑπερβολήν. *χαλκεοφώνος* is not elsewhere found; but compare B 490, Σ 222 *ἅπα χαλκεον*. The Stentorian voice was proverbial in the time of Aristotle; see the well-known passage in the *Pol.* vii. 4. For other instances of the superhuman power of gods see 859, Ξ 148.

787. For *ἐλέγχεα* see note on A 242, and cf. also B 235, A 314. *αἰδώς* is a nominative used interjectionally, apparently as a sort of imperative, *αἰδώς ἔστω ὑμῖν*, and equivalent to *αἰδῶ θέσθ' ἐνὶ θυμῷ*, O 561, 661. The regular meaning of the word is of course *sense of honour*, 'recognition of the just rebukes of men'; it is not used in the sense of *disgrace* like *αἰσχος* or *αἰσχύνη*, either in Homer or later Greek. The phrase recurs in Θ 228, N 95, O 502, Π 422; and in a slightly varying form P 336 *αἰδώς μὲν νῦν ἦδὲ γ' . . ἴλιον εἰσαναβῆναι*, where we must take it to mean 'this is a thing to arouse a feeling of rebuke,' just as we say 'it is a shame to do so and so,' meaning a thing to be ashamed of. *εἶδος ἀγητοί*, like Γ 89 *εἶδος ἀριστοί* (there is a variant *ἀριστοί* here).

789. Aristarchos held that the Dardanian gate was the same as the Skaian. Of course the question is insoluble; but see note on B 809. The name recurs again in X 194.

οἷχνεσκον· κείνου γὰρ ἐδείδισαν ὄβριμον ἔγχοσ· 790
 νῦν δὲ ἑκάς πόλιος κοίλης ἐπὶ νηυσὶ μάχονται.”
 ὥς εἰποῦσ' ὠτρυνε μένος καὶ θυμὸν ἑκάστου.
 Τυδεΐδῃ δ' ἐπόρουσε θεὰ γλαυκῶπις Ἀθήνη·
 εὔρε δὲ τὸν γε ἄνακτα παρ' ἵπποισιν καὶ ὄχεσφιν
 ἔλκος ἀναψύχοντα, τὸ μιν βάλε Πάνδαρος ἰῶι. 795
 ἰδρὼς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος
 ἀσπίδος εὐκύκλου· τῶι τείρετο, κάμνε δὲ χεῖρα,
 ἂν δ' ἴσχων τελαμῶνα κελαϊνεφὲς αἶμ' ἀπομόργνυ.
 ἱππέιου δὲ θεὰ ζυγοῦ ἤψατο φώνησέν τε·
 “ἦ ὀλίγον οἱ παῖδα ἐοικότα γείνατο Τυδεύς. 800
 Τυδεύς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητῆς·
 καὶ ῥ' ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἶασκον

790. οἷχνεσκον Cant. || ὄβριμον CGJ. 791. δὲ ἑκάς Zen. Aph. Ω: δ' ἑκάς DQ Lips.: δ' ἑκάσιν Ar. GHR. || κοίλῃς G. 792. ἐπὶ νηυσὶ NS. 793. εὐκύκλου ἢ ἀμφιβρότις Eust. || τείρετο Ar. Ω: τρίβετο (A supr.) CDGHMT Vr. b^m, Mosc. 1 2, Par. b e g² h k. || χεῖρα: χερσὶ D. 798. ἂν τ' Vr. a. || ὄχεσφιν Vr. c, Mosc. 3. || ἀπομόργνυ DHMRST. 799. ζυγοῦ εἰς RT. 801. μικρὸς: γὰρ μικρὸς J. 802. πολεμίζειν H.

791. νῦν δὲ ἑκάς is of course right, as ἑκάς had F. But from a scholion by Didymos on N 107 it appears that Zen. and Aph. read νῦν δὲ ἑκάς, Ar. νῦν δ' ἑκάσιν: a clear proof that Aristarchos did not always know what was the best tradition, or else deliberately rejected it from preconceived notions. The expression κοίλης ἐπὶ νηυσὶ is not appropriate here, as it is in N 107, where the Greeks have actually been driven back to the camp. It is evident that the line, which cannot be omitted, has been carelessly borrowed here.

793. ἐπόρουσε, *sprang to his side*, cf. ψ 343 ὕπνος ἐπ., and P 481 ἄρμ' ἐπ-ορούσας. Elsewhere it always indicates a hostile onslaught.

795. It might have been supposed that Athene had healed the wound in 122, but there is no explicit inconsistency between that passage and the present. See II 528; when a god miraculously heals a wound we are told so at length. Many critics, however, have made this supposed 'contradiction' a fulcrum for breaking up this book. For the double acc. after βάλε cf. 361, Θ 405, Ω 421.

796. There is evidently no θώρηκος γύαλον here—nothing but the linen tunic

which is of too little importance to be mentioned. The shield hangs on the left side, so the 'broad baldric' goes over the right shoulder.

797. τῶι naturally refers to ἰδρὼς, not to τελαμῶνος, the phrase being a restatement of ἰδρὼς μιν ἔτειρεν.

801. μικρὸς recurs in H. only γ 296, σμικρὸς P 757, the Epic word being τυτθός.

802. There is considerable doubt as to the punctuation of this passage. Fäsi takes 805 as a parenthesis, the apodosis beginning with αὐτάρ, 806. Similarly Monro regards it as epexegetic of the preceding. Ameis less probably takes καὶ ῥ' ὅτε περ . . . ἐκπαϊφάσσειν as a general protasis, which is superseded and forgotten in favour of the special case introduced by the second protasis, ὅτε τε . . . Καδμείωνας, 805 thus forming the apodosis. Heyne would reject 805 altogether as an interpolation suggested by Δ 386. I strongly suspect that the fault lies in 802, and that καὶ ῥ' ὅτε περ has supplanted an original ἄλλοτε γάρ, wrongly taken to represent ἀλλ' ὅτε γάρ, where ἀλλὰ . . . γάρ would obviously need correction. For ἄλλοτε = *once upon a time* see A 590, T 90, 187.

οὐδ' ἐκπαιφασσειν, ὅτε τ' ἤλυθε νόσφιν Ἀχαιῶν
 ἄγγελος ἐς Θήβας πολέας μετὰ Καδμείωνας·
 δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἔκηλον· 805
 αὐτὰρ ὁ θυμὸν ἔχων δν καρτερόν, ὥς τὸ πάρος περ,
 κούρους Καδμείων προκαλίζετο, πάντα δ' ἐνίκα
 ῥηϊδίως· τοίη οἱ ἐγὼν ἐπιτάρροθος ἦα.
 σοὶ δ' ἦτοι μὲν ἐγὼ παρά θ' ἵσταμαι ἡδὲ φυλάσσω,
 καὶ σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι· 810
 ἀλλὰ σευ ἡ κάματος πολυαῖξ γυῖα δέδουκεν,
 ἥ νύ σέ που δέος ἴσχει ἀκήριον· οὐ σύ γ' ἔπειτα
 Τυδέος ἔκγονός ἐσσι δαΐφρονος Οἰνείδαο.”
 τὴν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·
 “γινώσκω σε, θεὰ θύγατερ Διὸς αἰγιόχοιο· 815
 τῷ τοι προφρονέως ἐρέω ἔπος οὐδ' ἐπικεύσω.
 οὔτέ τί με δέος ἴσχει ἀκήριον οὔτε τις ὄκνος,
 ἀλλ' ἔτι σὼν μέμνημαι ἐφετμένων, ἃς ἐπέτειλας·
 οὐ μ' εἰς μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι
 τοῖς ἄλλοις· ἀτὰρ εἰ κε Διὸς θυγάτηρ Ἀφροδίτη 820
 ἔλθῃσ' ἐς πόλεμον, τὴν γ' οὐτάμεν ὀξέϊ χαλκῶι.
 τούνεκα νῦν αὐτός τ' ἀναχάζομαι ἡδὲ καὶ ἄλλους
 Ἀργείους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·
 γινώσκω γὰρ Ἄρηα μάχην ἀνὰ κοιρανέοντα.”

808. Said to have been added by Zen. (Ζηνόδοτος ὑποτάσσει An.), and not to have been found at all in the edd. of Ar. (Did.). || *ol om.* Q: τοι CT Vr. c, Mosc. 3: δὴ G. || *ἐγὼ DOPS.* 809. *ο'*: δ' H. 810. *ce*: γρ. coi Harl. a. 811. ἀλλά *ce* G. || *δέδουκεν*: λέλυκεν P (γρ. U²): λέδουκεν R (λ *in ras.*, *δ sup.*). 813. *ἔκγονος* QU (γρ *in ras.*) Vr. b (γρ. ἔκγονος). 814. *ἐνιοι τὴν δ' αὐτε προσέειπε* An. 815. *γινώσκω* LN. 817. *οὔτε τις*: οὐδέ τις HQ. 818. *ὥων*: *ὥων* Ar. 819. *ἀντικρὺ*: *ἄντα* T. 820. *αὐτὰρ* PR. 821. *ἔλεον* MOP Vr. b. || *εἰς* O. || *γ'* *om.* P; cf. 132. 824. *γινώσκω* LNU.

803. *ἐκπαιφάσσειν*, *make display*; see B 450. *νόσφιν Ἀχαιῶν* is the same as *μῶνος ἐών* in Δ 388.

808. According to Aristonikos this line was inserted here by Zen. but omitted by Ar. on the just ground that Athene is here emphasizing her restraint, not her support, of Tydeus; the interpolation destroys the effect of the following line. But there is no trace of omission in the mss.; the statement about Zen. only means that he did not like Ar. reject it as borrowed from Δ 390 (q.v.). *ἐπιτάρροθος*: a word which has never been explained. The ancients took it to be = *ἐπὶ ῥροθος*, “πλεονασμῶι τοῦ

ταρ,” and it is obvious that in sense it is identical. Lykophron's *τάρροθος* is doubtless a learned figment. Outside Homer and the Orphic Hymns *ἐπιτάρροθος* is found only in an oracle in Herod. i. 66, in the sense *conqueror*.

818. To avoid the synzesis or contraction *ὥων* (*σέων*) . . . *ἐφετμῶων* van L. reads *σὴν* . . . *ἐφετμὴν ἤν*, remarking that *μέμνημαι* takes the acc. in Z 222, I 527. (La R. attributes this reading to ‘Schol. Z 129,’ apparently in error.)

819. *ἀντικρὺ*: see on 130.

824. *μάχην* in local sense, *the battlefield*. *πόλεμος* is never used in this way. *ἀνά* should be *ἀνα*, as it immediately

τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 825
 "Τυδείδῃ Διόμηδες, ἐμῶι κεχαρισμένε θυμῶι,
 μήτε σύ γ' Ἄρῃα τό γε δίδιθι μήτε τιν' ἄλλον
 ἀθανάτων· τοίῃ τοι ἐγὼν ἐπιτάρροβός εἰμι.
 ἀλλ' ἄγ' ἐπ' Ἀρῇ πρώτῳ ἔχε μώνυχας ἵππους,
 τύψον δὲ σχεδίων μῆδ' ἄζωο θοῦρον Ἄρῃα 830
 τοῦτον μαινόμενον, τυκτὸν κακόν, ἄλλοπρόσαλλον,
 δς πρώτῳ μὲν ἐμοί τε καὶ Ἥρῃ στεύτ' ἀγορεύων
 Τρωσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν,
 νῦν δὲ μετὰ Τρώεσσιν ὀμιλεῖ, τῶν δὲ λέλασται."
 ὥς φαμένη Σθένελον μὲν ἀφ' ἵππων ὥσε χαμᾶζε, 835
 χειρὶ πάλιν ἐρύσασ· ὁ δ' ἄρ' ἐμπαπῆως ἀπόρουσεν.
 ἦ δ' ἐς δίφρον ἔβαινε παρὰ Διομήδεα δῖον
 ἐμμεμαυῖα θεά· μέγα δ' ἔβραχε φήγινος ἄζων
 βριθοσύνη· δεινὴν γὰρ ἄγεν θεὸν ἄνδρα δ' ἄριστον.

827. μή τι κύρ' M. || τό γε: τόν γε J (*supr.* τό) OQT (R *supr.*) Vrat. a¹, Eust.: τόνδε S Lips. Mosc. 3: τὸν M. || ἄλλων P Cant. Vr. a. 828. ἐμῶ O. 833. μαχέσασθαι HLOP(?)QR Vr. A, Mosc. 3: μάχεσθαι G (*supr.* ac): μαχέσασθαι Vr. a. || αὐτὰρ JMQR. || ἀρήξει U. 834. λέλῃσται G. 835. ἀφ': καὸ N. 836. ἐμπαπῆως: γρ. ἐμμεμαυῶς Vr. b. || ἐπόρουσεν N. 837. παρὰ OQS¹. 838-9 ἀθ. Ar. 838. φήγινος: φλόγιος P (γρ. φήγιος): πύγιος E². Mag. Hesych. and οἱ παλαιοὶ (Eust.). 839. εἶδεν G. || ἄνδρα δ' Ar. P: ἄνδρά τ' Ω || φέριστον Par. c g.

follows its case; but Ar. refused to be consistent, on the ground that the word would thus be liable to confusion with the vocative of *ἀναξ* and the imperatival *ἀνα=arise*. In Δ 230 he wrote *διδ*, not *διδ*, for a similar reason. The whole theory of accentuation is full of irregularities, which in many cases no doubt represented a genuine usage, but were a subject of helpless groping after principles among the Alexandrian grammarians. See *H. G.* § 180.

827. τό γε, for *that matter*; cf. ρ 401 *μήτ' οὐν μητέρ' ἐμὴν ἄζωο τό γε μήτε τιν' ἄλλον*. But it looks almost as if the line were a reminiscence of Ξ 342 *μήτε θεῶν τό γε δίδιθι μήτε τιν' ἀνδρῶν ὄψεσθαι*, where the τό is probably governed by *ὄψεσθαι*.

830. σχεδίων: it is natural to supply *πληγῶν*, cf. M 192 *αὐτοσχεδίων*. This, however, does not cover forms like *ἀντιβλήν*, *ἀμφαδίων*, *ἀπριάτην*, and many in *-δην*, for which see *H. G.* § 110.

831. ἄλλοπρόσαλλον, *double-faced*, one thing to one person, another to another. This treachery of Ares is again

alluded to in Φ 413 *οὐνεκ' Ἀχαιοὺς κἀλ- λυπες, αὐτὰρ Τρωσὶν ὑπερφιάλοισιν ἀμύνεις*, but no other trace of it occurs in Homer. τυκτὸν is another *ἀπαξ* λεγόμενον in this sense; it apparently means 'finished, wrought out,' i.e. *complete*; cf. Ψ 741 *τετυγμένον=well wrought*: so *τυκτῆσι βδεσσιν* M 105, and in the sense of 'artificially made' δ 627, ρ 169, 206. Van Herwerden's *στυκτόν* (cf. κ 113, λ 502) is needless.

832. πρώτῳ: see B 303. στεύω, *pledged himself*; cf. on Σ 191.

834. τῶν δέ may be masc., sc. Ἀχαιῶν: but perhaps it is rather more Homeric to take it as neuter, 'those promises.'

838-9. ἀθετοῦνται στίχοι δύο, οἳ οὐκ ἀναγκαῖοι καὶ γελοῖοι, καὶ τι ἐναντίον ἔχον- τες. τί γάρ, εἰ χεῖριστοι ἦσαν ταῖς ψυχαῖς, εὐεῖδεις δὲ καὶ εὐσαρκοί; i.e. the fact that Diomedes and the goddess were *ἄριστοι* does not involve their being heavier. But the couplet is quite in the spirit of the whole passage, which seems expressly to exaggerate the physical qualities of the gods, e.g. 785, 860. We may compare *Aen.* vi. 413 *gemui sub pondere*

λάζετο δὲ μάστιγα καὶ ἡνία Παλλὰς Ἀθήνη· 840
 αὐτίκ' ἐπ' Ἀρηί πρώτῳ ἔχε μώνυχας ἵππους.
 ἦ τοι ὁ μὲν Περίφαντα πελώριον ἐξενάριζεν,
 Αἰτωλῶν δ' ἄριστον, Ὀχρησίου ἀγλαὸν υἱόν·
 τὸν μὲν Ἀρης ἐνάριζε μαιφόνος· αὐτὰρ Ἀθήνη
 δύν' Αἶδος κυνέην, μή μιν ἴδοι ὄβριμος Ἀρης. 845
 ὥς δὲ ἶδε βροτολοιγὸς Ἀρης Διομήδεα δῖον,
 ἦ τοι ὁ μὲν Περίφαντα πελώριον αὐτόθ' ἔασσε
 κείσθαι, ὅθι πρῶτον κτείνων ἐξαίνυτο θυμόν,
 αὐτὰρ ὁ βῆ ῥ' ἰθὺς Διομήδεος ἵπποδάμοιο.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 850
 πρόσθεν Ἀρης ὠρέξαθ' ὑπὲρ ζυγὸν ἡνία θ' ἵππων
 ἔγχει χαλκείῳ, μεμαῶς ἀπὸ θυμὸν ἐλέσθαι·
 καὶ τό γε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη
 ὤσεν ὑπὲρ δίφροιο ἐτώσιον αἵχθῆναι.

840. δὲ: δὴ G²: γὰρ H. 841. πρώτα (sic) P. || After 841, 846 is inserted by AC (M¹) Harl. a (ἐν ἄλλω οὗτος ὁ στίχος μετὰ τέσσαρας στίχους κεῖται Schol. A).
 842. ἐξενάριζεν Ar. AD (Par. f *supr.*): ἐξενάριζεν Ω (and *τινὲς* An.). 844.
 μὲν om. Q. || ἐνάριζε(ν) DGJNOQR^{ms} Lips. Vr. a c: ἐξενάριζε MP Harl. a.
 845. ἰδὼν Q. || διβριμος CJ. 846. δ' εἶδε QR Vr. b: δ' εἶδε H e *corr.*: δε
 οἶδε G: δ' οἶδε Vr. A. 848. κείσε' δεῖ πρῶτον μιν NS Cant. (μιν πρῶτον). ||
 πρῶτα C. 849. ῥ' om. J. 852. ἐλέσσει AJNSU Ambr.: δάλεσσαι Ω (and
 γρ. A). 853. τό γε: τότε T Harl. a. 854. ὑπὲρ A: ἀπ' ἐκ Vr. A: ὑπ' ἐκ
 (ὕπεκ) Ω and γρ. A (T.W.A.).

cymba Sutilis (of Charon's boat). Virgil imitates 835-40 in *Aen.* xii. 469 ff.; cf. also *Geo.* iii. 172 *valido nitens sub pondere faginus axis Instrepat*. The variant *πῆδνος* for *φῆγινος* is explained to mean made of a wood called *πῆδος* (see *Ler.*).

842. This is the only case in H. where a god in person condescends actually to slay and despoil a human foe.

845. "Αἶδος κυνέη, the 'Tarnkappe' or 'Nebelkappe' of northern mythology, not elsewhere mentioned in H. It is alluded to, however, in the *Scutum Her.* 227, and in Aristoph. *Ach.* 390, Plato *Rep.* x. 612 b. It appears too in the legend of Perseus in Pherekydes, and is a piece of the very oldest folklore. References will be found in Frazer *Paus.* iii. p. 346. The name 'Αἶδης here evidently preserves something of its original sense, the Invisible ('Αφιδης). It is of course not necessary to suppose that the poet conceives Athene as literally putting on a cap; he only employs the traditional—almost proverbial—way

of saying that she makes herself invisible to Ares.

848. This line is perhaps interpolated by a rhapsode who read *ἐξενάριζεν* in 842, and thought that an infinitive was required after *ἔασεν*. This idea led to other unmistakable interpolations, see T 312, Ω 558, (O 473 ?).

851. *ζυγόν*, of Diomedes' chariot; Ares is clearly on foot (he has lent his chariot to Aphrodite, 363).

852. *ἐλέσσει*: vulg. *δάλεσσαι*, but this by Homeric usage could only mean to *lose* his own life.

854. *ὑπὲρ*: vulg. *ὑπ' ἐκ*, which appears to be accepted by almost all edd., though no approximately satisfactory explanation has been given of the word, which can only mean 'from under.' Athene of course is on, not under, the chariot; and to suppose that she could direct the shaft from a place where she was not herself is to make her very unlike a Homeric deity. Still, the old idea seems to have been that Athene actually put her arm under the chariot, for Schol.

δεύτερος αὐθ' ὠρμάτο βοὴν ἀγαθὸς Διομήδης 855
 ἔγχρ' χαλκείῳ· ἐπέρεισε δὲ Παλλὰς Ἀθήνη
 νεύατον ἐς κενεῶνα, ὅθι ζωννύσκετο μίτρη·
 τῇ ῥά μιν οὐτα τυχών, διὰ δὲ χροά καλὸν ἔδαψεν,
 ἐκ δὲ δόρυ σπάσεν αὐτίς. ὁ δ' ἔβραχε χάλκεος Ἀρης,
 ὅσσον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι 860
 ἄνδρες ἐν πολέμῳ, ἔριδα ξυνάγοντες Ἀρης.
 τοὺς δ' ἄρ' ὑπὸ τρόμος εἶλεν Ἀχαιοὺς τε Τρῳάς τε
 δείσαντας· τόσον ἔβραχ' Ἀρης ἄτος πολέμοιο.
 οἷη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀήρ
 καύματος ἔξ ἀνέμοιο δυσσαέος ὀρνυμένοιο, 865
 τοῖος Τυδείδῃ Διομήδεϊ χάλκεος Ἀρης
 φαίνεθ' ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.
 καρπαλίμως δ' ἔκανε θεῶν ἔδος, αἶπὺν Ὀλυμπον,
 παρ δὲ Διὶ Κρονίωνι καθέζετο θυμὸν ἀχεύων,
 δεῖξεν δ' ἄμβροτον αἶμα καταρρέον ἔξ ὠτειλῆς, 870
 καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·
 "Ζεῦ πάτερ, οὐ νεμεσίζηι ὀρώων τάδε καρτερὰ ἔργα ;

855. δεύτερον DS. || δ' αὐθ' JQ. || ὠρμάτο MNQ. 856. ἐπέρεισε Vr. a: ἐπέρισε N sup. 857. μίτρη Ar. (μίτρη Harl. a, sup. ni ὡς ἀρίσταρχος): ἐν τισι τῶν ὑπομνημάτων δει σπείλλεσκετο μίτρη Did. 859. ἐκ: ἐν AU. || αὐθις C. 860. ὅσσον δ' Aph. T. || ἐννεάχιλοι . . δεκάχιλοι (Ar. ? cf. Ξ 148) S, γρ. O Eust. 862. δ' om. P. 863 om. Q. 864. γρ. ἐρεβεννῶν Vr. a. 865. δυσσαέος: δυσχιέος J (γρ. δυσσαέος). 867. εὐρύ D. 868. δ' om. Lipsa. 872. ἐρ' ἀτῶνλα N Cant. (τάδ' ἀτῶνλα' ἔργα S), γρ. Schol. T.

B on 851 says of ὑπὲρ there τινὲς ἀντὶ τῆς ὑπὸ, ἵνα τρώσῃ αὐτὸν λαθῶν. Ares' 'underhand' stroke is met by Athene in a similar way. With the reading of A there is no difficulty whatever.

857. ὅτι κατὰ τὰ κοῖλα μέρη ἐξώνουντο τὴν μίτρη· καὶ ἐστὶ διδασκαλικὸς ὁ τόπος (i.e. 'this is the locus classicus'). For the nature of the μίτρη see App. B. For μίτρη of mss. Ar. read μίτρη: both cases appear to be equally Homeric; see K 77, Ξ 181.

860. This hyperbolic distich recurs in Ξ 148-9. The reading -χειλοι apparently attributed to Ar. by Schol. T on Ξ 148 is not of course from χειλος as absurdly explained; χειλοι is the old Attic and Ionic form on inscriptions, so the diphthong may be right here. For the last half of 861 compare B 381, Ξ 448, T 275. The metaphorical use of the word Ἀρης (861) in this particular context is curious.

863 is suspected by Nauck; the sus-

picion is confirmed by the omission in Q, though there is no serious ground of objection against the line in itself.

865. καύματος ἔξ, after *hot weather*; so scholia. Cf. Herod. i. 87 ἐκ δὲ αἰθρίης τε καὶ νηνεμῆς συνδραμεῖν ἐξαπίνης νέφεα. It is hardly possible to get any good sense if we join ἐξ with ἀνέμοιο. It is not easy to say what the phenomenon meant may be; perhaps a whirlwind of dust raised by the scirocco. Others take it to be a thunder-cloud 'standing out to the eye from the other clouds.' Or it may simply mean 'a black darkness (*murky air*) coming from (i.e. caused by) clouds' of a thunder-storm.

867. ὁμοῦ: best taken with ἰὼν, *with clouds about him*, cf. O 118 ὁμοῦ νεκίεσσι (and so δ 723, ο 365). Brandreth ἄμα, cf. ἄμα πνοιῆς ἀνέμοιο.

871. ῥ': F' Brandreth, rightly no doubt. Cf. κ 265.

872. See 757. 873-4 seem to be

αἰεὶ τοι ῥίγιστα θεοὶ τετληότες εἰμὲν
 ἀλλήλων ἰότητι, χάριν δ' ἄνδρεσσι φέροντες.
 σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην, 875
 οὐλομένην, ἣ τ' αἰὲν ἀήσυλα ἔργα μέμνηεν.
 ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ,
 σοὶ τ' ἐπιπείθονται καὶ δεδμήμεσθα ἕκαστος·
 ταύτην δ' οὐτ' ἐπεὶ προτιβάλλεται οὔτε τι ἔργῳ,
 ἀλλ' ἀνίης, ἐπεὶ αὐτὸς ἐγείναο παῖδ' ἀἰδηλον· 880
 ἣ νῦν Τυδέος υἱὸν ὑπερφίαλον Διομήδεα
 μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσι.
 Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,
 αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος·
 ἀλλὰ μ' ὑπήνεικαν ταχέες πόδες· ἣ τέ κε δηρὸν 885
 αὐτοῦ πῆματ' ἔπασχον ἐν αἰνῆσιν νεκάδεσσιν,

873. ΤΟΙ: τι HP. || τετληκότες N. || εἰμὲν Vr. b. 874. χάριν δ' Ar. Ω: χάριν HJNOQT Mosc. 2^l, Cant. Par. e¹ k. 879. ποτὶ βάλλει Q. || οὐδέ τι Q. 880. ἀνίης NOPS Lips.²: ἀνίης M: ἀνίης Ω. 881. ὑπερφίαλον Ar. DGLQ: ὑπέρουμον αὶ δημῶδες Ω (incl. A, T.W.A.). 883. πρῶτα H Vr. b: πρῶτην Et. Maj. 885. ὑπήνεικαν JNPQ. 886. αἰναῖα G.

imitated from 383-4. They are rejected by Bekker and others, as being wide of the aim of the rest of the speech.

876. ἀήσυλα: so mss.; but there is little doubt, as Clemm has shewn, that the word, which is not found elsewhere, is only an itacistic mistake for ἀήσυλα, *iniqua*, from *Ἔσος*: hence the commoner contracted form *αἰσυλος*.

878. δεδμήμεσθα, *are subject*, Γ 183, λ 622. For the change of person cf. H 160, P 250.

879. προτιβάλλει: the mid. is not found again till Ap. Rhod. (iv. 1046) and Oppian. It is commonly explained *attack*, a sense found in the act. and *προσβολή*. But, as Mouro remarks, this is rather too strong for the context; a more suitable sense is *thou payest no heed to her*. The mid. βάλλομαι is constantly thus used of the mind in H., cf. ἐπιβάλλομαι Z 68, βάλλεσθαι ἐνὶ θυμῷ, μετὰ φρεσίν and προσβάλλειν ὄμματα, ὄψιν in Attic (e.g. Eur. Med. 860), with no sense of violence.

880. For ἀνίης the vulg. gives ἀνίης, which is wrong, as the accent would only suit the imperf.; but a thematic ἀνίης has the support of the 3rd person, B 752 προίει, K 121 μεθιεί (cf. τιθεί N 732, α 192, διδοίς, διδοί). These are clearly due to invasion of the thematic

forms by analogy; an invasion which in these particular verbs was finally repulsed, though it overwhelmed many others. As the mss. are of no authority in a matter such as this, it is impossible now to say whether the 2nd person succumbed like the 3rd, the metre here giving no help. See H. G. § 18. But the thematic forms are so rare that they should not be multiplied without necessity. αὐτός, explained by Schol. B *μόνος*, i.e. without the intervention of a mother; and so Hes. Theog. 924 αὐτὸς δ' ἐκ κεφαλῆς γλαυκῶπιδα γένεατ' Ἀθήνην. The legend of the birth of Athene from the head of Zeus is found also in Hymn. Ap. 314, 323, but not elsewhere in H., unless it be in the obscure title *τριτογένεια* (see on Δ 515); and the word here need mean no more than 'thou thyself' didst beget (emphatically); σὺ τέκες above (875) is also ambiguous. ἀἰδηλον, *destructive*, as πῦρ B 455. (Welcker explains 'secretly born,' as without a mother. But see 897.)

886. νεκάδεσσιν, ἀπ. λεγόμενον. Cf. O 118 κείσθαι ὁμοῦ νεκέεσσι μεθ' αἵματι καὶ κονίησιν, and Π 661 ἐν νεκῶν ἀγύρεϊ: see also note on 397. Ares, being immortal, seems a little confused between his two alternatives; the contrast to

ἥ κε ζῶς ἀμειννὸς ἕα χαλκοῖο τυπήσι.”

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεὺς·

“μή τί μοι, ἀλλοπρόσαλλε, παρεζόμενος μινύριζε.

ἔχθιστος δέ μοι ἔσσι θεῶν οἱ Ὀλυμπον ἔχουσιν·

890

αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.

μητρὸς τοι μένος ἐστὶν ἀάσχετον, οὐκ ἐπεικτόν,

Ἥρης· τήν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσι·

τῷ σ' ὅτω κείνης τάδε πάσχειν ἐννεσίησιν.

ἀλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγε' ἔχοντα·

895

ἐκ γὰρ ἐμεῦ γένος ἔσσι, ἐμοὶ δέ σε γείνατο μήτηρ.

εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευ ὦδ' ἀδελγός,

καί κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐρανίωνων.”

887. Ἡ: αἴ (H *supr.*) NOR: αἴ Q (τὸ Ἡ κεν γράφεται διὰ τοῦ Η παρὰ τοῖς ἀκριβεστέροις Eust.). || ζωὸς Q Mor. Vr. b. || χαλκιοτυπῆα G (with hyphen).
890. ἔχουσιν J. 891. τοι om. HP: τις N. 892. ἐστὶν: αἶν El. Mag. ||
οὐκ: οὐδ' J. 895. μάν: μάν Vr. b. 896. ἐσσιν JMO. || ἐμοὶ: ἐμὶ Q (S
supr.). 897. ἄλλοιο C *supr.* (man. rec.). || γε om. CL: τε H. 898. ἡσθας
ADJO¹SU. || ἐνέρτερος: ἐνέρτατος Zen.: νέρτερος T Lips.

ζῶς ἕα should of course be *θανόν*: this being impossible he has to substitute the rather weak expression of the text.

887. ζωὸς for ζωὸς is a highly suspicious form recurring only in the acc. ζῶν II 445; cf. the equally faulty σῶς for σῶος (σῶος) X 332. ἡ ζωὸς ἀμ. Brandreth, ζωὸς κ' van L. ἀμειννός: only here in *Il.*; it occurs several times in *Od.* in the phrase νεκρῶν ἀμειννὰ κάρηνα, and once (τ 562) of dreams. It appears to be conn. with μένος, but the formation is not clear. ἕα: see on Δ 321.

891. See note on A 177.

892. ἀάσχετον: the formation of this word, which recurs only in Ω 708, is hardly explicable. According to Bekker it is for ἀν-ἀνάσχετος, through the stage ἀν-ἀ(ν)σχετος, the second ν being lost before the σ, and the first then having to follow suit, that the word might not be confused with ἀνα-σχετός in the opposite sense. If so, it is probably a late and wrong reading, for which ἀνάσχετον ought to be substituted here (so Wackernagel): mere possibilities of confusion do not set aside the ordinary laws of linguistic formation. According to another view we have a case of 'Epic diectasis' for ἀσχετος, cf. II 549 ἀσχετον, οὐκ ἐπεικτόν. This is likely enough in a passage of late origin, and perhaps contemporaneous with the formation on

false analogy of ὀράδαις for ὀράεις through the stage ὀράϊς, etc. οὐκ ἐπεικτόν, *unyielding, indomitable*, as Θ 32, etc.

893. σπουδαί, as B 99, etc.

894. ἐννεσίησιν, a purely metrical form for ἐνεσίησιν, which could not otherwise be used. The word (from ἐν-ίημι) is *ἀπ. λεγ.* in H. but occurs in Hes. *Theog.* 494 and *Hymn. Cer.* 30, and is much affected by Ap. Rhod.

898. The variant ἡσθας is probably a mere fiction to avoid hiatus, formed on the analogy of the common term. -ας of the 2nd sing. (*H. G.* § 5). The two last words of the line apparently mean 'lower than the sons of Uranos,' i.e. the Titans imprisoned in Tartaros, as in O 225 οἱ περ ἐνέρτεροί εἰσι θεοί, Κρόνον ἀμφὶς ἔντες. This, however, is quite unlike the Homeric use of the word Οὐρανίωες, and may be another mark of later date; the Titan myths, like those relating to Kronos, seem only to have become part of the acknowledged belief of the Greek nation at large in post-Homeric times. If we take Οὐρανίωες in its usual sense, we must either translate *lower than the heavenly gods*, or accept Zen.'s reading ἐνέρτατος, *lowest of the heavenly gods*; either of which interpretations makes the passage intolerably weak. For the threat itself compare Θ 13-16; and for the Titans Θ 479,

ὥς φάτο, καὶ Παιήον' ἀνώγειν ἰήσασθαι.
 τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσεν. 900
 [ἡκέσατ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο.]
 ὥς δ' ὅτ' ὅπως γάλα λευκὸν ἐπειγόμενος συνέπηξεν
 ὑγρὸν ἐόν, μάλα δ' ὤκα περιτρέφεται κυκῶντι,
 ὥς ἄρα καρπαλίμως ἰήσατο θοῦρον Ἄρηα.
 τὸν δ' Ἥβη λούσεν, χαρίεντα δὲ εἵματα ἔσσε· 905
 παρ δὲ Διὶ Κρονίῳνι καθέζετο κύδει γαίῳν.
 αἱ δ' αὖτις πρὸς δῶμα Διὸς μεγάλοιο νέοντο,
 "Ἡρῇ τ' Ἀργεΐῃ καὶ Ἀλαλκομενῇς Ἀθήνῃ,
 παύσασαι βροτολοιογὸν Ἄρη' ἀνδροκτασιῶν.

899. ἀνώγειν ACTU: ἀνώγει Ω: ἀνώγειν D: ἀνώγειν and ἀνώγει Eust.
 900. φάρμακ' ἔπασσεν T. || πάσων GJMNOQRSU² Harl. a² (πάσων Harl. a¹) Vr.
 A. || *lakōs pharmaka pásōen* Ar., which shows that he did not read 901. 901
 om. C'DP²T¹ (added in marg. by Rhosos) Lips. Vr. A, Mosc. 1, Harl. a¹, ἐν ἄλλῳ
 ὁ στίχος οὐχ ἐθρηται A. || κατὰ σπηκτόν T^m Vr. b: κατὰ σπηκτοῦς Vr. a. 902.
 λευκός Mosc. 2. || ἐπειγόμενος DGS (T *supr.*, *man. rec.* ?) Mosc. 1 2. 903. περι-
 τρέφεται Herod. (Par. d *supr.*) Ap. *Lex.* Eust.: περιστρέφεται Ω. 905. χαρί-
 εντά τε HPQRS Vr. a. 906 *ἀθ.* Ar. (Zen.?). || διὶ: ζηνὶ R. 907-9 om. Lips.
 909. παύσασα (*sic*) Q: παύσασαι P Mosc. 1, Schol. T. || ἄρῃ² Cant.: ἄρῃ A (N
add. man. rec., T.W.A.): ἄρῃ S: ἄρῃ Ω.

Ξ 279, Hesiod *Theog.* 720. The form *ἐνέρτερος* for the later *νέρτερος* (cf. *ἐνερθε* by *νέρθε*) occurs only here and O 225, and in Aisch. *Cho.* 286.

901 is evidently interpolated here from 402; several of the mss. which contain it nevertheless read *πάσσεν* in 900 with a quite intolerable asyndeton.

902. *ὀνός*, fig.-juice used to curdle milk for cheese, the *lac ficulneum* of the Romans (Heyne quotes Columella *R. R.* vii. 8. 1, Varro ii. 11. 4, Pliny xvi. 38). The juice of 'lady's bedstraw' (*Galium verum*) was used for the same purpose in Cheshire and other parts of England at the beginning of this century (*Notes and Queries*, Sept. 21, 1889), but is now superseded by calf's rennet, which was also employed by the Greeks (*πυρία, τάμνος*). *ἐπειγόμενος* might quite well be taken as a passive, *being stirred*; but the common Homeric use of the participle is rather in favour of taking it as a mid., *makes haste* to curdle (cf. Ξ 388 *ἐπειγόμενη ἀφικάνει*. Ψ 119, λ 339); the point of the simile lies in the speed of the process, so that the repetition of the same idea in *μάλα ὤκα* in the next line is excusable.

903. *περιτρέφεται*, *curdles*, mss. *περιτρέφεται*, which is obviously inferior, cf. ξ 477 *σακέσσι περιτρέφετο κρύσταλλος*, where also several mss. give *περιστρέφετο*, though it is meaningless. So i 246 *ἡμῶν μὲν θρέψας λευκοῖο γάλακτος*. The idea evidently is that Paieon miraculously turned the flowing blood to sound and solid flesh.

905. On this line Ar. remarked *ὅτι παρθενικὸν τὸ λούειν* (it is always the maidens who give the bath): *οὐκ οἶδεν ἄρα ὑφ' Ἡρακλέους αὐτὴν γεγαμημένην, ὥς ἐν τοῖς ἡθετημένοις ἐν Ὀδυσσεΐᾳ* (viz. λ 603); a characteristic specimen of the great critic's acumen, though the argument is not in itself convincing to a chorizont.

906. This line was marked by Ar. with 'asterisk and obelos,' the former implying that it occurs elsewhere (viz. A 405, where see note), the latter that it is wrongly inserted here. The reason for the latter decision is that *κύδει γαίῳν* is out of place on an occasion where Ares has so little to be proud of.

909. The vulg. *Ἄρῃ* is not a Homeric form. See on Φ 112, and cf. 757 above.

Z

INTRODUCTION

It has been pointed out in the Introduction to E that the two books are so closely connected that they must be treated on as one. Z 1 is only intelligible in immediate connexion with what precedes, and in fact forms the conclusion of the sentence in E 907-9. It is likely, indeed, that the name *Διομήδους ἀρίστεια* as used by Herodotos only extended as far as 311, where the repeated *ὧς* clearly indicates that a break was made in recitation. But this can have been only for convenience; the subsequent narrative is no less closely connected with the whole position as described in E.

After a series of single combats, "battle-vignettes" as they have been called (1-72), we come to the scene on which the subsequent action turns, the sending of Hector to Troy by Helenos. The ancient critics took objection to the employment on this errand of the chief Trojan warrior in the crisis of the battle; but, of course, the subsequent narrative is more than abundant justification for this trifling violation of probability. The pause while Hector is going home is skilfully filled up by the scene between Glaukos and Diomedes; with the exception of one point, to which we shall return, all that follows is so perfect in narration as well as in conception as to call for no criticism; admiration is enough. But the colloquy between Glaukos and Diomedes has, of old time, been a source of much questioning. Like the duel of Sarpedon and Tlepolemos in the last book, it is not again alluded to in the *Iliad*; it is an entirely independent episode, which can be omitted without leaving a perceptible gap. We have, in fact, a remarkable scholion of Aristonikos, (*ἢ διπλῇ*) *ὅτι μετατιθέασί τινες ἀλλαχόσε ταύτην τὴν σύστασιν*. Unfortunately we are not told who these critics were, nor to what place or on what grounds they transposed the colloquy. It is highly probable that we have merely the record of an opinion that it ought to come before the words of Athene in E 124-32, and the subsequent victories of Diomedes over the gods; for with those words and acts the words of Diomedes in Z 123-43 are in crying contradiction—a contradiction perhaps the most patent in the *Iliad*, and one which can in no way be palliated. It is, indeed, highly probable that the scene stood in the original Diomedeia before that had been enlarged by the intervention of the gods; but that any authentic tradition of a rearrangement existed in the days of Aristarchos is to the last degree improbable. In any case, the opening speech of Diomedes seems to have been enlarged by the addition of 130-40, betrayed by the repetition of 129 in 141. The opportunity for improving

the occasion was too good to be lost by some pious revivalist; the Bacchic worship was unknown to the Achaian heroes. It must be noted that the famous line 146 is quoted by Simonides—whether of Keos or of Amorgos we do not know for certain. If, as Bergk thinks, it is the latter, it is by far the oldest extant quotation from Homer. The line is there attributed to a *Xios ἀνὴρ*.

The remaining point to which it is necessary to call attention is the conversation between Hector and Paris in 326–41. We have not heard of Paris since the duel, at the end of Γ. He was there left in his chamber, and there again he is found; so far all fits. But it is strange that Hector makes no allusion to the duel. Instead of treating Paris as a beaten man, Hector speaks to him about the indignation he is supposed to feel against the Trojans; to which Paris replies that he is holding aloof more in sorrow than in anger. The deictic *τόνδε* which Hector applies to the supposed anger seems clearly to imply some definite and immediately present cause for it; but such there certainly is not as the *Iliad* now stands. But, as Erhardt has pointed out, we shall in the next book come upon such a cause, the proposal entertained in the Trojan assembly to give up Helen and her treasure to the Greeks. That scene (H 345–78) is now in a passage which shews every sign of lateness and patch-work; it is hard to believe that the proposal to surrender Helen did not once stand in some place before this book, and that Paris is not alluding to such an event. This, of course, is mere conjecture; but some such explanation is certainly needed.

ΙΛΙΑΔΟΣ Ζ

Ἔκτορος καὶ Ἀνδρομάχης ὁμιλία.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνή·
πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἵθυσε μάχη πεδίοιο,
ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,
μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων.

2. δ' ἄρ': γὰρ H. || ἔνεα 16. DJMNOS. 3. ἰθύνοντων S. 4. μεσσηγὺς ποταμοῖο Σκαμάνδρου καὶ στομαλίνης Ar. (see note *infra*).

1. οἰώων, was left to itself by the departure of the gods, after the events of the last book. Cf. Δ 401.

2. Note the suspicious trochaic caesura in the 4th foot. *πεδίοιο*, along the plain, as usual; not a partitive gen. after *ἐνθα*. *ἰεύων* is the regular word for 'charging,' Δ 507, Δ 552, etc., the parallel form *ἰόνειν* being used for the transitive. The mid. *ἰόνεσθαι* recurs only ε 270, χ 8. *ἰθυνομένων* is gen. abs., the subject being easily supplied from the first line; ἀλλήλων is doubtless the gen. usual after verbs of aiming (H.G. § 151 c), and is not in agreement with the participle. Cf. N 499.

4. The reading of this line is one of the most puzzling problems in Homeric textual criticism. The mss., as will be seen, are unanimous for μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων. But Aristonikos says (ἡ διπλῇ) ὅτι ἐν τοῖς ἀρχαίοις ἐγγράφτοις μεσσηγὺς ποταμοῖο Σκαμάνδρου καὶ στομαλίνης· διὸ καὶ ἐν τοῖς ὑπομνήμασι φέρεται. ὕστερον δὲ περιπεσὼν ἔγραψε (sc. ὁ Ἀρίσταρχος) μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων. τοῖς γὰρ περὶ τοῦ ναυστάθμου τόποις ἡ γραφή συμφέρει, πρὸς οὓς μάχονται ('sc. hi versus illa lectione retenta' Lehrs). Further, Schol. T says πρότερον ἐγγράφτοις μεσσηγὺς ποταμοῖο Σκαμάνδρου καὶ στομαλίνης· ὕστερον δὲ Ἀρίσταρχος ταύτην τὴν λέξιν

(sc. the present vulgate) εὐρὼν ἐπέκρινεν. Χαίρις δὲ γράφει μεσσηγὺς ποταμοῖο Σκαμάνδρου καὶ Σιμόεντος. I.e. Ar. at first preferred the reading μ. ποτ. Σκ. καὶ στομαλίνης, and adopted it in his 'notes,' but afterwards changed his mind and introduced the text, presumably, into the second or both of his editions; the ground for the change being that the vulg. better agreed with his view of the topography of the Greek camp, on which, as we know, he wrote a special dissertation. Now the consensus of our mss. makes it practically certain that their reading was also that of Ar.'s vulgate. What then is the meaning of ἐν τοῖς ἀρχαίοις? The phrase does not recur in the existing scholia of Did. or An. We find indeed ἐνιοι τῶν ἀρχαίων quoted by An. as an authority on Ξ 214. But the preposition ἐν (not παρὰ) forbids us to take the adj. as masc. here; the only substantive we can supply is ἀντιγράφοις. But then we are landed in the absurdity of supposing that Ar. was in possession of a whole class of mss. which could be described as 'ancient' in comparison with his ordinary vulgate; and yet that he paid so little attention to them that they are never again named. (The alternative supposition, that the 'ancient mss.' were in fact the vulgate, and that Ar. by his own authority succeeded in introducing a

Αἶας δὲ πρῶτος Τελαμώνιος, ἔρκος Ἀχαιῶν, 5
 Τρώων ῥήξε φάλαγγα, φόως δ' ἐτάροισιν ἔθηκεν,
 ἄνδρα βαλὼν ὃς ἄριστος ἐνὶ Θρήκεσσι τέτυκτο,
 υἱὸν Ἐυσσώρου Ἀκάμαντ' ἥνυ τε μέγαν τε.
 τὸν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης, 10
 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὁστέον εἴσω
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν.
 Ἀξυλον δ' ἄρ' ἔπεφνε βοὴν ἀγαθὸς Διομήδης
 Τευθρανίδην, ὃς ἔναιεν ἐκτιμένῃ ἐν Ἀρίσβῃ
 ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισι· 15
 πάντας γὰρ φιλέεσκεν ὁδῶι ἐπὶ οἰκίᾳ ναίων.
 ἀλλὰ οἱ οὐ τις τῶν γε τότ' ἤρκεσε λυγρὸν δλεθρον
 πρόσθεν ὑπαντιάσας, ἀλλ' ἄμφω θυμὸν ἀπηύρα,
 αὐτὸν καὶ θεράποντα Καλήσιον, ὃς ῥα τόθ' ἵππων
 ἔσκεν ὑφηνίοχος· τῷ δ' ἄμφω γαῖαν ἐδύτην.

6. φόος P. 7. βαλὼν: λαβὼν H. 9. ῥὰ βάλε G. 12. ἄξυλον
 Vr. 1 (a?). 15. γὰρ: δὲ J. || ἐπὶ: ἐν HN. 16. τῶν γε: τὸν γε A.
 17. ἀπηύρα G e corr. 19. ὑφηνίοχος [GH²NO²S]T: ὑφ' ἡνίοχος Ω. || τῷ δ':
 τῷ H: τῷ G.

new reading into the vulgate after his time, is so absolutely opposed to the general evidence of the documents that it need not be seriously considered.) Hence various attempts have been made to emend the words ἐν τοῖς ἀρχαίοις: e.g. ἐν τοῖς Ἀρισταρχείοις Lehrs, ἐν τῇ προτέρᾳ τῶν Ἀρισταρχείων Sengebusch. But a much less drastic change will do all that is needed. I have little doubt that the correct reading is ἐν ταῖς ἀρχαίαις, sc. ἐκδόσεσιν. The 'early editions' are in fact mentioned in this way by Did. on I 657, σπείσαντες ἐν τῇ ἐτέρᾳ τῶν Ἀριστάρχου λείψαντες, καὶ ἐν πολλαῖς τῶν ἀρχαίων. Whether or no these editions included those of Zen. and Aph. we naturally cannot say; but it is clear that there was an authority in favour of the variant, which Aristarchos so highly regarded that for a time he preferred the variant to the vulgate, just as he did in I 657. And we, who are not troubled with his doubts as to the naval camp, may well agree with him as to the intrinsic superiority of the reading which names the στομαλῖνῃ. This 'estuary' is not again mentioned, but modern evidence shews that such an estuary must have existed at the mouth of the Dumbrek Su

(Schliemann *Ilios* p. 84); it is extremely unlikely to have been invented, but the unfamiliar word ran every risk of being supplanted by the more familiar Σιννοεῖς, though we have had reason to suppose that this river was not recognized in the oldest form of the Trojan tradition (see on E 774). The word στομαλῖνῃ is used by Strabo (xiii. 595) of this particular estuary, and more generally of the delta of the Rhone. Theokritos has the form στομαλῖνον. But the regular late Epic form (Ap. Rhod., Nonnus, Coluthus) is στομαλίμνης: see Platt in *J. P.* xix. 38.

6. φόος, *help*, as Θ 282, Δ 797, Π 95.

7. For this Akamas see B 844.

9. φάλον: see App. B.

14. βιότοιο: cf. E 544.

15. φιλέεσκεν, *used to entertain*; cf. Γ 207, and ο 74 *χρὴ ξείνον παρεόντα φιλεῖν*.

17. πρόσθεν ὑπαντιάσας, *standing before him to meet his enemy*.

19. ὑφηνίοχος, a word not found elsewhere, is sufficiently defended by the analogy of δ 386 *ὑποδμῶς*, ο 330 *ὑποδρηστήρ*; and it avoids the awkwardness of the detached *ὑπό* in the vulg. *ὑφ' ἡνίοχος*, for which Σ 519 *λαοὶ δ' ὑπ' ὀλίζοντες ἦσαν* is but a partial support. *γαῖαν ἐδύτην*, the realm of the dead being under ground. Cf. 411, ω 106. Schol. B explains it

Δρήσον δ' Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριξε· 20
 βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὓς ποτε νύμφη
 νηὶς Ἀβαρβαρή τέκ' ἀμύμονι Βουκολίῳ.
 Βουκολίων δ' ἦν υἱὸς ἀγαυοῦ Λαομέδοντος
 πρῆσβυτάτος γενεῇ, σκότιον δέ ἐ γείνατο μήτηρ·
 ποιμαίνων δ' ἐπ' ἔσσι μύγῃ φιλότῃ καὶ εὐνῇ, 25
 ἢ δ' ὑποκυσαμένη διδυμάονε γείνατο παῖδε.
 καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα
 Μηκιστηϊάδης καὶ ἀπ' ὧμων τεύχε' ἐσύλα.
 Ἀστιάλον δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης·
 Πιδύτην δ' Ὀδυσσεὺς Περκώσιον ἐξενάριξεν 30
 ἔγχεϊ χαλκείῳ, Τεύκρος δ' Ἀρετάονα διον.
 Ἀντίλοχος δ' Ἀβληρον ἐνήρατο δουρὶ φαεινῷ
 Νεστοριδῆς, ἔλατον δὲ ἀναξ ἀνδρῶν Ἀγαμέμνων·
 ναῖε δὲ Σατυριέντος ἐνρρείταο παρ' ὄχθας
 Πήδασον αἰπεινήν. Φύλακον δ' ἔλε Λήϊτος ἥρωσ 35
 φεύγοντ'· Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.

20. ὁρᾶσθαι τ' Η. 21. οἱ δὲ ἄλλοι ἱστορικοὶ (οἱ περὶ Ἀρίσταρχον Β) τὸν
 Πήδασον, τήρεχον (πήρεχον Β) καλοῦσι Schol. T. 22. βαρβαρήν Ν. 27.
 μὲν: μῆν Mosc. 1 (U *supr.*). || ἐπέλυσε Mosc. 1. 30. Πιδύτην JO Bar.
 Vr. a^m: Πιδύτην Vr. a^t. || περκάσιον Lips. 31. ἔγχεϊ: τεύχεϊ J. || ἄρ' ἐτάονα
 T (*supr.* διχῶς καὶ ἐτάονα) U Lips. Vr. b¹ and ap. Schol. A, Eust. 32. αὐληρον
 JM: αὐκλήρον Ν: ἄβληρον QU. 34. ναῖε δέ: δὲ ναῖε (νάε!) Zen. (cf.
 N 172). || σατυριέντος P: τινὲς σατυριέντος Strabo xiii. 606. || ὄχθας Strabo *ibid.*
 35. φύλακον: χυλῶν Herod.

δτι γῆν ταφέντες ἐνεδύσαντο, which is obviously inappropriate, as there is no burying in question at all.

21. Αἴσιπος and Πήδασος are both local place-names, see 35 below and B 325, etc. Here they are evidently to be regarded as personal eponyms of the river and town, as their semi-divine parentage shews, in spite of the obvious anachronism thus introduced into 35.

22. ναῖε, *naia*: here and Z 444, T 384, all in A. Minor, like the Γυγαίη λίμνη as mother in B 865, q.v. In ν 104, 356 the form is νηίδες. For nymphs in general see T 8-9. The name Ἀβαρβαρήν looks as though it might be conn. with βάρβαρος, *naia*, and mean *pellucid*.

23. It appears that Bukolion was Priam's elder brother, though the name is not known in the genealogy of T 236. But all the names in this passage are merely invented for the nonce, and are not to be taken as containing tradition.

24. σκότιον, by a secret amour=II 180 παρθένιος. Cf. *Aen.* ix. 546 *furtim*. The schol. compare Eur. *Alc.* 989 (?) σκότιοι παῖδες θεῶν, and *Phoen.* 345 ἐγὼ δ' οὔτε σοι πυρὸς ἀνήψα φῶς νόμῳ ἐν γάμοις. *μῆν*, sc. Bukolion.

34. ναῖε δέ: Zen. δὲ ναῖε, acc. to An., who accuses the reading of 'cacophony.' On N 172 the same difference is noted, and the charge becomes one of false quantity; but the text of the schol. gives νάε. Now νάω from root *nas*, to dwell, would be just as possible by the side of ναίω, as is νάω to flow (for σνάF-ω) by the side of ναίω, i 222, in the same sense; cf. also δέρω by δέλρω. It is therefore possible that Zen. may have found an old reading δὲ ναῖε, representing an original δὲ νάε, and defended it on the analogy of ἐμπαιος, οἶος (ν), etc.

35. For this Πήδασος in the Troad cf. Φ 87, T 92. Strabo calls it a city of the Leleges opposite Lesbos, and another legend identifies it with

Ἄδρηστον δ' ἄρ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος
 ζῶν ἐλ'. ἵππῳ γάρ οἱ ἀτυζομένῳ πεδίῳ,
 ὄζῳ ἐνὶ βλαφθέντε μυρικίνῳ, ἀγκύλον ἄρμα
 ἄξαντ' ἐν πρώτῳ ῥυμῷ αὐτὸ μὲν ἐβήτην 40
 πρὸς πόλιν, ἦι περ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,
 αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη
 πρηνῆς ἐν κονίῃσιν ἐπὶ στόμα. πὰρ δέ οἱ ἔστη
 Ἀτρεΐδης Μενέλαος ἔχων δολιχόσκιον ἔγχος.
 Ἄδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσετο γούνων· 45
 “ζῶγρει, Ἀτρεὺς υἱέ, σὺ δ' ἄξια δέξαι ἄποινα.
 πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κείται,
 χαλκὸς τε χρυσὸς τε πολύκμητός τε σίδηρος·
 τῶν κέν τοι χαρίσαιο πατὴρ ἀπείρισι ἄποινα,
 εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.” 50
 ὥς φάτο, τῶι δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθε.
 καὶ δὴ μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν
 δώσειν ὧι θεράποντι καταξέμεν· ἄλλ' Ἀγαμέμνων
 ἀντίος ἦλθε θεῶν, καὶ ὁμοκλήσας ἔπος ἤυδα·

37. ἔπειτα : ἔπερνε U. 39. ἀγκύλον : καμπύλον Q Vr. b ('e glossa').
 40. ἔξαν δ' Vr. b. 41. οἴπερ N Vr. a. 42. ἐσεκυλίσθη H. 46. ἀτρεΐστος
 NQ. 47. κείται G. 49. τῷ O¹. || κέν : καὶ DJN. 50. αἶ κεν Lips. (!):
 ἐς κεν J. 51. ἔπεισε : ὄρνε(ν) (A *supr.*) C (γρ. ἔπεισε) GPT Mosc. 2, γρ.
 Harl. a. 54. ἀντίος Ar. Ω : ἀντίον Zen. Q Vr. a b, King's, Par. a¹ d f j.

Adramyttium. More recently it has been identified with Assos. It is not recorded in the Catalogue. A town of the same name in Messene is mentioned in I 152, and there was a Πήδασα near Halikarnassos.

38. ἀτυζομένῳ πεδίῳ as Σ 7.

39. βλαφθέντε, *entangled*, cf. H 271, Π 331, Ψ 571. ἀγκύλον, like καμπύλον E 231, is only once used of the chariot. It doubtless indicates the curved form of the front.

40. ἐν πρώτῳ ῥυμῷ probably means the end of the pole where the yoke was fastened, also called ἄκρος E 729; cf. Π 371, Ω 272.

45. δ' ἄρ' : & F' conj. Brandreth. ρούνησιν with λαβὼν, as A 407.

46-50 = A 131-5, and cf. K 378-81.

46. ζῶγρει, *take me alive*. In E 698 the meaning is quite different. The last syllable remains long because of the pause at the end of the first foot. Brandr. conj. ζώγρεε μ'. The form δέξαι is doubtful; δέξε(αι) van L.

47. ἐν πατρός, sc. δώματι Z 378, Ω 309,

482, etc. The rather awkward ἀφνειοῦ πατρὸς indicates that the passage is borrowed from A 132 and not *vice versa*: Ἀντιμάχῳ δόμοις there is natural.

48. πολύκμητος, implements wrought with much labour. The working of iron was of course a difficult matter in early days, especially as by primitive methods of smelting it would be obtained not in the pure malleable condition, but combined with a certain amount of carbon, making it more like cast-iron, hard and brittle.

51. ἔπεισε, *endeavoured to persuade* (observe the different sense of the aor. in 61). The variant ὄρνε is less appropriate; for, as La R. points out, the appeal is not to Menelaos' emotions, but to his reason. The line recurs several times, always with ὄρνε (B 142, Γ 395, Δ 208, Α 804, N 468, ρ 150). See, however, X 78.

53. καταξέμεν is of course aor., not fut.; see Γ 120.

54. ἀντίος: so Ar.; Zen. ἀντίον. In other passages Ar. seems to have pre-

- “ὦ πέπον, ὦ Μενέλαε, τί ἡ δὲ σὺ κήδεαι οὕτως 55
 ἀνδρῶν; ἡ σοὶ ἄριστα πεποίηται κατὰ οἶκον
 πρὸς Τρώων; τῶν μὴ τις ὑπεκφύγοι αἰπὺν δλεθρον
 χεῖράς θ' ἡμετέρας, μηδ' ὄν τινα γαστέρι μήτηρ
 κούρον ἐόντα φέροι, μηδ' ὅς φύγοι, ἀλλ' ἅμα πάντες
 Ἴλίου ἔξαπολοῖατ' ἀκήδεστοι καὶ ἄφαντοι.” 60
 ὥς εἰπὼν ἔτρεψεν ἀδελφείου φρένας ἥρωος,
 αἴσιμα παρειπών· ὁ δ' ἀπὸ ἔθεν ὥσατο χειρὶ
 ἥρῳ Ἄδρηστον. τὸν δὲ κρείων Ἀγαμέμνων
 οὔτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ', Ἀτρεΐδης δὲ
 λαξ ἐν στήθεσι βὰς ἐξέσπασε μείλινον ἔγχος. 65
 Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν αὖσας·
 “ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρης,
 μὴ τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθε
 μιμνέτω, ὥς κε πλείστα φέρων ἐπὶ νῆας ἵκηται,
 ἀλλ' ἄνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἔκηλοι 70
 νεκροὺς ἅμ πεδίον συλήσετε τεθνηῶτας.”

55. κήδεο Q (supr. an). || οὕτως: αὐτως J Eust. 56. πεποίηται PT (πεποίησται Zen. ? see Eust. 624. 20). 57. ὑπεκφύγη S: ὑπ' ἔκφυγε Vr. a. 59. φέροι NQ (A supr. T.W.A. and τινές Schol. A). || φύγη Vr. a¹. 61. ἔτρεψεν: παρείπασεν ΔΗJNOR Vr. a, γρ. U (γρ. ἔτρεψεν ΔΟ). 62. αἴσια Bekk. Δπoc. 831. 16. || ἀπαι S Vr. A, Harl. d, and τινές Eust. 63. ἥρωος P. 64. ἀνατράπετ' P: ἀνετράπετ' U. 65. ἀπέσπασε Vr. b. 69. κε: καὶ D: δι O supr. 71. νεκρούς β' S. || τρώων ἀμπεδίον συλήσωμεν ἔντα νεκρούς Zen. || τεσση(ι)ώτας Ar. A[HL]QT (O supr.): τεσσηαώτας Ω.

ferred the adverbial, Zen. the adjectival form. There is little or no ground of choice (La R. H. T. p. 193).

57. The note of interrogation after Τρώων is shewn to be Aristarchean by the remark of Herodian that the ἦ is διαπορητικός, interrogative. On the whole it is more Homeric to have two consecutive questions in a case like this than a question followed by an indignant exclamation: Z 265, O 245, π 424, ρ 376 (Hentze). ἄριστα is not an adv. but subject to πεποίηται, for the impersonal ποιεῖται τινι κακῶς is not Homeric.

59. φέροι: opt. by attraction, as usual in sentences expressing a wish. The use of κοῦρος to signify *base* is quite unique; it elsewhere connotes rather a man in the prime of life. Död. thinks it means 'of noble blood,' but this weakens the sentiment quite intolerably. If, as we should suppose, it means 'male child,' we must regard the opt. as expressing a hope, not a command; unless

Agamemnon's fury makes him quite unreasoning.

62. αἴσια: there are very few cases in the poems of a moral judgment of the poet upon the acts of his characters. Against the present one we may set the κακὰ φρεσὶ μῆδετο ἔργα of the human sacrifice in Ψ 176. αἴσια does not in fact imply an absolute moral standard (cf. on 162), beyond what is implied in *due retribution* (cf. on αἴσα A 418) for misdeeds.

68. ἐπιβαλλόμενος, *throwing himself upon* the spoil, half in a physical, half in a metaphorical sense. For the gen. Ameis compares χ 310 Ὀδυσῆος ἐπεσσύμενος. The word occurs in later Greek, e.g. Aristot. Pol. i. 9. 16 τοῦ εἰς τὴν ἐπιβ., with the purely mental sense 'desire eagerly'; like A 173 ἐπέσσυται. Cf. the use of ἐφιέμαι, *desire*.

71. συλήσετε, a potential or rather permissive (M. and T. § 69) fut. with double acc. (τά, sc. ἔντα).

ὥς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἐκάστου.
 ἔνθά κεν αὐτε Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν
 Ἴλιον εἰσανέβησαν ἀναλκείησι δαμέντες,
 εἰ μὴ ἄρ' Αἰνείαι τε καὶ Ἔκτορι εἶπε παραστὰς 75
 Πριαμίδης Ἑλενος, οἰωνοπόλων ὅχ' ἄριστος·
 "Αἰνεία τε καὶ Ἔκτορ, ἐπεὶ πόνος ὕμμι μάλιστα
 Τρώων καὶ Λυκίων ἐγκέκλιται, οὐνεκ' ἄριστοι
 πᾶσαν ἐπ' ἰθὺν ἔστε μάχεσθαί τε φρονέειν τε,
 στήϊτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων 80
 πάντη ἐποιοχόμενοι, πρὶν αὐτ' ἐν χερσὶ γυναικῶν
 φεύγοντας πεσέειν, δῆϊοισι δὲ χάρμα γεένεσθαι.
 αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,
 ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὐθι μένοντες,
 καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπέιγαι· 85
 Ἔκτορ, ἀτὰρ σὺ πόλινδε μετέρχαιο, εἰπέ δ' ἔπειτα
 μητέρι σῇ καὶ ἐμῇ· ἡ δὲ ξυνάγουσα γεραιὰς
 νηὸν Ἀθηναίης γλαυκῶπιδος ἐν πόλει ἄκρηι,
 οἷξασα κληῖδι θύρας ἱεροῖο δόμοιο,
 πέπλον ὅς οἱ δοκέει χαριέστατος ἡδὲ μέγιστος 90

72. ὤτρυνε TU Lips.¹ Vr. a. 74. ἀναλκίαι AJOQR. || δαμάντες R¹. 76. Ἀμμόνιος ὡς Ἀριστάρχειον προφέρεται καὶ ταύτην τὴν γραφὴν μάντις τ' οἰωνοπόλος τε. ἔργον δὲ τὸ σαφὲς εἰπεῖν· διὸ διχῶς (i.e. it must be recorded as a variant) Did. 82. δῆϊοις τε DQ. 84. 'μαχεσσόμεθ' (sic) et hic nonnulli Heyne. 86. αὐτὰρ JTU. || μετέρχαιο U: μετοίχοιο Vr. a, Eust. 87. δέ: δὴ Mor. Bar. || συνάγουσα G Mor. Bar. || γεραιὰς P: τινὲς γεραιὰς Schol. T (γεραῖρας Schol. B). 89. κληῖδα Q *supr.* || ἱεροῖο: σπερροῖο Mosc. 2.

73. The situation seems to change rather suddenly here; the words of Helenos in 96-101 would naturally follow some such account of Diomedes' exploits as we have had in E rather than the detached combats of the last 72 lines, in which he has appeared only as one among many Greek heroes. All these combats are evidently such as must have formed the stock-in-trade of the Epic poet for use wherever needed. They may have been inserted here to form a transition from the episode of the wounding of Ares. 73-4 = P 319-20. ὑπό, as Γ 61. Schol. B for once shews a touch of humour: *Μαν οἶδε τὸ τῆς εἰμαρμένης ὁ ποιητής*.

79. ἰούν: cf. δ 434 οἷσι μάλιστα πεποιθεα πᾶσαν ἐπ' ἰθύν, for every enterprise, lit. 'going.'

82. πεσέειν: see note on B 175. Here it is clearly used of the tumultuous rout

of the vanquished, who by a bitter sarcasm are said to take refuge in their wives' arms.

83. ἐπεὶ κε with aor. subj. = *ful.* exactus, as A 191, Ψ 10, σ 150.

86. ἀτὰρ σὺ: for the order cf. 429, π 130.

88. νηόν, sc. to the temple. Cf. K 195 ὅσοι κεκλήατο βουλῇν; H.G. § 140. 4. Schol. T remarks *περισσοὶ οἱ δύο* (88-9), and Brandreth and van L. would reject 89, on the ground that the contracted οἷξασα for οἷξ is not Homeric, that κληῖς in H. means *bolt*, not *key*, and that it is for Theano the priestess, not for Hekabe, to open the temple; cf. 298. The lines are not repeated by Hector, cf. 270.

90. δc all mss. and Herodian; most edd. write δ after Bentley on account of the F of *Fo*, and there can be little doubt that this is right. δ must of

εἶναι ἐνὶ μεγάρῳ καὶ οἱ πολὺ φίλτατος αὐτῇ
 θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἠγκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηῷ
 ἦνις ἡέστας ἱερευσέμεν, αἶ κ' ἐλεήσει
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
 αἶ κεν Τυδέος υἱὸν ἀπόσχη Ἴλίου ἱρῆς,
 ἄγριον αἰχμητὴν, κρᾶτερόν μῆστωρα φόβοιο,
 δν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημὶ γενέσθαι.
 οὐδ' Ἀχιλλῆά ποθ' ᾧδέ γ' ἐδείδιμεν, ὄρχαμον ἀνδρῶν,

95

91. *μεγάροι* Eust. || καὶ δc L (γρ. καὶ οἱ).
 96. αἶ κεν : ὥc κεν Ar. || ἀπόσχοι Vr. a.
 ὁδ' T.

94. ἀκέστας G. || ἐλεήσει D².
 99. ᾧδέ γ' : ὥδε Lipa. Vr. b :
 ὁδ' T.

course be taken as the masc. of the relational article; see note on E 338. The mention of the peplos carries our thoughts to the Panathenaic festival at Athens. But the idea of propitiating divinities by clothing their images with costly robes is not only one of the most natural and universal of primitive cults, but survives in full force to the present day in many parts even of Western Europe. (References will be found in Frazer *Paus.* ii. p. 574.) It was particularly appropriate to the goddess who presided over feminine handiwork, including weaving, cf. E 735. It is therefore needless to seek for Athenian inspiration in the present passage. Compare Pausan. iii. 16. 2 ὑφαίνουσι δὲ κατὰ ἔτος αἱ γυναῖκες τῷ Ἀπόλλωνι χιτῶνα τῷ ἐν Ἀμύκλαις, and v. 16. 2 διὰ πέμπτου δὲ ὑφαίνουσιν ἔτους τῇ Ἡραὶ πέπλον αἱ ἐκκαίδεκα γυναῖκες (in Olympia).

The appeal to Athene is made not because she is a special guardian of Troy, but because she is recognized as the protector and strength of Diomedes; only through her can his valour be abated. The title of ἐρυσίπολις (305) is general. In virtue of her warlike nature she is the guardian of citadels, where her temple stands.

92. The words ἐπὶ γούνασι seem to imply a seated image; that is, a rude wooden ξόανον such as survived in many Greek temples to historic times. Later legend connected such an image, the Palladium, with the fate of Troy. In view of the objection that such Palladia were always standing, not sitting, figures, Schol. B after explaining ἐπὶ as = παρὰ, which is obviously wrong, quotes the

authority of Strabo—who says (xiii. 601) that ancient sitting images of Athene were found in Phokaia, Massalia, Rome, Chios, and several other places. Mr. Ramsay has found such archaic sitting figures in Phrygia (*J. H. S.* iii. 43). This is the only allusion to a cult-statue in H. Compare P 514 θεῶν ἐπὶ γούνασι κεῖται. *οεῖναι*: the only instance in H. of the infin. for imper. in the 3rd person with its subject in the nom. (ῆ 87); as they are so distant from one another, it may be questioned if we ought not to assume an *anacoluthon*; i.e. that when the poet began with ῆ he was thinking of continuing with θέτω. Cf. on Γ 285, H 79.

94. *ἥνις* according to the old expl. from ἔνος (ἐνιαυτός), 'one year old.' The word occurs only in this connexion (cf. K 292 = γ 382), so that the meaning can only be guessed. The same is the case with ἡκέστας, which recurs only 275, 309, and is commonly explained *untouched by the goad*, as if ἀ-κέστας (κεντέω). But there is no excuse of necessity for the lengthening of the ἀ, nor sufficient parallel for the change to ῆ. (see App. D).

96. For αἶ κεν Ar. read ὥc κεν, just as in τ 83 he read ἦν πως for μή πως, where it was preceded by another μή. As Hentze on τ 83 points out, he seems to have done this in both cases in order to bring the second clause into logical subordination, sacrificing the vigorous but less formal parataxis given by the repetition of the particles.

99. Ahrens, with some ms. support, would omit the γ' as a needless stop-gap.

- ὃν πέρ φασι θεᾶς ἐξέμμεναι· ἀλλ' ὅδε λίην 100
μαίνεται, οὐδέ τις οἱ δύναται μένος ἰσοφαρίζειν.”
ὥς ἔφαθ', "Ἐκτωρ δ' οὐ τι κασιγνήτῳ ἀπίθῃσεν.
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
πάλλων δ' ὄξέα δοῦρα κατὰ στρατὸν ὠιχετο πάντῃ
ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνῇν. 105
οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο,
φὰν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
Τρῶσιν ἀλεξήσουσα κατελθόμεν, ὥς ἐλέλιχθεν.
"Ἐκτωρ δὲ Τρῳέεσσιν ἐκέκλετο μακρὸν αὔσας· 110
"Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι,
ἄνδρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
ὄφρα κ' ἐγὼ βεῖω προτὶ Ἴλιον ἥδὲ γέρουσιν
εἴπω βουλευτήσιν καὶ ἡμετέρῃς ἀλόχοισι
δαίμοσιν ἀρήσασθαι, ἵποσχέςσθαι δ' ἐκατόμβας.” 115
ὥς ἄρα φωνήσας ἀπέβη κορυθαίολος "Ἐκτωρ·
ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινόν,
ἄντυξ ἢ πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης.

102. ὥς φάτο P. 104. πᾶλλων: πολλῶν Q. 105. μαχέσεσθαι Par. g h:
μαχέσεσθαι Eust. 106. ἐναντίον HJPR. 107. ὑποχώρησαν S. 109. ἀλεξή-
σαντα TU. || ματελοέμεν L. 111. τηλεκλειτοὶ GJNOS (supr. α) Lips. Vr. c,
Mosc. 13. || τρῶες καὶ λύκιοι καὶ θάρσανοι ἀγχιμαχηταὶ HPU. 112. μνήσεσθαι
Vr. a. || ἄνδρες ἔστε σοὶ καὶ ἀμύνετον ἄσπεϊ λῶβην Zen. 113. ὄφρα κ'
and ὄφρ' ἔν Ar. διχῶς: ὄφρα Vr. a: ὄφρ' ἔν Ω. || ποτὶ PQS.

101. For οὐδέ τις οἱ and ἰσοφαρίζειν most edd. now read οὐ τις οἱ and ἀντι-
φέρειν (cf. Φ 357, 411, 488) after Bentley on account of the double neglect of the digamma. It must, however, be confessed that the former change at all events is not satisfactory (οὐδέ τις ἄρ Brandreth).

104. See note on E 495.

109. ὥς ἐλέλιχθεν ἀντὶ τοῦ οὕτως ἐλέλιχθεν Nikanor; 'ὥς for ὅτι οὕτως' as it is usually expressed. The construction is the same in II 17 (*H. G.* p. 239). ἐλέλιχθεν and ἐλελίχθησαν above should, as elsewhere, be ἐφέλ: see on A 530.

112. Zen. read this line ἄνδρες ἔστε σοὶ καὶ ἀμύνετον ἄσπεϊ λῶβην. It certainly seems more probable that this should have been altered into the regular formula than *vice versa*. Of course for ἀμύνετον we must read ἀμύνετε. This will have been changed, in order to avoid the apparent hiatus, by those who believed

that the dual could be used for the plural. For θοός used in this way cf. II 422.

114. The word βουλευτής does not recur in Homer, but the βουλή was an integral part of the heroic polity. The members of it are usually called γέροντες (see on B 53, Δ 259), and in the case of the Trojans δημογέροντες, Γ 149, cf. X 119. They are, however, not mentioned in the sequel.

117. For the construction of the Homeric shield see App. B. The hides of which the body was formed were turned up at the outer edge of the shield to form a rim, and so prevent any friction against the edge of the metal facing. This rim is the ἄντυξ. Hector walks with his shield hanging—probably at his back—by the τελαμών. ἀμφί, on both sides, i.e. above and below (rather than 'both ancles'; see, however, *H. G.* § 181). πυμάτη does not imply,

Γλαῦκος δ' Ἴππολόχοιο πᾶϊς καὶ Τυδέος υἱὸς
 ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι. 120
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης·
 "τίς δὲ σύ ἐσσι, φέριστε, καταβητῶν ἀνθρώπων;
 οὐ μὲν γάρ ποτ' ὄπωπα μάχῃ ἐνὶ κυδιανείρῃ
 τὸ πρὶν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων 125
 σῶι θάρσει, ὃ τ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας.
 δυστήνων δέ τε παῖδες ἐμῶι μένει ἀντιώωσιν.
 εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
 οὐκ ἂν ἐγὼ γε θεοῖσιν ἐπουρανίοισι μαχοίμην.
 οὐδὲ γὰρ οὐδὲ Δρύαντος υἱὸς κρατερὸς Λυκόεργος 130
 δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν,
 ὅς ποτε μαινομένοιο Διωνύσοιο τιθήνας

120. ἀμφοτέρω A (ἀμφοτέρων A^m, T.W.A.). || συνίτην J. 121. ἰόντε Ar.
 Zen. Aph.; cf. on E 630. 125. νῦν μὲν Vr. b. || γε om. GL. || πολλὸν P.
 126. ὃ τ' ἐμὸν: ὅτε μὲν Vr. a. 128. γε: δε H (supr. γε). || οὐρανὸν Ar.
 G Par. d. 130. Λυκόεργος JNQR (supr. οὐ) Vr. b: Λυκοῦργος P: Λυκόεργος
 Ω. 132. Διονύσοιο NPQR (T supr.): Διονύσσοιο LM: Διονύσιο D.

as some have thought, that there was more than one ἀντιῶ, any more than πρῶτος ρυμός (40) implies more than one pole.

120. ἀμφοτέρων, the two armies. But the variant ἀμφοτέρω is perhaps better.

129. For the inconsistency between this line and E see Introd.

130. There can be little doubt that the following passage, like the few others where Dionysos is mentioned in H. (Ξ 325, λ 325, cf. ω 74), dates from the very latest part of the Epic period. Dionysos is an absolute stranger to the Homeric pantheon. The legend of Lykoergos is one of a series which tell of the introduction of the orgiastic worship of Dionysos, the opposition it encountered, and the punishment inflicted on those who withstood it. The cult was of the nature of a mystic and spiritual revival, and passed into Greece from Thrace. In the present passage it is at home, for Lykoergos was king of the Edones, Soph. Ant. 955. This great religious movement spread over Greece apparently in the 7th cent. From its nature it cannot but have aroused the bitterest antagonism among the established authorities. It is highly probable that it absorbed, and in form

was coloured by, more or less related popular village customs springing from a primitive nature and vegetation worship (Bather in *J. H. S.* xiv. 244 sqq.), but that in this more spiritual form it was essentially foreign there can be little doubt (see Rohde *Psyche* 299 ff., and *passim*). Other forms of the legend occur in Thebes (Pentheus), Patrae (Paus. vii. 18. 3), Orchomenos (Minyadae), Argos (Proitidae). Of the forms Λυκόεργος and Λυκόοργος, the latter is defended by van L. on the ground that it is derived from the verb *φέργειν* (*arcere*) not from *φέρων*. But cf. *ἐκάεργος*. The ordinary 'Epic diectasis' would account for -οο- but not for -οε-. In the oracle in Herod. i. 65 the balance of authority seems to be for -οε-.

131. *θάμν* = *θηναῖος* E 407; for the use of *εἰμί* with adverbs see A 416.

132. *τιθήνας*: this title recalls the maenads of later Dionysos-worship. It appears to have had a peculiar mystic significance, from the words of Soph. O. C. 1050 *πτόνται σεμνὰ τιθηνοῦνται τέλη θνατοῖσιν*. The maenads typified the nymphs who nursed Dionysos at his birth, *Hymn. Hom.* xxvi. The word *μαινάς* occurs once in H., in a simile—X 460.

σεῦε κατ' ἡγάθεον Νυσηΐον· αἱ δ' ἅμα πᾶσαι
 θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνοιο Λυκούργου
 θεινόμεναι βουπλήγι· Διώνυσος δὲ φοβηθεὶς 135
 δύσεθ' ἄλως κατὰ κύμα, Θέτις δ' ὑπεδέξατο κόλπωι
 δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλήι.
 τῶι μὲν ἔπειτ' ὀδύσαντο θεοὶ ῥεῖα ζῶοντες,
 καὶ μιν τυφλὸν ἔθηκε Κρόνου πάϊς· οὐδ' ἄρ' ἔτι δὴν 140
 ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν.
 οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
 εἰ δέ τίς ἐσσι βροτῶν οἱ ἀρούρης καρπὸν ἔδουσιν,
 ἄσπον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἴκηαι."
 τὸν δ' αὖθ' Ἰηπολόχοιο προσηύδα φαίδιμος υἱός·
 "Τυδείδῃ μεγάλυμε, τί ἦ γενεὴν ἐρεεῖνεις; 145
 οἷη περ φύλλων γενεή, τοίῃ δὲ καὶ ἀνδρῶν.
 φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη

133. ΝΗΣΪΟΝ P: ΝΗΣΪΟΝ G. 134. κατέχευον G: κατέχευαν Porph. on 129.
 135. Διώνυσος DN (*supr.* c over first c) QR. || φοβηθεῖς: χαλῶσεis Zen. 136.
 δύσεν Q. || ὅπως ε' R. 137. γὰρ ἔχε: δὲ ἔχε Cant. 141. οὐδ' ἂν: οὐ
 γὰρ H. 142. οὐ H (*supr.* οf): ὅν J. 144. τὸν: τῷ N. || αὐθ': αὐ H.
 145. ἐρεεῖνεις APY.

133. ΝΗΣΪΟΝ: the sacred mountain of Nysa was an integral part of the Dionysos legend, and was no doubt brought into etymological connexion with the name of the god. It is a mystic, not a geographical name. Schol. A says it stood for a mountain in Boiotia, Thrace, Arabia, India, and Naxos, a city in Karia and the Caucasus, and an island in the Nile (so *Hymn. Hom.* i. 8); it evidently went wherever the Bacchic cult was established.

134. εὐσελα is another word whose exact meaning can hardly be ascertained. It would naturally mean the thyrsi, but the scholia explain it of various other objects of mystic significance: οἱ μὲν τοὺς κλάδους, οἱ δὲ ἀμπέλους, οἱ δὲ τοὺς θύραους, τοῦτεστι τὰς βακχικὰς δράκας, ἃ ἐστὶ Διονυσιακά μυστήρια· ἐνταῦθα δὲ πάντα κοινῶς τὰ πρὸς τὴν τελετὴν. (This sense of δράξ is not mentioned by L. and S.) The same may be said of βουπλήγι, which does not again occur in Homer, and is explained either as ox-goad or pole-axe, in which sense later writers use it. It may possibly have some mystical connexion with ταῦρος as a name of Dionysos. Note how mss. drop into the familiar

contraction Λυκούργου when possible. Read of course ἀνδροφόνοιο Λυκούργου.

136. This line recalls the similar adventure of Hephaistos in Σ 398, and is probably copied thence; here Thetis is of no significance.

138. οἱ ῥεῖα ζῶοντες, an Odyssean phrase; δ 805, ε 122. τυφλός is a word of later Greek; ἀλαός is the Homeric word. Cf. *Hymn. Apoll.* 172.

143. πείρατα, a doubtful expression; either the uttermost bounds, like τέλος θανάτοιο; or the bonds, lit. ropes (cf. μ 51, 162). See on H 102. For the assonance ἔσσον . . . ἔσσαν cf. E 440 φράζο . . . χάζο.

146. This famous comparison has been as much imitated and quoted as any in H. Of imitations the earliest is in Φ 464, the most famous perhaps that of Ar. *Aves* 685. For the first quotation, that of Simonides, see Bergk *P. L.* 3 p. 1146; the passage is preserved in Stobaeus. Clemens Alex. (*Strom.* vi. 738) says that Homer plagiarized it from 'Musaïos,' quoting as the original of that mythical poet ὡς δ' αὖτως καὶ φύλλα φύει ζείδωρος ἀρουρα· ἄλλα μὲν ἐν μελίησιν ἀποφθίνει, ἄλλα δὲ φύει.

τηλεθώσα φύει, ἔαρος δ' ἐπιγίνεται ὥρη.
ὥς ἀνδρῶν γενεὴ ἢ μὲν φύει, ἢ δ' ἀπολήγει.
εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ' ἐν εἰδήσις
ἡμετέρην γενεήν· πολλοὶ δέ μιν ἄνδρες ἴσασιν·
ἔστι πόλις Ἐφύρη μυχώι Ἀργεος ἵπποβότοιο,
ἐνθα δὲ Σίσυφος ἔσκεν, ὃ κέρδιστος γένετ' ἀνδρῶν,
Σίσυφος Αἰολίδης· ὃ δ' ἄρα Γλαῦκον τέκεθ' υἱόν,

148. τηλεθώσα Aph. || δ' om. P (space for one letter left): τ' L. || ἔαρος
ὅτε * * * γίνεται G. || ἐπιγίνεται L: ἐπεγείνατο Vr. a. || ὥρη Aph., so AHS.
149. αὐτῶν . . ἄδ' Alexio (so S Lips.). 150. δὲ εὐλοῖς Vr. a. 153. δ: k
MNOPQR: δ·c Harl. a. 154. τέκεν (J *supr.*) M Mosc. 3: τέκεν J¹.

148. As the text stands ἔαρος δ' is added paratactically, *when the season of spring succeeds*. But Aph.'s reading ὥρη is at least equally good, *and they succeed one another in the season of spring*, cf. B 468 ὅσα τε φύλλα καὶ ἀνθεα γίνονται ὥρη.

149. φύει seems to be intrans., though there is no other instance of such a use in Homer, and it appears specially harsh after the transitive in the preceding line. Moschos and Theokritos both use φύονται as intrans., perhaps in imitation of this passage. It is of course possible to translate 'brings forth children,' but this to a certain extent destroys the symmetry of the comparison. In any case the idea is the same: 'one generation is in full vigour while another is dying out.' Brandreth conj. *φύεθ'*, cf. ε 109 τὰ γ' ἀνθρώπα πάντα φύονται.

150. Nikanor would punctuate after εὐλοῖας, making δαήμεναι an imper. But it is much better to take the words together; if an apodosis is required, it is given by ἔστι in 152. For a similar ambiguity cf. Φ 487, ο 80. ταῦτα as usual = 'what you speak of.' 150-1 = T 213-4.

151. This line was rejected by Bentley, rightly no doubt, as intended to supply an object to εἰδήσις, which, however, is regularly used in this phrase without one, but only in *Od.*, α 174, δ 645, etc. The line is condemned by the neglected F of *Ἰσασιν*.

152. Ἐφύρη was a common city-name; three or four different towns are called by it in H. (see M. and R. on α 259). According to the tradition it is here applied to Corinth; Ar. remarks that H. uses the later Κόρινθος in his own person (B 570, N 664) but gives the older Ἐφύρη to his characters. But it

is probable that the identification is merely due to the localization of the Bellerophon myth at Corinth, which is fully established for Pindar (*O.* xiii). Certainly the description μυχώι Ἀργεος hardly suits that town; it should properly mean a city 'in a nook of Argos,' among the hills surrounding an Argive plain; and so it is used in γ 263 of Mykenai with complete accuracy. It can be applied to Corinth only by taking Ἀργος in the widest sense, 'in a corner of Peloponnesos'; cf. B 287, Γ 75, etc., and Pind. *N.* vi. 27 μυχώι Ἑλλάδος ἀπώσῃς (where, however, see Fennell). But then this will hardly suit 224 Ἀργεὶ μέσσωι, where the word is used in the narrower sense. It seems necessary to conclude that the home of the myth was originally in some forgotten Ephyre among the hills of 'Argos,' and was only later transferred to Corinth. Furthermore, it is open to question whether this Argos was not the Thessalian Argos, rather than the Peloponnesian. It is noteworthy in this connexion that according to Strabo (ix. 442) the Ἐφύριοι of N 301 were the ancient inhabitants of the Thessalian Krannon, which sufficiently suits the description, being on the edge of the plain of Larissa (the 'Pelasgian Argos') and near the Enipeus (see note on 154 below). The Ephyre of B 659 and the *Od.* lay in W. Greece—Thesprotia or Elis—and is not in question here; see on A 740.

153. κέρδιστος, *craftiest*, cf. ν 291 κερδαλέος. So Pindar *O.* xiii. 52 οὐ ψεύσομαι ἀμφὶ Κορίνθωι, Σίσυφον μὲν πυκνότατον παλάμαις ὡς θεόν, κτλ.

154. Αἰολίδης, a name the meaning of which we cannot explain. In λ 237 it is given to Kretheus, where the genealogical connexion with the Enipeus

αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην. 155
 τῶι δὲ θεοὶ κάλλός τε καὶ ἡνορέην ἐρατεινὴν
 ὤπασαν· αὐτὰρ οἱ Προῖτος κάκ' ἐμήσατο θυμῶι,
 ὅς ῥ' ἐκ δήμου ἔλασσε, ἐπεὶ πολὺ φέρτερος ἦεν,
 Ἀργείων· Ζεὺς γάρ οἱ ὑπὸ σκῆπτρῳ ἑδάμασσε.
 τῶι δὲ γυνὴ Προΐτου ἐπεμήνατο, δι' Ἄντεια, 160
 κρυπταδίῃ φιλότῃ μιγήμεναι· ἀλλὰ τὸν οὐ τι
 πεῖθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.
 ἣ δὲ ψευσαμένη Προΐτον βασιλῆα προσηΐδα·

155. αὐτὰρ: αὐτὰρ 8 DQU. || τίκτεν Ar. U. || Βελλεροφόντην LS: ἑλλεροφόντης, φασίν, ἐν τοῖς Ζηηροδότην Eust. 157. κακὰ μήσατο Ar. 158. φέρτατος A sup. 159. οἱ: μιν Δ (γρ. οἱ) JN¹⁰ O (γρ. οἱ) P Vr. a, Mosc. 1, and γρ. C πιν. rec. || ἑδάμασσε: τε δάμασσε Vr. a. 160. δαΐφρονα πινέτ Schol. T; so H. 161. μιγήμεναι G. 162. Βελλεροφόντην JLS.

carries us to the SW. portion of the Thessalian plain, called Αἰολίς before the invasion of the Thessalians (Herod. vii. 176). In the Hesiodian *ἡ οἶαι* (frag. 27) Sisyphos is already made the son of the eponymos of the Αἰολεῖς, and this agrees with the Αἰολic origin of the Corinthians (Κορινθίους . . . οὖσαν Αἰολεῖσι Thuk. iv. 42). But the fragments of tradition about the Αἰολic name are so complex that it seems impossible to disentangle any historic thread, or to feel any confidence as to the way in which the legend presented itself to the author of this passage.

155. It will be observed that the act. and mid. of *τίκτω* are applied indifferently to the father; so also of the mother, e.g. B 728 and 742.

157. According to the legend given by the scholia, Bellerophon, who was originally called Ἰππώνοος, got his name from slaying one Βέλλερος, a prince in Corinth. Being exiled for blood-guiltiness he came to Argos (or Tiryns) to seek purification from King Proitos. But this of course is not Homeric, the whole conception of purification being later. In fact, with the single exception of the name Ἰππώνοος, it is merely made up from the story itself to explain how Bellerophon, a Corinthian, is found with the Tirynthian Proitos.

158. This anticipates the sequel, the following 160 reverting to the reason of Bellerophon's expulsion, δι' (160) being virtually = γάρ. δ': F Brandreth, van L.

159. This line, which was condemned by P. Knight, has all the appearance of

a gloss, meant to explain that the *δήμος* from which B. was expelled was not Corinth, as might naturally be supposed by those who did not know that the kingdom of Proitos was Tiryns in Argolis. Ἀργείων: best taken in apposition with *δήμου*, not gen. after *φέρτερος*, when the rest of the line means 'for the Argives it was who were the subjects of Proitos.' It may also be translated 'Z. had brought B. under his (Proitos') sceptre,' which gives an even better sense; but as Monro remarks is less consistent with the use of *σκῆπτρον*, which implies rather the normal sway of a king over his subjects than accidental authority over an exile from a foreign country.

160. Ἄντεια, called Σθενέβοια in the later legend. *Θῖα* is used also of Klytaimnestra, in a purely formal sense implying no moral approval, γ 266; cf. Γ 352. So Aigisthos is ἀμύμων, α 29. ἐπεμήνατο, *had mad desire for*; Ar. *Vesp.* 744. The story is one which is familiar in various forms, as one of the most widely spread subjects of romance. Joseph and Hippolytos recall two of the best-known instances of it.

162. ἀγαθὰ φρονέοντα, *for he was noble-hearted*. The phrase recalls the use of *γενναῖον* in E 253; the quality of the high-born, of the man who has the sense of honour due to race, is the foundation of *ἀγαθός* throughout later Greek, and in this case the word approaches nearly to our 'good,' with its connotation of an absolute standard of moral virtue, in phrases like 'a good man,' 'a good deed.'

‘τεθναίης, ὦ Προῖτ’, ἡ κάκτανε Βελλεροφόντην,
 ὃς μ’ ἔθελεν φιλότῃτι μνήμεναι οὐκ ἐθελοῦσιν.’ 165
 ὡς φάτο, τὸν δὲ ἄνακτα χόλος λάβεν οἶον ἄκουσε·
 κτείνειν μὲν ῥ’ ἀλέεινε, σεβάσματο γὰρ τό γε θυμῷ,
 πέμπει δέ μιν Λυκίηνδε, πόρεν δ’ ὃ γε σήματα λυγρά,
 γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά,
 δεῖξαι δ’ ἡνώγει ὦι πενθερῷ, ὅφρ’ ἀπόλοιτο. 170
 αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ’ ἀμύμονι πομπῇ.
 ἀλλ’ ὅτε δὴ Λυκίην ἔξε Ξάνθον τε ῥέοντα,
 προφρονέως μιν τίεν ἄναξ Λυκίης εὐρείης·
 ἐννήμαρ ξείνισσε καὶ ἐννέα βοῦς ἰέρευσεν.

164. κάκτανε: κάτσανε Vr. A. || Βελλεροφόντην JLS. 165. μ': μοι B (and A *supr.*). || ἔσελ' ἐν MNS Vr. A. 167. ἄλέεινε Vr. a. || τό γε: τόδε P. || μύσω Q (γρ. συμῶ). 168. Λυκίην γε P. 169. πτυκτῷ(ι) CHJ (*supr.* πτυ) MNO (γρ. πτυκτῷ) Lips. Cant. Vr. a c, Mosc. 13: πτυκτῷ GL: πτυκτῷ Bekk. Δn. 784. 26. 170. ἄνωγειν Ar. A (but with dots over n, T.W.A.): ἀνώγει P. 171. ὑπ': μετ' Ixion. 172. ἔξε G. 174. ἐν(ν)ήμαρ μὲν JNOPRTU. || πέμπει U (Δr. πέμπει and πέμπει διχῶς).

164. τεθναίης ἦ, i.e. *I pray that you may lie dead* if you do not slay. Or the opt. may be concessive, 'you may lie dead for all I care.' See *M. and T.* p. 383. The alternative explanation, 'if you do not kill him, he will kill you,' is obviously absurd.

165. μ', i.e. μοι, as σ' = σοι A 170. Those who are sufficiently curious will find a very amusing instance of scholastic lucubration on this passage by Porphyrios in Schol. B.

167. ἄλέεινε with infin., cf. N 356; and for the second half of the line *infra* 417. ῥ': F Brandreth.

168. It is impossible to doubt that this famous passage really implies a knowledge of the art of writing, especially since A. J. Evans' remarkable discoveries in Crete (*J. H. S.* xiv. 270 ff., xvii. 327 ff.) have proved the existence of written symbols in countries touching the Aegæan Sea on all sides at a date far preceding even the earliest period to which the origin of Greek Epic poetry can be assigned. But of course this does not imply a general knowledge of the art, still less the use of it for literary purposes. It will be noticed that it is mentioned in close connexion with a Lykian family; this agrees well with the tradition that Lykia was colonized from Crete, which, so far as the evidence goes at present, seems to have been the

principal, though by no means the only, home of the 'Aegæan' script. The epithet *θυμοφθόρα*, taken in connexion with the *θυμοφθόρα φάρμακα*, magic potions, of β 329 (which by the way come from Ephyre, though this can hardly be the same as Bellerophon's home), suggests that writing was regarded as a form of magic—a very usual idea among ignorant nations when the art is first introduced. The *πίναξ* may probably have been a double tablet of wood, such as was in common use later: *πτυκτός* suggests that it was closed and sealed, and allows us to infer that Bellerophon would have understood the *σήματα* had they been left open. For the only other possible allusion to writing in H. see H 187. Elsewhere *γράφειν* and its compounds mean *scratch* only.

170. ὦι *πενθερῷ*, sc. the father of Anteia, called Iobates by the later legend. Perhaps he is identical with Amisodaros, II 328 *ὅς ῥα Χίμαιραν θρέψεν ἀμυμακέτην*, though the anxiety to have the Chimaira killed is hardly consistent with the word *θρέψεν*.

174. ἐννήμαρ, the regular 'round' number in Homer, followed by *δεκάτη* as in A 53, Ω 610, η 253. The entertainment of a guest before inquiring his name was an essential condition of hospitality in days when it was an even chance that a man might be an enemy,

ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος Ἥως, 175
 καὶ τότε μιν ἐρέεινε καὶ ἦιτε σῆμα ἰδέσθαι,
 ὅττι ῥά οἱ γαμβροῖο πάρα Προίτοιο φέροιτο.
 αὐτὰρ ἐπεὶ δὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
 πρῶτον μὲν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσε 180
 πεφνέμεν. ἥ δ' ἄρ' ἔην θεῖον γένος οὐδ' ἀνθρώπων,
 πρόσθε λέων, ὅπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,
 δεινὸν ἀποπνείουσα πυρὸς μένος αἰθομένοιο.
 καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας·
 δεῦτερον αὖ Σολύμοισι μαχέσσατο κυδαλίμοισι·
 καρτίστην δὴ τὴν γε μάχην φάτο δύμεναι ἀνδρῶν. 185

176. κίματ' L. 177. πάρα: περί S. || πρῶτοιο Q. 178. παρεδέξατο J.
 179. ἀμαμακέτην Q: ἀμαμακάκη U¹ (τ add. U²). 181. ὀπισθε(ν) HJO¹Q Lips.
 185. δὴ: δε GP. || τὴν γε: τάνδε GJPQ Vr. a. || ἔμμεναι L (γρ. δύμεναι).

so that the inquiry itself would be a mark of suspicion. So at the court of Alkinoos Odysseus is not formally asked his name till the second day of his sojourn (θ 550), and even simpler questions are not put to him on the first day till he has been entertained (η 238).

176. *κίμα* is slightly different from the *σῆματα* of 168, and signifies the *lessera hospitalis* as a whole, apart from the marks which determined its significance. *φέροιτο*: the use of the middle is unusual, but clearly means 'brought for his own behoof.' To take it as a pass. would be entirely un-Homeric.

179. *ἀμαμακέτος* is one of the many obscure epithets of Homer; cf. II 328. It is used again of the mast of a ship in a storm, ξ 811. The old interpretation was *ἄμαχος*. It is perhaps a reduplicated form from *μακρός*, 'very tall' (Monro).

180. *οἷον γένος*, according to the legend in Hesiod the offspring of Typhon and Echidna. Cf. note on I 538 *δίων γένος*.

181. This line is remarkable as being the only case where Homer formally recognizes the mixed monsters which play such a prominent part in later Greek mythology. Even here he makes no mention of the winged horse Pegasus, who is an integral portion of the legend in Pindar (*Ol.* xiii.), unless a reference to him be found in *θεῶν τεράεσσι*, which may mean anything (cf. Δ 398). But the mixed type is to be traced back to the primitive 'Mykenaeen' gems called 'island-stones,' where various animals are found thus joined, one seeming to

grow out of the back of another. This represents probably only a clumsy attempt of the engraver to indicate one as behind the other. The myth may possibly have arisen from the attempt to explain such pictures (see Milchhöfer, *Ant. d. Kunst* pp. 81 ff.). There is therefore no reason for doubting the antiquity of 181-2. The couplet recurs in Hes. *Theog.* 323-4. Editors of Hesiod appear generally to regard it as interpolated from the *Iliad*, editors of the *Iliad* as interpolated from Hesiod. Possibly it may come from a third source, now lost.

182. *δεινόν*, adv. *terribly*, as δ 406 *πικρὸν ἀποπνείουσα* ἄλδς *πολυβενθέος ὀδμήν*. Consistently with this line it is always the goat's head which spits fire in graphic representations.

184. *Κολύμοια*: cf. ε 283. Herod. i. 173 identifies them with the Milyai, the original inhabitants of Lykia; according to Strabo (pp. 21, 630) and Pliny (*H. N.* v. 27) this would seem to have been the general name for the Semitic inhabitants of Southern Asia Minor, the Milyai, Kabali, and Pisidians being subordinate divisions. It is a natural inference from the passage in the *Odyssey* that they had been driven to the mountains by the invading Lykians (who, acc. to Herod., came from Crete), and were in a state of chronic feud with them. According to Tacitus (*Hist.* v. 2) some made them the ancestors of the Jews: *Solyms, carminibus Homeri celebratam gentem, conditae urbi Hierosolyma nomen e suo fecisse*.

τὸ τρίτον αὐ κατέπεφνεν Ἀμαζόννας ἀντιανείρας.
 τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινε·
 κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
 εἶσε λόχον· τοῖ δ' οὐ τι πάλιν οἰκόνδε νέοντο·
 πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης. 190
 ἀλλ' ὅτε δὴ γίνωσκε θεοῦ γόνον ἦν ἔοντα,
 αὐτοῦ μιν κατέρυκε, δίδου δ' ὃ γε θυγατέρα ἦν,
 δῶκε δέ οἱ τιμῆς βασιληίδος ἥμισυ πάσης·
 καὶ μὲν οἱ Λύκιοι τέμενος τάμον ἔξοχον ἄλλων,
 καλόν, φυταλιῆς καὶ ἀρούρης, ὄφρα νέμοιτο. 195
 ἡ δ' ἔτεκε τρία τέκνα δαΐφροσι Βελλεροφόντηι,
 Ἴσανδρόν τε καὶ Ἱππόλοχον καὶ Λαοδάμειαν·
 Λαοδαμείη μὲν παρελέξατο μητίετα Ζεὺς,
 ἡ δ' ἔτεκε ἄντίθεον Σαρπηδόνα χαλκοκορυστήν.
 ἀλλ' ὅτε δὴ καὶ κείνος ἀπήχθετο πᾶσι θεοῖσιν, 200

187. ἄρ' ἀνερχομένῳ Ar. Ω: ἄλλοι δὲ ἀνερχομένῳ, and so Lips.: ἀνὰ ἐρχομένῳ P: ἀναερχομένῳ HL Par. k: ἀνερχομένῳ Par. j. || δόλον: λόχον Δ (γρ. δόλον) D³HJ (γρ. δόλον) U; cf. Δ 392. 188. εὐρείης: εἰκόσι T: γρ. καὶ εἰκόσι L. 190. γὰρ: δι L. || Βελλεροφόντης LS. 191. γόνον: πόνον P. 192. δ' om. Lips.: r' H. 193. οἱ: μιν Q. || Βασιλῆος N. 194. Λύκιοι: γρ. Λυκίης Harl. a. 195. ὄφρα νέμοιτο: πυροφόροιο AJOP: γρ. ὄφρα νέμοιτο AJO (νέμνται). Cf. M 314. 196. Βελλεροφόντης LS. 200. ἀλλ' ὅτε δὴ: αὐτὰρ ἐπεὶ Aristot. Probl. xxx. 1. || καὶ κείνος Δ Aristot. *ibid.*: κάκεινος Ω.

186. For the Amazons see Γ 189.

187-90. These lines have rather the appearance of an interpolation imitated from Δ 392 sqq., a passage which may have suggested itself at this point to some rhapsode's mind owing to the recurrence there of the phrase *θεῶν τεράεσσι πιθήσας* in 183. *πυκινὸν δόλον* looks like a reminiscence of *πυκινὸν λόχον* in Δ, where the adjective is used in a different sense. The object of Iobates was to avoid himself killing Bellerophon, his guest.

191. *γίνωσκε*, began to perceive. *θεοῦ γόνον*: according to one legend he was in reality the son of Poseidon. This is consistent with the words of Pindar, *O. xiii. 69 Δαμαίῳ πατρί*, but is not necessarily implied in them.

192. *δίδου*, offered; the imperf. is somewhat more picturesque than the following *δῶκε*, as it brings before us in connexion with *γίνωσκε* above the gradual opening of the king's eyes, whereas *δῶκε* merely states a fact. It

appears that Bellerophon thus became the brother-in-law of Anteia. With 193 cf. I 616.

194. *τέμενος*, a grant of public land, apparently in gratitude for his services. Cf. I 578, T 184. The grant of private property in land marks Bellerophon's royal rank; for only kings could hold land in severalty, apart from that belonging to the community.

195. *φυταλιᾶς*, consisting of orchard (or vineyard, if we compare the parallel division into *οἰνῶπεδον* and *ἀρούς* in I 579).

199. Ar. remarked that the Homeric genealogy of Sarpedon differs from that afterwards current (e.g. Herod. i. 173), according to which Minos and Sarpedon were sons of Europa.

200-2. These lines interrupt the narration, and Köchly considers them interpolated, though there is no obvious reason why they should have been inserted here. *καὶ* seems to indicate that they belong to another context, for

ἦ τοι ὁ κάπ πεδίον τὸ Ἀλφειὸν οἶος ἀλάτο
 δν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων,
 Ἴσανδρον δέ οἱ υἱὸν Ἄρης ἄτος πολέμοιο
 μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισι,
 τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα. 205
 Ἴππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημὶ γενέσθαι·
 πέμπε δέ μ' ἐς Τροίην, καί μοι μάλα πόλλ' ἐπέτελλεν
 αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
 μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μέγ' ἀριστοὶ
 ἔν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ. 210
 ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι."
 ὥς φάτο, γήθησεν δὲ βοὴν ἀγαθὸς Διομήδης.
 ἔγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,
 αὐτὰρ ὁ μευλιχίοισι προσήυδα ποιμένα λαῶν·

203. Ἰσανδρον : πείσανδρον Strabo xii. 573, xiii. 631. 204. κατέκτα T Lips.
 207. τροίαν G. 211. τοι : τε P : ὅκ G. || γενεῆς D. || τε om. H Cant. ||
 εὐχομαι αἵματος Lips. Mosc. 3. 212. βίγναι N (corr. man. rec.). 213. πολυ-
 βοτείρη(i) DQTU. 214. ποιμένι Q.

it is not in relation with anything else. Monro takes it to mean 'even he, whom they had formerly loved and protected.' Ameis' explanation, 'Bellerophon like Lykurgos,' (140) is too far-fetched, and Porphyrios' 'like his children' is open to the obvious and fatal objection that the anger of the gods against his children does not precede but follows. Again, as the passage stands, τὴν δέ in 205 is too far separated from its antecedent in 198. If 200-2 followed 205 there would be no further difficulty.

201. Ἀλφειόν : cf. Herod. vi. 95 οἱ στρατηγοὶ . . ἀπικοντο τῆς Κιλικίης ἐς τὸ Ἀλφειὸν πεδίον. The poet evidently means to hint an etymology in the word ἀλάτο. The use of the article is not like Homer; Bentley conj. τότ'.

202. δν θυμὸν κατέδων : cf. ι 75 θυμὸν ἔδοντες, and Ω 129 σὴν ἔδαι κραδίην, where Schol. A says Πυθαγόρας παραινεί καρδίαν μὴ ἐσθλεῖν. There was evidently some legend of the madness of Bellerophon, but we know nothing of it from other sources, cf. Pind. O. xiii. 91 διασωπάσσομαι οἱ μύρον ἐγώ. Madness has always been considered a direct infliction of heaven; so in ι 411, when the Kyklopes think that Polyphemos is mad, they say νοῦσον γ' οὐ πως ἐστὶ Διὸς μεγάλου ἀλέασθαι. πάτον ἀνθρώπων : cf. Γ 406 θεῶν ἀπέειπε κελεύθους. Cicero

translates the couplet (Tusc. iii. xxvi. 63) *qui miser in campis maerens errabat Aleis, ipse suum cor edens, hominum vestigia vilans*.

205. χρυσήνιος is used only here of Artemis, θ 285 of Ares (in Soph. O. C. 693 of Aphrodite, and of Hades in Pindar, according to Pausanias ix. 23. 4). But neither Artemis nor Ares (except in E 356) is ever represented by Homer as driving a chariot. We can only say of this, as of so many divine epithets, that the exact significance is doubtful. χρυσόδορος used of Apollo and κλυτό-πῳλος of Hades (E 509, 654) are similar problems. For Artemis as the bringer of sudden death to women cf. 428, T 59, λ 172, 199, etc. The Lykian system of descent was through the mother (Herod. i. 173); hence Sarpedon as son of the daughter inherits the kingdom, not Glaukos.

208. This famous line recurs in A 784.

211 = T 241. The lineage of Glaukos was no doubt an important tenet among the Asiatic Ionians, some of whom, according to Herod. i. 147, had taken his descendants to be their kings.

213. For ἐνὶ Bekker conj. ἐνί, cf. A 378; but the words may mean only that he grounded his spear; cf. on K 153, Ψ 876.

“ἦ ρά νύ μοι ξείνος πατρώϊός ἐσσι παλαιός· 215
 Οἶνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
 ξείνισ’ ἐνὶ μεγάροισιν ἐείκοσιν ἡματ’ ἐρύξας.
 οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλὰ·
 Οἶνεὺς μὲν ζωστήρα δίδου φοίνικι φαεινόν,
 Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον, 220
 καὶ μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ’ ἐμοῖσι.
 Τυδέα δ’ οὐ μέμνημαι, ἐπεὶ μ’ ἔτι τυτθὸν ἔοντα
 κάλλιψ’, ὅτ’ ἐν Θήβησιν ἀπώλετο λαὸς Ἀχαιῶν.
 τῷ νῦν σοὶ μὲν ἐγὼ ξείνος φίλος Ἀργεῖ μέσσωι
 εἰμί, σὺ δ’ ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι. 225
 ἔγχεα δ’ ἀλλήλων ἀλεώμεθα καὶ δι’ ὀμίλῳ·
 πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοὶ τ’ ἐπικούροι
 κτείνειν ὃν κε θεός γε πόρῃ καὶ ποσσὶ κιχέω,
 πολλοὶ δ’ αὖ σοὶ Ἀχαιοὶ ἐναιρέμεν ὃν κε δύνῃαι.

216. Βελλεροφόντην LS. 217. κείνισεν ἐν Α (γρ. κείνις’ ἐν) Mor. : κείνις’ ἐν GM. 218. κυνήϊα Q. 220. Βελλεροφόντης JLS. 221. μιν : τό γ’ H. 222-3. ἀποποι οἱ δύο στίχοι Schol. T. 223. κάλλιπ’ Ambr. || οἴβασαν H (supr. m). 225. ὅ’ ἐν : δὲ G. || τῶν : τὸν NQT (supr. ων) Vr. a. 226. ἔγχεα A (supr. α) C (supr. α) JMNOT Mosc. 1² 3 : ἔγχεα (Ar. ?) Ω, γρ. Schol. BL. || ἀλλήλων : ἀλλήλους Zen. 227. τρῶες ἐμοὶ G. || κλειτοὶ OQ Mor. Vr. a. 228. ὃν κε : ὃν γε N : ὃν γ’ M : ὃν γε Cant. || γε : τε S. || πόροι GMNPQ (S supr.) Lips. (supr. m) Cant. 229. ἐναιρέμεν JR.

216. The legend was that Oineus brought up his grandson Diomedes after the early death of Tydeus before Thebes (see Δ 378, 409). He is mentioned also B 641, and in connexion with the story of Meleager I 535.

219. On staining with purple (crimson) cf. Δ 141. The material of the belt is of course leather.

220. ἀμφικύπελλον, A 584.

221. μιν, neut., cf. κ 212, (ρ 268). The line naturally means ‘I still preserve it as an heirloom.’

222. Τυδέα : this use of the acc. with μέμνημαι is very unusual in H.; cf. I 527 τόδε ἔργον, ω 122 τάδε πάντα, and perhaps Ψ 361 (Ar. δρόμους, mss. δρόμου), where the analogy is far from complete. Heyne suggests that there may be a pause after Τυδέα, ‘as for T.’ Diomedes means to explain how the friendship of Bellerophon with Oineus can be called πατρώϊος. Schol. T remarks trenchantly, but not without cause, ἀποποι οἱ δύο στίχοι. They seem

to be a sufficiently prosaic explanation of the omission of Tydeus’ name.

225. τῶν, sc. of the Lykians, a rather obscure relation; cf. however Ω 481, ο 228 ἄλλων δῆμον. Note the variant τόν.

226. It seems that Ar. read ἔγχεσι δ’ ἀλλήλων, explaining ἀλεώμεθα by φειδώμεθα to account for its governing a genitive. But there is no trace of such a construction in H., though the verb is common enough; we are therefore bound to acquiesce in the reading of the text. δι’ ὀμίλου, in the throng as well as on an occasion like the present ἐν προμάχοις.

228. οὐός γε : Bekker reads γε. But the two ideas are not to be divided; the thought really is, ‘whom god permits me to catch.’ The γε emphasizes the touch of modesty, which is consistent with 129.

229. For the forms δύνῃαι and γνῶσθαι see H. G. § 81, and van L. Encl. p. 303, where the former is doubted; while for the latter Brandreth and van L. emend γνῶσθ’ ὁ ξείναι.

τεύχεα δ' ἀλλήλοις ἐπαμείψομεν, ὄφρα καὶ οἶδε 230
γνώσιν ὅτι ξεῖνοι πατρώιοι εὐχόμεθ' εἶναι."

ὥς ἄρα φωνήσαντε καθ' ἵππων ἀΐξαντε
χειράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο.
ἐνθ' αὐτε Γλαύκῳ Κρονίδῃς φρένας ἐξέλετο Ζεὺς,
ὃς πρὸς Τυδεΐδην Διομήδεα τεύχε' ἄμειβε 235
χρύσεια χαλκείων, ἐκατόμβοι' ἐννεαβοίων.

"Ἐκτῶρ δ' ὥς Σκαϊάς τε πύλας καὶ φηγὸν ἵκανε,
ἀμφ' ἄρα μιν Τρώων ἄλοχοι θεὸν ἠδὲ θύγατρῃς
εἰρόμεναι παῖδάς τε κασιγνήτους τε ἕτας τε
καὶ πόσιας· ὁ δ' ἔπειτα θεοῖς εὐχέσθαι ἀνώγει 240
πάσας ἐξείης· πολλήμιν δὲ κήδε' ἐφήπτο.

230. ἀλλήλων Schol. B (Porph.) on Z 234. || ἐπαμείψομεν S. 232. φωνή-
σαντες . . . ἀΐξαντες O¹. 233. τ' om. QR. || λαβέτην O (γρ. λαβέτην) P. ||
καπιστώσαντο M: καὶ ἐπιστώσαντο Vr. a. 237. φηγὸν: πύργον AJOSU Lips.
Vr. b A, Mosc. 1 2 (γρ. φηγὸν AJS Lips.), and γρ. Harl. a, Mor. 241. πάσας:
ἐν τισὶ πᾶσι μάλ' An. || ἐφήπται Q.

233. Cf. B 341, φ 286, for the clasping of hands in token of a pledge.

236. For prices calculated in oxen, as a mere measure of value, cf. note on Σ 507, and B 449, φ 79, Ψ 703-5, α 431, χ 57. We are not told what the τεύχεα of gold were. The word seems not to include the body armour in Γ 89, φ 301; possibly it may mean only shields. In Θ 193-5 Nestor has a golden shield, Diomedes a θώρηξ made by Hephaistos (not that of Glaukos).

This almost burlesque ending to one of the most delightful episodes in Homer has greatly exercised critics. Nothing else in the *Iliad* or *Odyssey* can be compared with it, unless it be the evident satisfaction with which κερδοσύνη is regarded (e.g. ν 291 sqq.). On the other hand, generosity between ξεῖνοι is repeatedly spoken of in terms which shew that the poet fully entered into the chivalrous liberality of the heroic age. There is no ground whatever for rejecting these three lines as some have wished to do. They were Homeric in the eyes of Plato (*Symp.* 219 A) and Aristotle (*Eth. N. v. 9. 7*), nor have we any reason for believing that before that time it was possible to treat the Homeric poems with obvious levity. We seem therefore to have an outbreak of conscious and deliberate humour, which is only so far isolated that it appears among men and not, as elsewhere, among the gods.

237. For the oak-tree at the Skaian gate cf. I 354, Λ 170, and note on E 693. The two former passages do not exhibit the variant πύργον for φηγὸν which is found here; it is therefore best to acquiesce in the text, though the 'wall' (πύργος) certainly seems a more natural adjunct to the gate than the tree.

239. εἰρόμεναι παῖδας, sc. 'asking about their sons,' the so-called *schemata Homericum*; so K 416, Ω 390. What the exact meaning of ἕται is we cannot say. The word occasionally occurs in later Greek in the sense *townsman*; e.g. in the treaty between Argos and Sparta, Thuk. v. 79 τοῖς δὲ ἕταις κατὰ πάτρια δικάζεσθαι, and in the well-known Elean inscr., Collitz 1149. 9 αἵτε Φέτας αἵτε τελέστα <ε> αἵτε δᾶμος, in this case opposed to *official* as in Aisch. *Supp.* 247. This well enough suits all cases in H., where, however, the connotation is rather *fellow-townsman*: H 295 ἕτας καὶ ἑταίρους, I 464 ἕται καὶ ἀνεψιοί, II 456 (= 674) κασιγνήτοί τε ἕται τε (and so ο 273), δ 16 γελτόνες ἠδὲ ἕται, and see δ 3 with M. and R.'s note. Etymologically the word is evidently akin to ἑταῖρος.

241. For κήδε' ἐφήπτο see B 15. ἐκ-εῖς does not seem very appropriate; hence the old variant, πᾶσι μάλ' for πάσας, mentioned by Aristonikos. Düntzer on this ground rejects the line. The athetesis might, with Paley, be extended to 240; the couplet was possibly added

ἀλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἔκανε,
 ξεστῆς αἰθούσῃσι τετυγμένον, αὐτὰρ ἐν αὐτῷ
 πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,
 πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες 245
 κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισι·
 κουράων δ' ἐτέρωθεν ἐναντίοι ἔνδοθεν αὐλῆς
 δώδεκ' ἔσαν τέγροι θάλαμοι ξεστοῖο λίθοιο,
 πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ
 κοιμῶντο Πριάμοιο παρ' αἰδοίης ἀλόχοισιν· 250
 ἔνθ' αἱ ἡπιόδωρος ἐναντίῃ ἤλυθε μήτηρ
 Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην·

243. πεπτήκοντα P. 244. ἔνεσαν Ar. Ω: ἐς(ς)αν CJNQQT (γρ. ἔνεσαν JO):
 πεπτήκοντα ἔσαν G. 245. πλησίον A (supr. i) DJMNOQRS, Mosc. 3: πλησίον
 Ω. 246. μνηστῆς G. || παρ' αἰδοίης H (αἰδοίης) MQT Vr. b, Harl. b (γρ. παρὰ
 μνηστῆς) and ἐν ἄλλωι A (παρὰ μνηστῆς Harl. a). 247. ἐναντίον N Vr. b.
 249. πλησίον A (supr. i) DJMO'RS: πλησίον Ω. || ἔνεα γε GP Vr. b. 250.
 αἰδοίης G. || παρὰ μνηστῆς Par. b c d and ἐν ἄλλωι A: παρὰ μνηστῆς Mos.
 251. ἐναντίον Mosc. 2.

by a rhapsode who considered that the husbands ought to be named among the objects of anxiety.

242. For the Homeric house in general see App. C. It would seem that the chambers of the sons ἐν αὐτῷ, in the house itself, are contrasted with those of the sons-in-law which are ἔνδοθεν αὐλῆς, but outside the body of the house, on the opposite side (ἐναντίοι). It is remarkable that the accommodation of the great palace at Tiryns appears to have been extended by the addition of chambers ἔνδοθεν αὐλῆς, along the eastern αἶθουσα (Dörpfeld in Schliemann's *Tiryns* p. 239).

It has been suggested that the Trojans were in the stage of domestic economy which is known in modern India as the 'common house' system, where a 'joint undivided family' is kept together as a single unit, at least so long as a common ancestor is alive. Such a family, however, regularly includes only the sons and unmarried daughters; so that we can see a reason why here the sons only are in the house, while the married daughters, perhaps by a special favour, are accommodated with lodgings outside the actual δόμος.

245. It will be seen that here and in 249 mss. are divided between πλησίον and πλησίον, as in many passages between (ἐν)αντίον and -ίον. It is impossible to

choose between them; the doubt goes back to Alexandrian times. The same is the case with παρ' αἰδοίης and παρὰ μνηστῆς in 246 and 250.

248. τέγροι is explained by the scholiasts as ὑπερώϊος, as though built on the roof. But this is hardly likely in the case of chambers ἔνδοθεν αὐλῆς, where there was no roof. More probably it means 'provided with roofs' to sleep upon, according to the custom of eastern countries; this would imply that they were on a scale of proper magnificence. The word seems to recur in Greek only in a fragment of Empedokles from the Herculaneum papyri, which does not explain much—τὸν δ' οὐτ' ἄρ τε Διὸς τέγροι δόμοι αἰγ<ι>χαιο> τέρπον ἄν, κτλ. We can only conclude that the word must express something particularly splendid.

251. ἡπιόδωρος: the explanation of Apoll. Lcz. seems to be right: ἡπία καὶ προσήνῃ δωρουμένη κατὰ τὴν παιδοτροφίαν, cf. ἡπία φάρμακα, and Stesich. fr. 35. 2 (Bergk p. 985) ἡπιόδωρον Κύπριδος. Cf. note on 394 πολυδωρος.

252. Λαοδίκην ἐσάγουσα can only mean bringing in Laodike with her; but there is no significance in such a description, and the pointless mention of a κωφὸν πρόσωπον has naturally given great offence to commentators. Moreover without this line it would be more

ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

“τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας;

ἦ μάλα δὴ τείρουσι δυσώνυμοι νῆες Ἀχαιῶν 255

μαρνάμενοι περὶ ἄστν, σὲ δ' ἐνθάδε θυμὸς ἀνήκεν

ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.

ἀλλὰ μὲν, ὄφρ' ἀέ τοι μεληιδέα οἶνον ἐνείκω,

ὥς σπείσεις Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισι

πρῶτον, ἔπειτα δὲ καὐτὸς ὀνήσῃ, αἶ κε πίησθα. 260

ἄνδρ' δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,

ὥς τύννη κέκμηκας ἀμύνων σοῖσιν ἔτησι.”

253. ἐν δ' MR. 255. τείρουσι: τρίβουσι Bar. 257. πόλεως S: πόλιος
H. 260. καὶ αὐτὸς G. 261. δὲ om. HJ. || κεκμηκῶτι P: κεκμηκῶτι L. ||
μένος μέγα οἶνος: οἶνος μέγα μένος J: οἶνος μένος μέγα O: οἶνος μάλα
μένος P: μέγα σῶνος οἶνος Boissonade *Anec.* i. 114.

natural to suppose that his mother came out of the house to meet him. Hence Ar. wrote ἐς ἀγούσα, and explained πρὸς λαοδικὴν πορευομένη, comparing H 312 εἰς Αγαμέμνονα for εἰς used with a person. But for the intrans. use of ἀγειν he seems to have brought no authority, nor is any to be found in Homer, except the very doubtful ἐξαγόντες in H 336. The line looks like an adaptation of Γ 124, meant to supply a reason for Hekabe being out of doors. The last half is formal; no surprise need be felt that it is equally applied to Cassandra in N 365.

255. Hekabe answers her own question. Some have taken this and the next line interrogatively, but ἦ μάλα is never used in this way; it always expresses a strong asseveration. δυσώνυμοι: cf. τ 260 Penelope's κακόλιον οὐκ ὀνομαστήν, and M 116 οἶον δυσώνυμος.

256. Van Herwerden's conj. μαρναμένους is tempting; an object for the verb is wanting, and the tendency to make an adj. agree with the nearest subst. was no doubt as strong with ancient as with mediaeval copyists.

257. Of course ἐλθέοντα goes with ἐνθάδε, and ἐκ ἄκρης πόλιος with ἀνασχεῖν. For the temples on the citadel see E 446; the existence of one to Zeus there perhaps follows from X 172. The prayer is actually made to Athens, for the reason given in the note to 90, and explained by Hector in 277.

258. ὄφρ' ἀέ . . ἐνείκω, a fut. ex-
clamatory, 'till I have brought.' H. G. §
287.

260. The ms. evidence gives us our choice between δὲ καὐτὸς, δὲ κ'(αὶ) αὐτός, and δὲ κ'(ε) αὐτός. La Roche discusses the question of crasis in Homer *H. U.* pp. 283-7, and decides in favour of the first. Crasis in Homer is established, as far as the Alexandrian text is concerned, by οὐμός Θ 360, οὐτός E 396, ὄριστος τάλλα οὐνεκα τοῦνεκα, etc.; and though κε in the present passage is possible, yet καὶ gives a better sense. In N 734, γ 255, § 282, καὶ alone seems to be admissible. Cf. also B 238 χ' ἡμεῖς. It is not improbable that in all these cases, however, the αὐ is really elided, as not unfrequently in verbal forms; so we find σ' and μ' for σοι and μοι (A 170). The instances of crasis are then reduced to a very small number; for ὄριστος the metre always allows ὁ ὄριστος, for οὐτός we may read αὐτός or οὗτος, for οὐμός ὁ ἐμός, or better, with Brandreth, ἀμός. See H. G. § 377, and note on E 393-400.

261. μέγα is probably an adverb= μεγάλως, rather than a proleptic use of the adj.= ὥστε μέγα εἶναι. Cf. ρ 489 μέγα πένθος ἔειξε.

262. 'Spurius?' Nauck after van Herwerden. The line is certainly rather flat in this place; and τύννη elsewhere is always the first word in the line. This emphatic form of σὺ occurs in the *Iliad* only (6 times). The grammarians call τύννη and ἐγώνη Doric forms. It is curious that mod. Greek has recurred to very similar emphatic forms, ἐμένα, ἐσένα, for με, σε.

τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ·
 “μή μοι οἶνον ἄειρε μελίφρονα, πότνια μήτηρ,
 μή μ' ἀπογυιώσης μένεος, ἀλκῆς τε λάθωμαι· 265
 χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἶθοπα οἶνον
 ἄζομαι· οὐδέ πη ἔστι κελαινεφέϊ Κρονίωνι
 αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάσθαι.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
 ἔρχεο σὺν θυέεσσιν, ἀλλίσσασα γεραιάς· 270
 πέπλον δ', ὅς τις τοι χαριέστατος ἦδὲ μέγιστος
 ἔστιν ἐνὶ μεγάρῳ καὶ τοι πολὺ φίλτατος αὐτῇ,
 τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἠυκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηῶι
 ἦνις ἡκέστας ἱερευσέμεν, αἶ κ' ἐλεήσῃ 275
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
 αἶ κεν Τυδέος υἷὸν ἀπόσχη Ἰλίου ἱρῆς,
 ἄγριον αἰχμητὴν, κρατερὸν μήστωρα φόβοιο.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
 ἔρχεο, ἐγὼ δὲ Πάριον μετελεύσομαι, ὄφρα καλέσσω, 280
 αἶ κ' ἐθέλῃσ' εἰπόντος ἀκουέμεν· ὥς κέ οἱ αὖθι

263. τὸν δ' J. || ἐπαμείβετ' Vr. a. 265. μένεος Ar. Plato *Crat.* 415 A, Ω: μένεος δ' JOP: μένεος τ' G. 266. ἀνίπτοις Zen. Herod. S. 269. σὺ μὲν: σὺ γε N. 270. γεραιάς: γρ. γεραιάς A, cf. 87. 271. πέπλων PQ Bar. Vr. a, Mosc. 2 (H Lips. *supr.*), γρ. Harl. a: πέπλος R Vr. b (*in ras.*), Mosc. 1 (*in ras.*) 3. 272. ἐνὶ: ἐν G Lips. || τοι: 'τοι N. 275. αἶ κ': αἶ Vr. a. || ἐλεείσῃ N Vr. a. 277. ἀπόσχοι G. 280. ἔρχεο D. || καλέσω Vr. a': καλέω G. 281. κέ: καὶ DHPRT Mosc. 2. || οἱ: τοι Q.

265. The printed vulg. puts a comma before and a δ' after μένεος against overwhelming authority, including that of Ar. and Plato (*Crat.* 415 A μη λαν, ὡ δαίμονι, ἀκριβολογού, μή μ' ἀπογυιώσης μένεος). In X 282, however, μένεος ἀλκῆς τε must go together. Hector was on the level of the present day in his appreciation of the disadvantage of stimulants during severe fatigue. The simple γυιώω is used in the literal sense to *lame* in Θ 402, and the metaphorical *to weaken* by Hippokrates. The appropriateness of the expression here is obvious.

266. ἀνίπτοις Ar., ἀνίπτοις Zen.; cf. note on ἐντοκῆτις E 466.

270. εὐσα, apparently *burnt-offerings* in the general sense; Homer makes no mention of incense properly so called, nor would that suit the compound *θυοσκόος*. (It is, however, possible that

in Ξ 172 ἐλαίῳ τὸ βᾶ οἱ τευκομένῳ ἦεν a scented oil may be meant.) The word recurs I 499, ο 261, in the latter case as a correlative to *θύοντα*. Cf. *Lehrs Ar.* p. 83, and the commentators on ε 60.

271-8. See 90-7.

281. ὥς κέ οἱ: so vulg., the variant καὶ being only graphical. But *κε* is absolutely inconsistent with the direct expression of a wish. The words can only mean 'In that (or some) case the earth would swallow him up,' i.e. in the ordinary derived sense, 'that the earth might swallow him up,' expressing a purpose. This gives no satisfactory sense. The use of *πῶς δ'* in later Greek (o 195 πῶς κε) to express a wish is entirely different; for there the speaker represents himself as asking 'in what case would a thing happen?' His desire that it should happen is shown

ἵνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
 τε καὶ Πριάμῳ μεγαλήτορι τοῖό τε παισίν.
 ν γε ἴδοιμι κατελθόντ' Ἀϊδος εἴσω,
 εὖ φίλον ἦτορ οἰζύους ἐκλελαθέσθαι." 285
 φάθ', ἣ δὲ μολούσα ποτὶ μέγαρ' ἀμφιπόλοισι
 ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστυ γεραιάς.
 ἐς θάλαμον κατεβήσето κηώνετα,
 ν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν

φε DMOQR Mosc. 2. 285. φαίην κεν: γρ. φαίην περ Schol. T. ||
 Zen.: φρέν' ἔπερ που Ar. A: φρέν' ἑτέρου Ω. 288. κατεβήσето
 GJLMOQR: καταβήσето H. || ἐν ταῖς Ἀριστάρχου φέρεται καὶ ἐτέρως
 Ω ἰούσα παρίστατο φωριαμοῖσιν (= ο 104) Did.; so Ambr. DmTm
 b; Harl. b has both lines in text. 289. παμποίκιλα M.

anxiety with which he conditions, and hence de- on the interrogative form se. In short κε necessarily conditioning circumstances, wish necessarily excludes seems therefore inevitable d read δέ with Bekker. A on arises on ο 545, where εἰ expresses a wish, but Lange is really a conditional pro- . 192-4 (particularly note 7. § 300. For ταῖα χάνοι ὄει, on the spot, E 296, etc. c εἴσω, sc. δόμον: for εἴσω ways takes the acc. after s is a person, not a place, But see note on Θ 367.

are three readings of this t of the text after Zen.; ο που, A and Ar.; (3) the ' δτέρπου. Of these (3) t the form δτερπος is bar- ne has remarked that it is the Lexica of Apoll. and e Homeric form is δτερπής. lained by Aristarchos as ξαιμι ἂν ἐκλελῆσθαι τῆς al χωρὶς αὐτῆς γεγονέναι· ῆσαντες γράφουσιν δτέρπου, l deum that (being) apart mentation I had forgotten t.' But for the authority n elucidation would prob- e been listened to for a can hardly be called Greek, meric. The only resource ie reading (1); it must be t it has all the appearance e, and can only be approved n with absolute nonsense.

There is no explanation of how the nonsense came to be the vulgate. Various emendations have been proposed: φρένα πέρ που or δήπου Bentley, φρέν' ἄφαρ που Nauck, δφέρτου Naber, δτερπέ' Platt (which does not suit the use of δτερπής elsewhere, = distressing). On the whole we can only say that the problem is unsolved. The whole end of the speech, from 281, has something strange about it in sentiment as well as expression, and doubts must go further than the word δτέρπου.

288. κατεβήσето should naturally imply coming down from the upper storey; but that explanation will not suit Ω 191 or β 337, and even here we have no hint that Hekabe has first gone up. The treasure-chamber is in the midst of the house, and presumably had no windows; κατα- may possibly imply going from light into darkness, much as we speak of 'plunging into the depths of a wood' without any thought of a literal descent. With 288-95 cf. ο 99-108 where several lines are nearly identical (288 = ο 99, 289 = ο 105, 293-5 = ο 106-8). From ο 104 comes the variant ἣ δ' εἰς οἶκον ἰούσα παρίστατο φωριαμοῖσιν, which does not suit here, as Hekabe is already in the οἶκος (286). κηώνετα: Γ 382.

289. ἐπε' ἔσαν οἱ (so Ar. accented against the rule, to shew that οἱ is not the article) offends against the F and normal position of Fαἱ (H. G. p. 337); van Gendt's ἐνθά F'(αἱ) ἔσαν is doubtless right. In ο 105 one ms. actually reads ἐνθά οἱ ἔσαν. Bentley's conj. παμποίκιλα saves the F of Fέργα, and has the support of one ms.; but the adj. goes better with πέπλοι, cf. η 96-7 ἐνθ' ἐνὶ πέπλοι λεπτοί

Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς 290
 ἤγαγε Σιδονίηθεν, ἐπιπλὼς εὐρέα πόντον,
 τὴν ὁδὸν ἣν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.
 τῶν ἔν' ἀειραμένη Ἑκάβη φέρε δῶρον Ἀθήνῃ,
 ὃς κάλλιστος ἔην ποικίλμασιν ἡδὲ μέγιστος, 295
 ἀστὴρ δ' ὥς ἀπέλαμπεν· ἔκειτο δὲ νεύατος ἄλλων.
 βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.
 αἱ δ' ὅτε νηὸν ἵκανον Ἀθήνης ἐν πόλει ἄκρι,
 τῆσι θύρας ὦϊξε Θεανὼ καλλιπάρηος,
 Κισσηΐς, ἄλοχος Ἀντήνορος ἵπποδάμοιο· 300
 τὴν γὰρ Τρώες ἔθικαν Ἀθηναίης ἰέρεيان.
 αἱ δ' ὀλολυγῇ πᾶσαι Ἀθήνῃ χεῖρας ἀνέσχον·
 ἡ δ' ἄρα πέπλον ἐλοῦσα Θεανὼ καλλιπάρηος
 θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠυκόμοιο,
 εὐχομένη δ' ἡρᾶτο Διὸς κούρῃ μεγάλῳ·
 "πότνι" Ἀθηναίῃ, ἐρυσίπολι, δια θεάων, 305
 ἄξον δὴ ἔγχος Διομήδεος, ἡδὲ καὶ αὐτὸν

290. τὰς: ἄς Q Ambr. Strabo i. 41. 293. ἀειραμένη M: ἀραιμένη R.
 296. πολλὰ τε H. 297. αἱ δ': ἄλλ' T, γρ. Lips. || ὅτε δὴ DPRT. || ἀειραμένης
 DGJQRT. 298. τῆσι: τοῖσι P: τὰς γε G. 300. γὰρ: καὶ H. 301.
 χεῖρας ἀνέσχον ἀοήνη N. 305. ἐρυσίπολι U: ἀμεινον ῥυσίπολι Schol. A.

εὐννητοὶ βεβλήατο, ἔργα γυναικῶν. Hence van L. suggests that the line originally ran like ο 105 παμποικίλοι, οὓς κάμειν αὐτῇ. Lines 289-92 are cited by Herodotos ii. 116, together with δ 227-30, 351-2, as evidence that Homer followed the old tradition of the journey of Paris and Helen to Egypt related in (Herod.) 113-5, and was therefore not the author of the *Κύπρια*, which brought the fugitives to Troy on the third day from Sparta—the oldest piece of Homeric criticism in existence, and perfectly correct, if this passage always stood as at present. He quotes the lines as being ἐν Διομήδεος ἀριστήνῃ, a title now confined to E, but quite appropriate to the present passage, as down to 310 Diomedes is still the chief terror of the Trojans. The reading of the mss. of Herodotos agrees with the vulgate, which was no doubt fully established in his time.

290. For τὰς Welcker conj. τοῖς, which gives a much more likely sense. The change may be due to the neighbourhood of the fem. substantive. For the handicrafts of Sidon see on Ψ 743.

292. τὴν ὁδόν, as ζ 165; H. G. § 136. 1. ἀνήγαγεν, properly *took away to sea*, cf. Γ 48, and *κατελθεῖν*, to return home. For the anomalous εὐπατέρειαν we should doubtless read *ἡνυπάτειραν*, see note on H 41.

295. νεύατος ἄλλων: for this idiomatic use of the superl. see A 505 ὠκυνορώτατος ἄλλων: and for νεύατος, E 539.

298. For this Theano cf. E 70, A 224. The later legend made her the sister of Hekabe, see note on II 718. From 300 it would appear that her post was as much a civic as a religious appointment.

303=92, 308-10=93-5.

305. No doubt the remark of the scholia as to the superior merits of the form ῥυσίπολι is right. The vulg. is evidently due to the analogy of ἐρυσ-ἀρματες O 354, II 370; but that is from *ῥεῦω* to *drive*, a distinct verb from ῥύομαι, ἐρύομαι to *protect* (see on A 216), which has ῥ in the sigmatic forms with but few exceptions. ῥυσίπολις occurs in Aisch. *Septem* 129. 306-7 are imitated by Virgil *Aen.* xi. 483 ff.

306. P. Knight read ἔγχος δὴ *Fâxon*, to avoid δὴ kept long before a vowel.

πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων,
 ὄφρα τοι αὐτίκα νῦν δυοκαίδεκα βούς ἐνὶ νηῶι
 ἦνις ἡκέστας ἱερεύσομεν, αἶ κ' ἐλεήσης
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα." 310
 ὧς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.
 ὧς αἱ μὲν ῥ' εὐχοντο Διὸς κούρη μέγαλοιο·
 "Ἐκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκει
 καλὰ, τὰ ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν οἱ τότε ἄριστοι 315
 ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες·
 οἳ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλὴν
 ἐγγυθὶ τε Πριάμοιο καὶ Ἐκτορος ἐν πόλει ἄκρι.
 εὐθ' Ἐκτωρ εἰσῆλθε διίφιλος, ἐν δ' ἄρα χειρὶ
 ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς 320
 αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης.

308. τοι: τι P. || ἐνὶ: ἐπὶ P. 309. ἀκέστας G. || ἱερευέμεν HU. || ἐλεήσει Q. 311 ἀθ. Ar. || ἀνένευε N. 312. ῥ' om. JO: γ' P. 313. βέθηκε S. 314. κάλ' ἔτ' ἔρ' Vr. a: γρ. <καλὰ> ε' ἔρ' R. 315. τροίης D.

A better argument for the change would be that in no other place has ἔγχος the first syll. in thesis (van L.).

311. ἀθετεῖται ὅτι πρὸς οὐδὲν τὸ ἐπιφώνημα (concluding remark) καὶ οὐκ εἰδισμένον· κατὰ μὲν γὰρ τὸ ἐναντίον ὁ Ζεὺς ἐπιβεβαίει κατανεύων (i.e. apparently it contradicts the promise of Zeus in A). καὶ ἐξῆς δ' ἐπιλεγόμενον ὡς αἱ μὲν ῥ' εὐχοντο σαφῶς γίνεται περισσὸς ὁ στίχος· γελοία δὲ καὶ ἡ ἀνανεύουσα Ἀθηνᾶ Schol. A (Aristonikos?). It is hard to believe that such remarks come from Ar., who can hardly have forgotten the fact that ἀνανεύειν is repeatedly used metaphorically by Homer to signify a refusal. It would seem that the word here was taken to mean that the statue itself moved its head (cf. Virg. *Aen.* i. 482 *diva solo fixos oculos aversa tenebat*). The gesture of raising the chin to signify 'No' is still universal in modern Greece. The line, it is true, may be spared, and the ὧς at the beginning of two consecutive lines is certainly a stumbling-block (but cf. P 424). But it seems clear that this, as a convenient break, was regarded as the ending of the Διομήδεος ἀριστεία, and 312 as the first line of a new rhapsody; cf. X 515, Ψ 1. With 311 compare II 250, and still more B 419, Γ 302, which shew that the ἐπιφώνημα is not unusual as the schol. says.

316. It looks at first sight as though δῶμα here meant only the great hall as opposed to the sleeping-rooms. But the word is of general signification, and includes the women's apartments in X 442, ρ 541, σ 314 (see App. C). It is more reasonable to regard it as meaning the building as opposed to the αὐλή, and thus including the θάλαμος as a part. The latter is particularly named because it is the scene of the following incident.

318-20=Θ 493-5. Ar. thought them more appropriate in Θ, Zen. here.

319. It is impossible to say whether we ought to read ἔχ' ἐνδεκάπηχυν with mss., or ἔχεν δεκάπηχυν with some of the old commentators. Either length seems unwieldy to us, but in O 678 Aias uses a pike of twice the length, and Xenophon (*Anab.* iv. 7.16) incidentally mentions that the spears of the Chalybes were 15 cubits long. The old explanation of the πόρκης is no doubt correct, ὁ κρῖκος ὁ συνέχων τὸν σίδηρον πρὸς τὸ ξύλον τοῦ δούρατος. Dr. Schliemann found at Hissarlik spear-heads with flat bases and holes for nails, by which they were fastened into a slit in the shaft. This necessarily implies the use of some sort of ferrule to prevent the wood from splitting, probably a 'lashing' of wire. Cf. note on N 162. πάροιθε, before him as he went; cf. T 437 ἐμὸν βέλος ὅξυ πάροιθεν.

τὸν δ' εὖρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἔποντα,
 ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἀφώοντα.
 Ἄργεῖν δ' Ἑλένη μετ' ἄρα δμῶϊσι γυναιξὶν
 ἦστο καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευε.
 τὸν δ' Ἔκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσι·
 "δαιμόνι, οὐ μὲν καλὰ χόλον τόνδ' ἔνθεο θυμῷ.
 λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τείχος
 μαρνάμενοι· σέο δ' εἵνεκ' αὐτὴ τε πτόλεμός τε

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321. θαλάμῳ: μετ' αἰῶνι H. || ἔποντα: ἔχοντα Gram. Epim. 435. 4. 322. εἴρηκα P. || τινὲς τόξα φώοντα Schol. T; so D¹. 324. ἐργ' ἐκέλευεν LMN: ἔργ' ἐπέτελλε Q. 325. τὸν δ' N. 326. μὲν: μὴ Q. 327. πόλιν GS Lips. 328. πόλεμός GMOPQU.

321. *ἔποντα*, *handling*. The simple *ἔπω* occurs only here; the compounds have acquired more or less metaphorical senses, which may nearly all be brought under the cognate ideas of *treating* or *managing*. The aor. is, with very few exceptions, only found in *ἐπισπεῖν* *μόρσιμον* *ἡμαρ* and similar phrases, where it has the sense of *joining*, i.e. *teaching*, an end (cf. French *toucher à sa fin*), *J. P.* xiv. 231 ff. Owing to the ordinary view that *ἀμφέπειν* *περιέπειν* etc., mean 'to busy one's self about' a thing, critics have found a needless difficulty in the absence of the preposition here; Bekker has even conjectured *περὶ κάλλιμα* for *περικαλλέα*. Curiously enough, the next line is the only place where the simple *ἀφῶν* is found, though the compound *ἀμφαφῶν* is common in Homer, and *ἐπαφῶν* is Attic. Both verbs are closely connected in sense as in origin; the 'dandy' Paris is turning over and admiring his fine armour with the same affection which Odysseus shews to his old bow, φ 393 *τόξον ἐνώμα πάντῃ ἀναστρώων*; in τ 586 *τόξον ἀμφαφῶντας* means 'handling' the bow with the intention of using it.

322. The comma after *εἴρηκα* is approved by Nikanor, and is undoubtedly right; the two participles need a conjunction, as they are obviously co-ordinate, φ 204 being an isolated and harsh exception. It is not necessary to do more than mention the curious variant *τόξα φῶοντα* which is found in D and explained by Schol. T to mean *making bright*. But the line has all the appearance of an addition designed to bring in mention of the *θώρηξ*: the passage reads better without it.

324. The constr. *κέλευεν τινί τι* is elsewhere found in H. only where the accus. is a neuter pronoun, e.g. ρ 193 *τά γε δὴ νοέοντι κέλευεις*. The simple dat. of the person is, however, common enough, and the addition of the acc. to express the content of the verb is quite in accordance with the use of that case. Cf. note on Γ 259.

326. οὐ . . καλὰ: see *H. G.* § 136 and compare Θ 400 οὐ καλὰ συνισόμεθα πτόλεμόνδε. The mention of the *χόλος* has caused critics great trouble, as Paris' absence from battle would seem to be sufficiently accounted for by his defeat at the hands of Menelaos. It has been supposed that Hector speaks ironically, in suggesting that Paris has some cause of offence against the Trojans; but Paris himself seems to take the remark seriously (335), and the irony is too veiled for the Epic style. There is a possible alternative, to take *χόλον* as meaning 'the anger of the Trojans against you,' such as is exemplified in Γ 56, 454, of which we should suppose Paris to be conscious. This suits the answer of Paris in 335 better, as *νέμεσις* is commonly used of the indignation shewn by others; e.g. β 136 *νέμεσις δέ μοι ἐξ ἀνθρώπων ἔσσεται*, χ 40 *ἀνθρώπων νέμεσις*, cf. N 122 *ἐν φρεσὶ θέσθε ἔκαστος αἰδῶ καὶ νέμεσις*. On the other hand, it leaves *τόνδε* without its proper deictic force; this must imply that some particular manifestation of Trojan resentment was immediately present to Hector and Paris. In fact, as Erhardt says, the colloquy must have been originally composed for a form of the story in which H 345-79 or some similar scene preceded instead of following it (see *Introd.*).

ἄστν τόδ' ἀμφιδέδη· σὺ δ' ἂν μαχέσαιο καὶ ἄλλωι,
 εἴ τινά που μεθιέντα ἴδοις στνυγεροῦ πολέμοιο. 330
 ἀλλ' ἄνα, μὴ τάχα ἄστν πυρὸς δηλοιο θέρηται."
 τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
 "Ἐκτορ, ἐπεὶ με κατ' αἶσαν ἐνέικεσας οὐδ' ὑπὲρ αἶσαν·
 τούνεκά τοι ἔρέω, σὺ δὲ σύνθεο καὶ μεν ἄκουσον.
 οὐ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι 335
 ἤμην ἐν θαλάμῳ, ἔθελον δ' ἄχρ' προτραπέσθαι.
 νῦν δέ με παρειπούς' ἄλοχος μαλακοῖς ἐπέεσσιν
 ὥρμησ' ἐς πόλεμον, δοκέει δέ μοι ὦδε καὶ αὐτῶι
 λῶιον ἔσσεσθαι· νίκη δ' ἐπαμείβεται ἄνδρας.
 ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρήϊα τεύχεα δύω· 340
 ἢ ἴθ', ἐγὼ δὲ μέτεμι, κυχήσεσθαι δέ σ' ὀτῶ."
 ὥς φάτο, τὸν δ' οὐ τι προσέφη κορυθαίολος Ἐκτωρ·
 τὸν δ' Ἑλένη μύθοισι προσηύδα μειλχιόισι·
 "δαερ ἐμεῖο κυνὸς κακομηχάνου ὀκρυόεσσης,
 ὥς μ' ὄφελ' ἤματι τῶι ὅτε με πρῶτον τέκε μήτηρ 345
 οἴχεσθαι προφέρουσα κακῇ ἀνέμοιο θύελλα

329. **δν** : αὐ M. 330. **εἴ** : **δν** Ag. || **ἴδης** N (*surp.* αἱ) QU. 333. **οὐδ'** :
 οὐχ Vt. b. 335. **οὐτι** H. || **τόσσον** τρώων P. || **τόσσω** N. || γρ. **χόλον** . .
 νέμεσσαν Harl. a (χόλον . . νέμεσις M *surp.*). || **οὐδὲ** : οὐτε T. || **νεμέσσι** AOT
 (*surp.* αἱ), γρ. Lips. Schol. T : **νεμέσσι** Ω. 340. **δφρ'** ἀρήϊα L²R. 341.
κάτω P. 343. **μύθοισιν** ἀμείβετο S. || **μειλχιόισι** : **θῖα** γυναικῶν S (ἐν ἄλλωι
 A). 344. **ἐμοῖο** PQ. 345. **με** om. GHP. 346. **θύελλῃ** L.

329. **μαχέσαιο**, fall out with, as E 875, I 32, etc.

331. **πυρὸς θέρηται**, as A 667, and in a different sense ρ 23. For the use of the gen. cf. H. G. § 151 c.

333 = Γ 59. The colon at the end of the line is recommended by Lehrs (*Ar.*² p. 58 n.). **ἐπεὶ** is often thus used without a regular apodosis, see Γ 59, N 68, γ 103, ζ 187, θ 236 (compare the exactly similar use of γάρ to introduce a sentence), and the use of **τούνεκα** to mark an apodosis is extremely doubtful; see note on Γ 400. Hence there is good ground for van L.'s suggestion that 334 is an addition made up from A 76, q. v.

336. **προτραπέσθαι**, to yield myself up to anguish (at my defeat, or at the hostility of the Trojans); an isolated use of the word.

337. This may be a reference to Γ 432, but the application is not very exact.

339. **ἐπαμείβεται ἄνδρας**, shifts over warriors, i.e. goes first to one, then

to another. For this use of ἀμείβεσθαι cf. O 684 θρώσκων ἄλλοι' ἐπ' ἄλλον ἀμείβεται, α 375 ἀμειβόμενοι κατὰ οἴκους. For the sentiment cf. Γ' 440, Σ 309. Here again we might suspect interpolation of a whole line with the intention of introducing a reference to Γ. There is, however, no case in H. of **δοκέειν** without an infin., in the sense *to seem good*.

344. For **κακομηχάνου ὀκρυόεσσης** Payne Knight rightly restored **κακομηχάνου κρυόεσσης**. **ὀκρυόεσσα** is a *vox nihili* recurring only in I 64, which admits of the same correction. The form was no doubt suggested by the totally unrelated **ὀκράεις**, jagged. For **κρυόεις** in this metaphorical sense cf. E 740, I 2, and we may perhaps compare T 325 **μεγαδανὴ Ἑλένη**.

346. Compare ν 61-82, where the **ἀρπυιαί**, the personified storm-winds, carry off the daughters of Pandareos. So also α 241, ξ 371.

εἰς ὄρος ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης,
 ἐνθά με κῦμ' ἀπόερσε πάρος τάδε ἔργα γενέσθαι.
 αὐτὰρ ἐπεὶ τάδε γ' ὦδε θεοὶ κακὰ τεκμήραντο,
 ἀνδρὸς ἔπειτ' ὄφελλον ἀμείνονος εἶναι ἄκοιτις, 350
 ὃς ἤϊδη νέμεσιν τε καὶ αἴσχεα πόλλ' ἀνθρώπων.
 τούτῳ δ' οὗτ' ἄρ νῦν φρένες ἔμπεδοι οὗτ' ἄρ' ὀπίσσω
 ἔσσονται· τῷ καὶ μιν ἐπαυρήσεσθαι δῶ.
 ἀλλ' ἄγε νῦν εἴσελθε καὶ ἔξεο τῶιδ' ἐπὶ δίφρῳ,
 δᾶερ, ἐπεὶ σὲ μάλιστα πόνος φρένας ἀμφιβέβηκεν 355
 εἵνεκ' ἐμείο κυνὸς καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς,
 οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὥς καὶ ὀπίσσω
 ἀνθρώποισι πελώμεθ' αἰοίδιμοι ἔσσομένοισι."
 τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἴκτωρ·
 "μή με κάθιζ', Ἑλένη, φιλέουσά περ· οὐδέ με πείσεις· 360
 ἦδη γάρ μοι θυμὸς ἐπέσσυται ὄφρ' ἐπαμύνω
 Τρώεσσ', οἳ μέγ' ἐμείο ποθὴν ἀπεόντος ἔχουσιν.
 ἀλλὰ σύ γ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,
 ὥς κεν ἔμ' ἔντοσθεν πόλιος καταμάρψῃ ἔοντα.

349. θεοὶ διτεκμήραντο D. 350. ὄφελλον L: ὄφελον PU: ὄφελον Q: ὄφελλον O. 351. ὃς ῥ' HNP: ὃς τ' Vr. b. || ἦθα P. 353. καί: κεν CNT γρ. A. 354. τῶιδ': τῶι T. || ἐπὶ: ἐν N. 356. αἰοῖο OP. || ἀρχῆς (Zen.) Q Vr. c, γρ. Par. c: ἔτης (Ar.) Ω (Par. c p. ras.). 357. καί: κεν NS. 361. ἐπέσσυτο Q. || ἀπαμύνω P. 362. τρώεσ(c)ιν GMT Lips. || αἰοῖο PQ. 364. πόλιος JOF.

348. ἀπόερσε, *svect away*; so also Φ 283, 329. See note on A 356 ἀπούρας. For this use of the indic. of the past tense to express a supposition, by a sort of attraction to the mood of the principal verb ὄφελε, see H. G. § 325, where it is well explained. The other instances in H. are 351 below, α 218, δ 180.

349. τεκμήριον, *to ordain* as a final decision; see note on H 30.

350. Here as elsewhere in H. the mss. give ὄφελω in the sense *debere* (ὄφελω) as well as *augere*. The practice is so regular as to suggest that the orthography is more respectable than a mere error in transcription, and preserves a genuine Aiolic form. The natural tendency of error would be towards conformity with the Attic ὄφελω. But A 686, 698 are the only places where this has actually prevailed.

351. ἦθι: indic. as 348. Cf. note on E 326. νέμεσις here evidently means 'the righteous indignation felt by men.' For αἴσχεα = *reproaches* see 524, Γ 242.

353. ἐπαυρήσεσθαι, *reap the fruits*; see A 410. For τῷ van Herwerden would read τοῦ, cf. N 733, O 16.

355. For the metaphorical use of ἀμφιβέβηκεν cf. θ 541 ἄχος φρένας ἀμφιβ., and in a different sense A 37.

356. ἀρχῆς: see note on Γ 100, and cf. Ω 28.

358. αἰοίδιμοι: cf. θ 580 ἵνα ῥῖσι καὶ ἔσσομένοισιν αἰοῖδῃ, and ω 200, of Klytiamnestra, στυγερὴ δὲ τ' αἰοῖδῃ ἔσσει' ἐπ' ἀνθρώπους: Theokr. xii. 11 ἐπεσσομένοις δὲ γενοίμεθα πᾶσιν αἰοῖδῃ. The phrase ἔσσομένοισιν αἰοῖδῃ occurs also Theognis 251, in a good sense, in which signification the adj., a *πᾶς λεγόμενον* in H., is found often in later Greek, e.g. *Hymn. Ap.* 299 αἰοῖδμον ἔμμεναι αἰεὶ.

361. For this use of ὄφρα where we should rather have expected the infin. (as I 42, 398) cf. A 133, Δ 465, E 690. It is hardly likely that ἐπέσσυται is used without the object expressed (in A 173 φεύγειν is to be supplied), in which case ὄφρα might indicate a purpose.

καὶ γὰρ ἐγὼν οἰκόνδε ἐλεύσομαι, ὄφρα ἴδωμαι 365
οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἱόν·
οὐ γάρ τ' οἶδ' εἰ ἔτι σφιν ὑπότροπος ἔξομαι αὐτῖς,
ἢ ἤδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν.”
ὥς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ.
αἰψα δ' ἔπειθ' ἵκανε δόμους ἐν ναιετάοντας, 370
οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,
ἀλλ' ἦ γε ξὺν παιδὶ καὶ ἀμφιπόλῳ ἐντέπλῳ
πύργῳ ἐφειστήκει γούωσά τε μυρομένη τε.
Ἔκτωρ δ' ὥς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
ἔστη ἐπ' οὐδὸν ἰών, μετὰ δὲ δμῳῆισιν ἔειπεν· 375
“εἰ δ' ἄγε μοι, δμῳαί, νημερτέα μυθήσασθε·
πῆμ' ἔβη Ἀνδρομάχῃ λευκώλενος ἐκ μεγάροιο;
ἥ ἐστιν ἐς γαλῶν ἢ εἰνατέρων ἐντέπλων,
ἢ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρῳαὶ ἐνπλόκαμοι δεινὴν θεὸν ἰλάσκονται;” 380
τὸν δ' αὖτ' ὀτρυνὴ ταμὴν πρὸς μῦθον ἔειπεν·
“Ἔκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι,
οὐτέ πη ἐς γαλῶν οὐτ' εἰνατέρων ἐντέπλων
οὐτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρῳαὶ ἐνπλόκαμοι δεινὴν θεὸν ἰλάσκονται, 385
ἀλλ' ἐπὶ πύργῳ ἔβη μέγαν Ἴλίου, οὐνεκ' ἄκουσε
τείρεσθαι Τρῳας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.

365. οἰκόνδε ἐλεύσομαι O: οἶκον δ' ἐλεύσομαι G (*supr.* ε over δ) J^M1 (not Harl. a) NQRT Vr. b: οἶκονδ' ἐσελεύσομαι Ω. || ὄφρ' ἔμ M Par. a f. || ἴδωμαι Et. Gud.: ἴδω H (Harl. a *supr.*). 366. οἰκῆας τ' Vr. b. 367. γάρ τ': γὰρ ἔτ' D (ἔτ) HPU Mosc. 3. || ἵπεται Q. || αὖτις CQ. 368. μ': δ' O. 372. ἢ γε: αὖτις G (*e corr.*). || πυμ CDHU. 373. ἐφειστήκει Ar. GU: ἐφειστήκει Ω. 376. μυθήσασθαι LMS. 382. μάλ': μ' N. 383. ἢ εἰνατέρων S.

365. The vulg. οἰκόνδ' ἐσελεύσομαι, as Ahrens remarked, is obviously an attempt to avoid the hiatus, which in the principal caesura is quite legitimate. τ' in 367 is similarly intruded.

376. εἰ δ' ἄγε, used in addressing several persons and followed by plural, as B 331, 437, Γ 441, Θ 18, etc. So in Attic, Aisch. *Pers.* 140, *Eum.* 307, etc.

378. γαλῶν, εἰνατέρων, her husband's sisters or his brothers' wives, *glores* and *ianitrices*.

386. The neglect of the F of Φιλίου is

comparatively rare (see, however, E 204, H 345, Σ 270, Φ 128, where the remedy is not obvious). Here Brandreth conj. Φίλου μέγαν. Heyne suggests that 386-7 are a later variant of 388-9; but ἐπειγομένη and μαινομένη need some explanation. Van L. points out that the name Ἴλιου itself seems rather out of place, and suggests that the original may have been μέγα νηπίη. It must be remembered, however, that πύργον means rather *fortification* than *tower* (see on Δ 334), and in any case the phrase is no stranger than the "Tower of London."

ἡ μὲν δὴ πρὸς τείχος ἐπειγομένη ἀφικάνει
 μαινομένην εἰκύϊα· φέρει δ' ἅμα παῖδα τιθήνην.”
 ἡ ῥα γυνὴ ταμῖν, ὃ δ' ἀπέσσυτο δώματος Ἐκτωρ 390
 τὴν αὐτὴν ὁδὸν αὐτὶς ἐκτιμένας κατ' ἀγυῖας.
 εὔτε πύλας ἔκανε διερχόμενος μέγα ἄστυ,
 Σκαίᾳς, τῇ ἄρ' ἔμελλε διεξίμεναι πεδίονδε,
 ἔνθ' ἄλοχος πολύδωρος ἐναντίῃ ἦλθε θέουσα
 Ἀνδρομάχῃ, θυγάτηρ μεγαλήτορος Ἡετίωνος, 395
 Ἡετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑλῆεσσι,
 Θήβῃ ὑποπλακίῃ, Κιλικεσσ' ἀνδρῆσσιν ἀνάσσω·
 τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἐκτορι χαλκοκορυστῇ.
 ἡ οἱ ἔπειτ' ἦντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ

391. αὖθις C. 392. εὔτε τε M: εὔτε δὲ N. 393. τῇ: τῇ δ' S Vt. A. ||
 διακίνα MN: διακίμενα CT: διακίμενα DH (R¹). || πεδίοιο D. 394. πολύ-
 δωρος: πολύδωρος Mor. || ἐναντίον R. 397. ὑπὸ πλακίῳ D e corr. || ἐκ-
 δρα(c)in G Mor.

388. ἀφικάνει, apparently in perf. sense; cf. Ξ 43, ξ 159, ν 328.

389. μαινομένην: cf. X 460, also of Andromache, μαινάδι τῇ.

390. ἡ ῥα with the subject expressed as here is rare; the only other cases are γ 337, χ 292, X 77. In the second clause after ἡ ῥα καί, however, the subject is commonly named, e.g. A 528.

392. εὔτε is used asyndetically as always when the clause which it introduces stands first in the sentence; see Ameis and M. and R. on γ 9.

393. τῇ ἄρ': the printed vulg. τῇ γάρ seems to be a conj. of Chalkondylas.

394. πολύδωρος recurs only in this phrase, X 88, ω 294. Hesych. πολλὰ λαβοῦσα δῶρα, πολύφερμος, πολύνεδος, and Schol. A πολλὰ ἔδνα παρὰ τοῦ ἀνδρός λαβοῦσα. The ἔδνα were originally (see on I 146) given not to the bride, but to her father, but of course the word may mean that she earned her parents large gifts, cf. Σ 593 ἀλφεισβόαι. Or again δῶρα may indicate the gifts which human nature would prompt the suitor to offer when, as in Homeric days, woman had begun to assert her independence, and the ἔδνα were no more than a relic of the already extinct custom of the actual purchase of wives. But it does not seem quite natural to describe a wife as 'having had many wedding-presents made to her.' Others compare it with

ἡπιόδωρος (251 above) in the sense of 'generous,' 'open-handed,' which is perhaps preferable.

396. Ἡετίων seems to be attracted to the case of the following relative; see H. G. § 271, where K 416, Ξ 75, 371, are quoted; Bekker, H. B. i. 314, adds others, e.g. θ 74, λ 122. Thus Bentley's Ἡετίωνος δ ναίε is not necessary. A similar epanalepsis in a different case is to be found in a 50-1—

νήσω ἐν ἀμφιρύτῃ, δεῖ τ' ὀμφαλὸς ἐστὶ
 θαλάσσης,

νήσος δὲνδρήσσσα, θεὰ δ' ἐν δώματα ναίει.

For Ἡετίων cf. also A 366, X 479, Ψ 827.

397. The site of Thebe is fixed by the later name Θήβης πεδίον, given to the plain of Adramytteion, Herod. vii. 42, etc. See notes on A 37, 366. No mountain called Plakos could be traced in Strabo's day. Whatever the tribal connexions of these Κιλίκες may have been, it is clear that they had no local connexion with Kilikia. They are named only here and 415. Compare the Λυκίη of Pandaros, E 105.

398. ἔχεθ' Ἐκτορι: this use of the dative seems to be a case of the 'true' dat. passing into the 'dative of the agent.' It is analogous to the dat. after δαμῆναι, etc. (cf. Γ 301). For ἔχειν = have to wife cf. Γ 123.

παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρωνα, νήπιον αὐτῶς, 400
 Ἑκτορίδην ἀγαπητόν, ἀλγικὸν ἀστέρι καλῶι,
 τὸν ῥ' Ἑκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
 Ἀστυάνακτ'· οἶος γὰρ ἐρύετο Ἴλιον Ἑκτωρ.
 ἦ τοι ὁ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ·
 Ἀνδρομάχῃ δέ οἱ ἄγχι παρίστατο δάκρυ χέουσα, 405
 ἐν τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 “δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις
 παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἦ τάχα χήρῃ
 σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοὶ
 πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἴη 410
 σεῦ ἀφαμαρτούσῃ χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη

400. ἐπὶ: ἐπὶ GJPR. || κόλπον CHNQST, γρ. Harl. a. 402. ῥ' om. DGU. ||
 ἄκτωρ H. || καμάνδριον C (p. ras.) H (p. ras.) LM. 403. οἶος: αὐτὸς Schol.
 BT on Ξ 424 (cf. Ω 499). || ἐρύετο Vr. c. || ἔκτωρ: ἱρὸν Bar. 406. ἄρα:
 ἄρ' Lips. 407. φείσει A. 408. καὶ μ' Par. e. || ἐμ' ἄμμορον: τινὲς γρ.
 καὶ ἐμὸν μόνον An. 411. ἀμαρτούσῃ GP Lips.

400. ΝΗΠΙΟΝ Αὐτῶς, *no more than an infant*; cf. Γ 220, Η 100, Φ 474, Χ 484, etc. The form ἀταλάφρων for ἀταλόφρων is irregular, and seems to have been affected by the phrase ἀταλά φρονέων Σ 567 (H. G. § 124 f.).

402-3. These lines look like an interpolation intended to bring in the name of Astyanax, so well known from the Cyclic poems (cf. Pausan. x. 25. 9), but probably not Homeric. Compare X 506, the only other passage where the name occurs in Homer. Plato commented on the name in reference to X 506, but ignores this passage; *Cratyl.* 392 c οἶσθα ὅτι Ὀμηρὸς τὸ παιδίον τὸ τοῦ Ἑκτορος ὑπὸ τῶν Τρώων φησι καλεῖσθαι Ἀστυάνακτα, Σκαμάνδριον δὲ δῆλον ὅτι ὑπὸ τῶν γυναικῶν: and 393 A οὐ γὰρ ἀναξ καὶ ὁ ἔκτωρ σχεδὸν τι ταῦτ' ὀνομαίνει, οὐ γὰρ ἂν τις ἀναξ ᾔη, καὶ ἔκτωρ δῆπου ἐστὶ τοῦτου. The idea evidently is that Astyanax is called by a name which, by way of compliment, refers to the father, as Eurysakes has his name from the broad shield of Aias, Telemachos because Odysseus was fighting far away in his boyhood, Megapenthes from Menelaos' grief at the loss of Helen, Nestor's son Peisistratos from his father's oratory, Perseus' daughter Gorgophone from her father's exploit (Paus. ii. 21. 7). It follows that *Fánaξ*, which is explained by *ἐρύετο*, conveyed less the idea of *kingly sway*, which Hector

did not possess, than of the *protection* which chieftains bestowed on their realm (I 396 ἀριστῆες οἱ τε πτολίεθρα ρύονται, II 542 Λυκίην εἰρυτο δίκηισι τε καὶ σθένει ὦν. Cf. also E 472-3, Ω 499, 729-30). Thus the ἀναξ ἀνδρῶν is much the same as the ποιμὴν λαῶν. This sense of *Fánaξ* has also been defended by Angermann on etymological grounds (so T. D. Seymour in *C. R.* iii. 339).

407. *δαίμωνις*: for the meaning of this word, which is here really untranslatable, see on A 561.

408. *ἄμμορον*: cf. X 485 δυσάμμορος: here and Ω 773 τινὲς γράφουσιν ἐμὸν μόνον, οὐκ ἐδ' (Ariston.). In v 76 we have the curious phrase μοῖραν τ' ἄμμορην τε καταθνήτων ἀνθρώπων, which apparently means 'that which fate does and does not bestow,' i.e. both good and ill fortune. Thus ἄμμορος means 'deprived of μοῖρα,' the just due of mankind, and hence *ill-fated*, opposed to *μοιρηγενής* Γ 182 (q.v.). In Σ 489=ε 275 it simply means 'not partaking of.'

409. *κατακτανέουσιν*: Cobet, *M. C.* p. 330, denounces this form (which recurs Ξ 481, Σ 309) as a barbarism, due to a false analogy with forms like κατέκτα, κατέκτανον, κατέκταθεν: he is probably right in restoring κατακτενέουσιν.

411. ἀφαμαρτούσῃ, *losing*, as X 505. χθόνα δύμεναι like 19 γαῖαν ἐδύτην.

ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπῃς,
 ἀλλ' ἄχρ' οὐδέ μοι ἔστι πατήρ καὶ πότνια μήτηρ.
 ἦ τοι γὰρ πατέρ' ἄμὸν ἀπέκτανε δῖος Ἀχιλλεύς,
 ἐκ δὲ πόλιν πέρσεν Κιλικῶν ἐν ναιετάουσιν, 415
 Θήβην ὑφίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,
 οὐδέ μιν ἐξενάριξε, σεβάσσατο γὰρ τό γε θυμῶι,
 ἀλλ' ἄρα μιν κατέκτενεν σὺν ἔντεσι δαιδαλέοισιν
 ἦδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν 420
 νύμφαι ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.
 οἳ δέ μοι ἑπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,
 οἳ μὲν πάντες ἰῶι κίον ἡματι Ἀἰδὸς εἴσω·
 πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεύς
 βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆσι δῖεσσι.

412. ἐπίσπῃ T. 414. ἄμὸν JOQ Lips. Cant. || ἦτοι μὲν γὰρ ἄμὸν πατέρ' ἔκτανεν N. || κατέκτανεν Q: ἀπέκτανεν GM. 415. ναιετάουσιν JO (e corr.) PQ Bar. Mor. Vr. c: ναιετάουσαν Ar.: ναιετάουσαν Ω. 418. κατέκτενεν S: κατέπεφνε G. || σὺν τεύχεσι D, γρ. Harl. a. 419. ἔχεεν(ν) DMORU. 423. γὰρ: δὲ P.

412. πότμον ἐπίσπῃς: see note on 321.

413. Cf. Soph. *Ajax* 514; the whole speech of Tekmessa there is worth comparison, as it is evidently full of reminiscences of this scene, many lines of which are quoted in the Sophoklean scholia.

414. ἄμὸν (al. ἄμὸν) is apparently a proto-Epic form of ἡμέτερον: but in all the passages where it occurs it may = 'mine,' not 'our'; and in some of them this sense is decidedly preferable, as in the present case and Θ 178. It looks as though ἑμὸς were assimilating an archaic form, whose real sense was only weakly supported by tradition.

418. It is a common custom among primitive nations to bury a warrior's arms with his dead body; it is needless to refer to more than the excavations at Mykene, where an extraordinary quantity of swords was found in the graves with the dead. So Elpenor prays, λ 74 ἀλλὰ με κακῆται σὺν τεύχεσιν ἄσά μοι ἔστιν: see μ 13. It is noteworthy that armour is not mentioned in any of the three full descriptions of Homeric funerals (Ψ 165-77, Ω 785-804, ω 63-84; in the case of Achilles his armour was of course given to be adjudged by the Greek captains, ω 85). But the idea that the departed warrior needed his arms in the next world

belongs rather to the time when the body was buried than when, as among Homeric and later Greeks, it was destroyed by burning. Thus the casual mention of arms and burning together, here and in λ, seems to indicate an irrational survival among newer customs of an older practice, which in the time of Thucydides (i. 8) had actually come to be considered Karian, i.e. barbarian. The same is the case with the burning of garments as a funeral rite (X 512).

419. The elm was regarded as a funereal tree, we are told, διὰ τὸ ἀκαρπῶν, like willows and poplars in the *Od.* (κ 510). Hence Virgil's *ulmus opaca, ingens*, the roosting-place of *Dreams* at the entrance of Orcus (*Aen.* vi. 283). The cypress has no such association in H. (it is mentioned only ε 64, ρ 340).

420. For the mountain nymphs cf. ζ 105, μ 132 (where they are daughters of the Sun), ι 154 (κοῦραι Διὸς as here), *Hymn. Ven.* 257 νύμφαι ὀρεσκόμοιο.

422. The masc. (neut.) ἰῶι occurs only here in H., but it is a genuine Greek form, attested by the Gortynian inscr. The fem. *ia* is found also in Thessalian and Lesbian (Collitz 345. 22; 214. 12). The origin of the forms is doubtful; some connect them with *olos*. See note on E 603.

μητέρα δ', ἣ βασιλεύεν ὑπὸ Πλάκῳ ἰληέσση, 425
 τὴν ἐπεὶ ἄρ' δεῦρ' ἤγαγ' ἄμ' ἄλλοισι κτεάτεσσιν,
 ἄψ' ὃ γε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἄποινα,
 πατρός δ' ἐν μεγάροισι βάλ' Ἄρτεμις ἰοχέαιρα.
 "Ἐκτορ, ἀτὰρ σύ μοι ἔσσι πατὴρ καὶ πότνια μήτηρ
 ἡδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης· 430
 ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
 μὴ παῖδ' ὀρφανικὸν θήῃς χήρην τε γυναῖκα·
 λαὸν δὲ στήσον παρ' ἐρινεόν, ἔνθα μάλιστα
 ἀμβατός ἐστι πόλις καὶ ἐπιδρομον ἔπλετο τείχος·
 τρεῖς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι 435
 ἀμφ' Αἴαντε δῶα καὶ ἀγακλυτὸν Ἴδομενῆα
 ἡδ' ἀμφ' Ἀτρεΐδαν καὶ Τυδέος ἄλκιμον υἱόν·
 ἣ πού τίς σφιν ἔνισπε θεοπροπίων ἐν εἰδῶς,
 ἣ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει."
 τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἐκτωρ· 440

426. τὴν ἄρ' ἐπει Mosc. 1. || κτεάτοις(α) DRU. 428 om. Q. || βάλ': βάλετ' P. 429. αὐτὰρ O. 430. παράκοιτις GMP (supr. η) U. 432. οἴκῃ CGJLMNS Lips.: οἴ(ι)η(ι)ς Ar. Ω. 433-9 ἀθ. Ar. 434. ἀμβατή Kallistratos. 435. τῇ γ': τῇ(ι) δ' HPT Harl. b d, Par. b e h k: γρ. καὶ διὰ τοῦ δ καὶ διὰ τοῦ γ A^m. || ἐπειρήσανθ' οἱ ἄριστοι Mosc. 1. 437. ἀτρεΐδα Ar., acc. to Ixion ap. Did. 438. τις: τι AMQT Vr. c. || θεοπροπίας CG, γρ. Harl. a: θεοπροπέων DJPQU Lips. (Harl. a¹ ?): θεοπροπίων R. 439. ἐν ἐνίοις ἢ νυ καὶ αὐτοῦς Schol. A.

425. 'Non exemplum memini, dici reginam βασιλεύειν' Heyne. But in λ 285 Chloris, Nestor's mother, Πύλον βασιλεύει, and the common βασιλεια implies the verb.

428. πατρός, her father's. βάλ' Ἄρ-τεμις: cf. 205.

429-32. For imitations of these famous lines, see (besides Soph. *Aj.* 514, already referred to) Eur. *Hel.* 278, *Hec.* 280, *Herac.* 229; Ovid *Her.* iii. 51; Prop. i. 11. 23; Ter. *Andria* i. 5. 60.

433-9 were athetized by Ar. on the grounds (1) that it is not fitting that Andromache should act like a rival commander (*ἀντιστρατηγεῖν*) to Hector; (2) that it is not true that the wall is represented as specially accessible at this spot; nor are the enemy now near the walls. A modern reader will probably feel with more force the objection that we are presented with an anticlimax after the noble outburst of the preceding lines. But perhaps this is not a more valid

criticism than the reasons of Ar. There was a legend—which of course may have grown out of these words—that when Apollo and Poseidon built the walls of Troy the mortal Aiaikos helped them at this point of the circuit; see Pind. *O.* viii. 31-46, where Apollo says to Aiaikos Πέργαμος ἀμφὶ τεαῖς, ἥρωας, χερσὶς ἐργασίας ἀλίσκεται. This is the θεοπροπίων referred to in 438. For the ἐρινεός as a landmark see A 167, X 145; it stood in the plain outside the wall, so that this line seems inconsistent with the preceding αὐτοῦ μίμν' ἐπὶ πύργῳ, an argument for the interpolation of the passage. It is probable that the events referred to were related in the *Kypria*; the epitome, after telling of an embassy to the Trojans, goes on ὥς δὲ οὐχ ὑπήκουσαν ἐκείνοι, ἐνταῦθα δὲ τειχομαχοῦσιν. It is curious, however, that Achilles should not be named among the leaders. The *Iliad* allows no place for such an attack since the quarrel. For another allusion to earlier events see I 352.

“ἥ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ’ αἰνέ
αἰδέομαι Τρῶας καὶ Τρωιάδας ἐλκεσιπέπλους,
αἷ κε κακὸς ὥς νόσφιν ἀλυσκάζω πολέμοιο·
οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
αἰεὶ καὶ πρῶτοισι μετὰ Τρῶεσσι μάχεσθαι,
ἄρνύμενος πατρός τε μέγα κλέος ἡδ’ ἐμὸν αὐτοῦ.
εὐ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
ἔσσεται ἡμῶν ὅτ’ ἂν ποτ’ ὀλώλῃ Ἴλιος ἱρὴ
καὶ Πριάμος καὶ λαὸς ἐυμμελίῳ Πριάμοιο.
ἀλλ’ οὐ μοι Τρῶων τόσσον μέλει ἄλγος ὀπίσσω,
οὐτ’ αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἀνακτος
οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ
ἐν κονίησι πέσοιεν ὑπ’ ἀνδράσι δυσμενέεσσιν,
ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
δακρυόεσσαν ἄγῃται, ἐλεύθερον ἡμῶν ἀπούρας.
καὶ κεν ἐν Ἀργεὶ ἐοῦσα πρὸς ἄλλης ἰστὸν ὑφαίνης,
καὶ κεν ὕδωρ φορέῃς Μεσσηϊδος ἢ Ἑπερείης

442. τρωϊδας R. 443. γρ. καὶ κακὸς δι Eust. 444. ἀνώγει JNQ
ἀνώγει). 446. ἐμοῦ αὐτοῦ Q. 447. γὰρ : μέν CGPQ Vr. b, Mosc
τόδε : τό γε Mosc. 1. 449. ἐυμμελίου CL. 451. οὐτ’ ἐκάβης αὐτ
453. ὑπ’ : ἐπ’ Mosc. 1. 454. σεῖο GJOT (A syr.). 456. ἔργει οὐα
Vr. A, Mosc. 1 2. || ἰοῦσα (syr. ἐοῦσα) HO. || ἄλλαις G. || ὑφαίνη(ι)ς P
Mosc. 3 : ὑφαίνας DQ (syr. οι) U : ὑφαίνοις Ω. 457. φορέας LO : φορ
(syr. οι) PQ : φορέας Ω.

441. ὅτι πρὸς τὴν λέγουσαν “ἀλλ’ ἄγε
νῦν ἐλέαιρε” καὶ “μὴ παῖδ’ ὀρφανικὸν
θείης” οἰκείως ἀπῆντηκεν· ὁ δὲ διασκευ-
αστὴς ἐπλανήθη, An.; i.e. the reference
in Hector’s words is to 431-2, and has
been disturbed by the interpolation of
433-9—an argument hardly borne out
by the facts, (διασκευάζειν in the
scholia = *interpolate*, *Lehrs Ar.*² 334.
But this sense seems to be derived from
some tradition of an ‘arrangement’ of
the whole text.)

442. So X 105, under similar circum-
stances. ἐλκεσιπέπλους: for the form of
the compound see *H. G.* § 124 c, 128. 2.

444. οὐδέ . . ἀνώγει, *litotes*, like οὐκ
ἐάν, ‘forbids.’

446. Hector’s only object is honour,
as he despairs of final success. ἀρνύ-
μενος: A 159.

447-9 = Δ 163-5, cf. v.

453. The opt. πέσοιεν throws into the
background the fate of all but Andro-
mache, which by the subj. ἄγῃται is

emphasized as a fact vividly for
ὑφαίνοις and φορέας which most
read in 456-7 would present less v
the secondary consequences; but
whole tone of the passage seems
for the prophetic subj. here, carri-
as it is in *εἴπησιν*. Bekker first ac-
it in his text. On this point ms. a
ity counts for nothing.

455. H. uses ἐλεύθερος only i
phrase (II 831, T 193) and κ,
ἐλεύθερον, inf. 528. Cf. δούλιον
463, and many phrases in which ἦ
used to express a state.

456. πρὸς ἄλλης, *at the bid.*
another woman. For this use cf.
(*H. G.* § 208).

457. There was no uniform tra-
in later Greece as to the posit
these fountains. Messis was var
assigned to Messenia, to the La-
Therapne (Paus. iii. 20. 1), as
‘Argos.’ The context clearly
that both fountains are in Argos

πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσεται ἀνάγκη·
 καὶ ποτέ τις εἴπησιν ἰδὼν κατὰ δάκρυ χέουσαν·
 'Ἐκτορος ἦδε γυνή, δς ἀριστεύεσκε μάχεσθαι 460
 Τρώων ἵπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.'
 ὥς ποτέ τις ἑρέει, σοὶ δ' αὖ νέον ἔσσεται ἄλγος
 χήτει τοιοῦδ' ἀνδρός, ἀμύνειν δούλιον ἦμαρ.
 ἀλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτει,
 πρὶν γέ τι σῆς τε βοῆς σοῦ θ' ἑλκηθμοῖο πυθέσθαι." 465
 ὧς εἰπὼν οὐ παιδὸς ὀρέξατο φαίδιμος Ἴκτωρ·
 ἄψ δ' ὁ παῖς πρὸς κόλπον ἐυζώνοιο τιθήνης
 ἐκλίνθη ἰάχων, πατρὸς φίλου ὄψιν ἀτυχεῖς,
 ταρβήσας χαλκὸν τε ἰδὲ λόφον ἵππιοχαίτην,
 δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας. 470
 ἐκ δ' ἐγέλασσε πατὴρ τε φίλος καὶ πότνια μήτηρ.
 αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἴκτωρ,
 καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανώσαν,
 αὐτὰρ ὃ γ' ὃν φίλον υἱὸν ἐπεὶ κύσε πῆλέ τε χερσίν,
 εἶπεν ἐπευξάμενος Διὶ τ' ἄλλοισιν τε θεοῖσι· 475

459. καὶ τότε H. 461. ἀμφὶ μάχοντο Vr. c, Mosc. 3. 463. χήτοι P.
 464. ΤΕΘΝΗΩΤΑ [HL] Q Vr. b (and *supr.* AO): ΤΕΘΝΑΩΤΑ Ω. || καλύπτει DP:
 καλύπτει J (*supr.* πτοι) NS: καλύψοι Q. 465. γέ τι Dion. Sid. *al.*: γ' ἐπὶ Ptol.
 Ask.: γέ τοι PQ Mosc. 1 (γέ τι or γ' ἐπὶ Ω). || ἑλκηθμοῖο C (*supr.* η) D (τ' ἑλκ.)
 GMNPU Mosc. 1 3. 467. ΤΙΘΗΝΗΣ: γρ. γυναικὸς Harl. a. 468. φίλον N.
 469. τε ἰδὲ GJOPQT: τ' ἰδὲ N. 470. κόρυθος: κορυφῆς Mosc. 2. 474.
 πῆλέ: πάλλε O¹. 475. εἶπε τ' N: εἶπετ' J: εἶπε δ' Ar.

probability seems to be that the Thessalian Argos is meant, for the best tradition, that of Pindar, places Hypereis near Phere (P. iv. 125 ἐγγὺς μὲν Φέρης κρᾶναν Ἰπερήϊδα λιπών). So also Strabo ix. 439; but in 432 he says that both fountains, Hypereis and Messeis, were shewn near Pharsalia. In the Catalogue (B 734, q.v.) Ἰπέρεια is near Ormenion. However, the disjunctive ἢ makes it just possible to take Ἀργος in the widest sense, of Greece generally, and to locate Messeis in the Peloponnesos. Ar. remarks that in obedience to this line οἱ νεώτεροι (tragedians, etc.) regularly introduce the captive Andromache as bearing water. This is done by Eur. *Andr.* 166 ἐκ γρυσσάτων τευχῶν χερὶ σπείρουσαν Ἀχελώϊου δρόσον.

459. The subj. here is a future tinged with emotion; hence its use in threats H. G. § 275) to which a gloomy pro-

phesy such as this is closely akin. Cf. also *M. and T.* 284.

463. ἀμύνειν is added epexegetically, 'such a husband for saving thee from slavery,' cf. β 60 ἡμῖς δ' οὐ νό τι τοῖσι ἀμυνόμεν. See also O 254.

465. γ' ἐπὶ, though it has been defended, does not give so good a sense as γέ τι. πυθέσθαι with the gen. of the thing seems here to mean not, as usual, 'hear the news of,' but 'hear' directly; otherwise the phrase is intolerably weak. Hentze compares O 224, where, however, the more usual meaning is admissible. Another case will be found in the phrase πυθέσθαι ἀγγελίης, to hear news, which occurs P 641, 685, Σ 19. For ο' ἑλκηθμοῖο Nauck conj. τε κλανθμοῖο, which, however, is not an improvement; βοῆς and ἑλκηθμοῖο go together by hendiadys. ἔλκειν is regularly used of captive women, with at least a suggestion of ravishment; cf. X 62, 65, λ 580.

“Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
παῖδ' ἐμόν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,
ὧδε βίην τ' ἀγαθὸν καὶ Ἰλίου ἱφι ἀνάσσειν·
καὶ ποτὲ τις εἴποι ‘πατρός γ' ὧδε πολλὸν ἀμείνων’
ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα
κτείνας δῆιον ἄνδρα, χαρείη δὲ φρένα μήτηρ.”

480

ὥς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκε
παῖδ' ἐόν· ἥ δ' ἄρα μιν κηῶδεϊ δέξατο κόλπωι
δακρυόεν γελάσασα· πόσις δ' ἐλέησε νοήσας,
χειρὶ τέ μιν κατέρεξε, ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε·
“δαιμονίη, μή μοί τι λίην ἀκαχίξω θυμῶι.”

485

477. ἀριπρεπέα: A has *ἐπι* *supr.* above ἀρι (T.W.A.). 478. βίην: B¹ om. D. || τ' *om.* RU. || τ' ἀγαθόν: ἀγαθόν τε DGHMNQT *al.*, γρ. A: τ' ἀγαθόν τε C. 479. εἴποι (A *supr.* but dots over οἱ, T.W.A.) JP Ven. B, γρ. Mosc. 2: εἴπη L: εἴπησι Ω. || γ' ὧδε Ar. J [S?]: ὧδε Par. e: δ' ὧδε Ω. || δ' ὧδε πολλὸν ἀμείνων Themist. *Rhet. Gr.* iii. 154. 480. πολέμου δ' H. || φέροι HP (or φέρη!). 482. ἐν χερσὶν ἔθηκε: χερσὶν ἐπέθηκε Q. 484. ἐλάττει DMQRU Lips. Mosc. 1. 485. κατέρεξε G. 486. μοί γε G. || λίην NP.

478. For Ἰλίου Bentley conj. λαοῦ, Brandreth *Fóstei*, in order to give a *F* to ἱφι. But it is remarkable that ἱφι, unlike the other forms from the stem *is*, never absolutely requires the *F*, and in five other passages does not admit it (B 720, Δ 287, E 606, M 367, λ 284; see note on I 375). It is therefore best to leave the text. Perhaps the line may be interpolated, as Heyne suggests, in allusion to the name Astyanax. It is added *asyndetically*, so that *τε . . . καὶ* belong together, co-ordinating βίην ἀγαθὸν to ἀνάσσειν, as though for ἀνάσσοντα, a rather harsh anacoluthon. The discrepancy in the mss. as to the position of *τε* suggests that it would be better to omit the particle altogether.

479. εἴποι, not εἴπησι, is doubtless the right reading, as Dawes pointed out, for several reasons. (1) Schol. A (Nikanor) on the line runs τὸ ἐξῆς, ‘καὶ ποτὲ τις εἴποι ἐκ πολέμου ἀνιόντα’: therefore εἴποι must have been the reading of Ar. The same words are quoted in Schol. A on N 352. (2) Out of 120 passages where πατρός occurs in H. the *a* is nowhere else short. (3) The confident prediction expressed by the subj. (cf. 459) is quite out of place among the optatives of the prayer. The mistake no doubt arose from a reminiscence of 459. γ' ὧδε, the reading of Ar., is also clearly superior to δ' ὧδε.

480. ἀνιόντα appears to be governed by εἴποι in the sense ‘say of him as he returns’; but this construction seems to be quite unique. The possible alternative is to translate ‘say to him’; though this is hardly sufficiently supported by the passages quoted, M 60 (=210, N 725), P 237, 334, 651, T 375, ψ 91. In all of these εἴπει stands immediately with its object. We may, however, compare τ 334 πολλοὶ τέ μιν ἐσθλὸν εἶπον: from which we may explain the clause here “πατρός . . . ἀμείνων” as a sort of object-clause expressing the content of the verb like ἐσθλόν. So we have ἐν εἰπεῖν τινα, to speak well of a person, a 302, and πεπνυμένα βάζεις βασιλῆας, I 58 (see note). These lines cannot fail to recall the famous prayer in Soph. *Aj.* 550—

ὦ παῖ, γένοιτο πατρός εὐτυχέστερος,
τὰ δ' ἄλλ' ὅμοιος, καὶ γένοι' ἂν οὐ κακός
and its imitation by Virgil in *Aen.* xii. 435.

483. κηῶδεϊ, *fragrant*, only here (and *Hymn. Cer.* 13 ?), cf. κηῶεις I 382.

484. δακρυόεν γελάσασα, *smiling through her tears*, a deservedly famous phrase, but hardly like the oldest Epic style. Cf. Xen. *Hell.* vii. 2. 9 κλαυσι-γέλως εἶχε πάντας.

486. Brandreth notes that with the exception of I 229 the *ι* of λίην is always

οὐ γάρ τις μ' ὑπὲρ αἶσαν ἀνὴρ Ἄϊδι προΐάφει·
μοῖραν δ' οὐ τινὰ φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.
ἀλλ' εἰς οἶκον ἰούσα τὰ σ' αὐτῆς ἔργα κόμιζε,
ἰστόν τ' ἡλακάνην τε, καὶ ἀμφιπόλοισι κέλευε
ἔργον ἐποίχεσθαι· πόλεμος δ' ἀνδρεσσι μελήσει
πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλίοι ἐγγεγάασιν." 490

ὥς ἄρα φωνήσας κόρυθ' εἴλετο φαίδιμος Ἔκτωρ
ἵππουριν· ἄλοχος δὲ φίλη οἰκόνδε βεβήκει 495
ἐντροπαλιζομένη, θαλερόν κατὰ δάκρυ χέουσα.
αἶψα δ' ἔπειθ' ἵκανε δόμους ἐν ναιετάοντας
Ἔκτορος ἀνδροφόνιοι, κιχήσατο δ' ἐνδοθι πολλὰς
ἀμφιπόλους, τῆσιν δὲ γόον πάσῃσιν ἐνῶρσεν.
αἶ μὲν ἔτι ζῶν γόον Ἔκτορα ὦι ἐνὶ οἴκῳ· 500
οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
ἵζεσθαι προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.
οὐδὲ Πάρις δῆθυνεν ἐν ὑψηλοῖσι δόμοισιν,
ἀλλ' ὃ γ' ἐπεὶ κατέδου κλυτὰ τεύχεα ποικίλα χαλκῶι,

493. τοὶ: οἱ G. || ἐκγεγάασιν CGMR Vr. b¹, Mosc. 1. 499. πάσισιν: πᾶσιν P: πάντῃσιν U. 501. ἔτι φάντο Mor. 502. ἵζεσθαι Q.

long in the *Iliad*, even in thesis, unless preceded by *τι* (the exceptions in *Od.* are δ 371, ν 243, π 243, ψ 175). The shortening of the vowel evidently began only towards the end of the Epic period. The *τι* can always be omitted. For the tone of remonstrance and reproach in *δαμονίῃ* see on 407, A 561.

487. ὑπὲρ αἶσαν: see B 155. Ἄϊδι προΐάφει: A 3.

488. For the use of the middle perfect participle see X 219, ι 455; in α 18 *πεφυγμένος ἦεν ἀέθλων* the gen. implies escape from troubles in which the sufferer was actually involved; the accus. implies complete avoidance (v. Nitzsch on α 18). For the periphrastic perf. cf. ψ 343 *πεφυλαγμένος εἶναι*, and in the active E 873.

489. τὰ πρῶτα, once for all, see A 235.

490-3 recur with slight variations in α 356-9, φ 350-3; and for the last line and a half cf. also T 137, λ 352-3. The present context is that which they suit best (see scholia on α 356), and if there has been any copying it is from here. Imitations will be found in Aisch. *Sept.* 200, Eur. *Herac.* 711. τὰ σ' αὐτῆς, not τὰ σταντῆς, in accordance with the canon of Ar. that the compound

reflexive pronouns are not found in H. The elision of the α of σά is, however, not very natural, and no doubt Payne Knight's conj. τέ αὐτῆς is right; see on A 185.

492. ἐποίχεσθαι, properly of weaving only; cf. A 31. But the word came to be used vaguely, of 'going about' one's work as we say. Cf. ν 34 *δόρπον ἐποίχεσθαι*, ρ 227, σ 363 *ἔργον*.

493. For πᾶσιν, ἐμοὶ δὲ μάλιστα Hoffmann conj. πᾶσι, μάλιστα δ' ἐμοί, which is probably right; as it not only admits the F of *Εὐλίοι*, but brings the phrase into agreement with the similar passages, X 422, α 359, λ 353, φ 353, ψ 61 (*μάλιστα*), cf. Bentley).

500. γόον, an anomalous form, perhaps an aor. from the noun γόος: so possibly *δπλεσθαι* to get ready, from *δπλον*, and *θέρμετο* grew warm, from *θερμός*: cf. *κτύπε* by *κτυπέω* Θ 75; see H. G. § 32. 3. Cf. also the pf. part. *πεφυζότες*, from *φύζα*, and other possible instances, ib. § 26. 5. Others regard it as a mistaken form for γόων (γούω) which occurs κ 567. Brandreth reads γόαν, and so Fick, who compares γέλαν in a lyric fragment (Bergk P. L. fr. adesp. 77).

σεύατ' ἔπειτ' ἀνὰ ἄστν, ποσὶ κραιπνοῖσι πεποιθώς.
 ὥς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
 δεσμὸν ἀπορρήξας θείῃ πεδίῳ κροαίνων,
 εἰωθὼς λούεσθαι ἐνρρείος ποταμοῖο,
 κυδιόων· ἵψου δὲ κάρη ἔχει, ἀμφὶ δὲ χαίται
 ὤμοις ἀτσουνται· ὁ δ' ἀγλατῆφι πεποιθώς,
 ῥίμφά ἐ γούνα φέρει μετά τ' ἦθεα καὶ νομὸν ἵππων·
 ὥς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης,
 τεύχεσι παμφαίνων ὥς τ' ἡλέκτωρ, ἐβεβήκει

505

510

505. σεύατ' N. || ἔπασ' U. 506. ἀκοστήσας: οἱ δὲ ἀκοστήσας Schol. A.
 φάτνῃς Et. Mag. 51. 11. 507. δεσμὸν δ' G. || δεσμὰ διαρρήξας Et. Mag. 51.
 οἰαί C. || πεδίονδε Et. Mag. 51. 511. ῥίμφ' ὁδ' Zen.: ῥίμφας Ποσειδώνιος ὁ
 ἀναγνώστης Ἀριστάρχου An.: ῥίμφας T.

505. With this and the following lines compare X 21-23, and for the whole famous simile, Virg. *Aen.* xi. 492-7. The whole passage recurs in O 263-8, but there can be no doubt that it is in its right place here.

506. στατός, *stalled*, cf. the word *sta-bulum*. ἀκοστήσας: Hesych. ἀκοστή· κριθὴ παρὰ Κυπρίοις. Schol. A κυρίως δὲ πᾶσαι αἱ τροφαὶ ἀκοσταὶ καλοῦνται παρὰ Θεσσαλοῖς. The variant ἀγοστήσας was explained to mean 'befouled,' from an imaginary ἀγοστή=ρύπος. The former explanation must be accepted, though the word ἀκοστή is not known elsewhere.

507. Cf. X 23 θέμει τιτανόμενος πεδίῳ. On the form θέω cf. Schulze *Q. E.* 277, where it is referred to a root *thF*=Skt. *dhā*, a longer form of *thF*, so that we should write *th(F)mi* here. Others write *θεῖω* for *θέω* in Homer, as a proto-Epic form, on the analogy of the Aeolic *πνεῖω*, and the fut. *θεύσεσθαι*. But *F* passes into *ν* only before a consonant. See van L. *Ench.* p. 414. The form recurs only in the infin. *θελεῖν*, for which we can always write *θέμεν*.

508. εἰωθός apparently means that the horse is eager to resume his accustomed habits. But the phrase is curious. Agar, who discusses the construction of the simile in *C. R.* xii. 431-3, comes to the conclusion that the lines should be read in the order 511, 509 (with *κυδιόωνθ'*), 510 (with *πέποιθε*), 508, thus getting rid of the excessively harsh anacoluthon in 511, ὁ δὲ . . . ἐ (the nearest analogies, B 353, E 135, α 275, are not satisfactory), and making εἰωθὼς λούεσθαι explain *πέποιθεν*, 'conscious of his beauty, because he is wont to bathe.'

The simile thus becomes smoother, but the dislocation is not adequately explained.

511. *ῥεα*, *haunts*; so the word is used in ξ 411 of the sties in which the swine sleep, and frequently for 'dwelling-places' by Herodotus (v. 15, etc.). νομῶν, *pasturage*. Virgil takes *innum* as fem., *in pastus armentaque tendit equarum*, but this is not necessary, nor does it suit the point of the simile.

The swing of the dactylic verse has been universally recognized as harmonizing with the horse's gallop, like Virgil's *quadrupedante putrem sonitu quatit ungula campum*. The effect depends not only on the rhythm, but partly on the nasal consonants and the ρ. It is dangerous to lay too great stress, however, on the rhythm; Mr. Nicholson has pointed out that the two passages which in all Homer shew the largest consecutive number of purely dactylic lines (five) occur in the description of Patroklos' funeral! (Ψ 135-9, 166-70). Our habit of neglecting quantity and attending only to stress misleads us into reading dactyls into 'triple' time instead of 'common' time, *u* instead of *uu*. Hence a dactylic hexameter is to us a galloping rhythm—to the Greek it was rather a stately marching rhythm. The so-called 'cyclic' dactyl of the lyric poets is of course in triple time, but it is not epic.

513. ἡλέκτωρ, a name of the sun, cf. T 398, *Hymn. Ap.* 369 ἡλέκτωρ Τρεπίων. The word is evidently cognate with *ηλεκτρον* (-ος) (and possibly *δλεκτρών*, Hehn pp. 265, 491), but in what sense it would be rash to say. Empedokles uses

καγαλόων, ταχέες δὲ πόδες φέρον. αἶψα δ' ἔπειτα
 "Ἐκτορα δῖον ἔτετμεν ἀδελφεόν, εὖτ' ἄρ' ἔμελλε 515
 στρέψεσθ' ἐκ χώρης ὅθι ἦι ὀάριζε γυναικί.
 τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής·
 "ἦθεῖ, ἦ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω
 δηθύνων, οὐδ' ἦλθον ἐναΐσιμον, ὥς ἐκέλευες."
 τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἴκτωρ· 520
 "δαιμόνι, οὐκ ἂν τίς τοι ἀνὴρ, ὃς ἐναΐσιμος εἴη,
 ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι·
 ἀλλὰ ἐκὼν μεθίης τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ
 ἄχνηται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἰσχρ' ἀκούω 525
 πρὸς Τρώων, οἳ ἔχουσι πολλὸν πόνον εἵνεκα σείω.
 ἀλλ' ἴομεν· τὰ δ' ὀπίσθεν ἀρεσσόμεθ', αἶ κέ ποθι Ζεὺς
 δῶμῃ ἐπουρανίοισι θεοῖς αἰεγενέτησι
 κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,
 ἐκ Τροίης ἐλάσαντας ἐκνήμιδας Ἀχαιούς."

516. στρέψας J: στρέψασαι G. 519. αἰνέσιμον NPQ. || ἐκέλευας GNOQ.
 521. αἰνέσιμος MNPQ. 522. τοῦργον Vr. b. 523. μεσίης JNPQ Lips.¹ Vr.
 b: μεσίης Ω. 525. σοῖο P. 526. τὰ δ': τὸ δ' N Vr. b. 528. κρατῆρα
 R. || στήσασαι HQR Vr. b. 529. ἐλάσαντες R (supr. α): ἐλάσασιν G.

it as a synonym of fire, ἡλέκτωρ τε χθών
 τε καὶ οὐρανὸς ἥδ' ἐθάλασσα.

514. καγαλόων must mean 'laughing with self-satisfaction'; so K 565, ψ 1, 59. But in Γ 43 it means 'scoffing' (in later Greek καχάζω: Lat. *cachinnus*).

516. δάρζει: cf. X 127.

- 518. ἦ μάλα θά: Paris exaggerates an imaginary accusation by way of 'fishing for a compliment'; a most vivid touch, which is partly lost if we put a note of interrogation at the end (cf. Schol. A τὸ ἡ πευστικῶς καὶ ἡθικῶς).

519. ἐναΐσιμος both here and in 521 can be expressed by the Lat. *iustus* (here *iusto tempore*). The connecting link is the idea of 'proper measure'; cf. ὑπὲρ αἶσαν, and note on A 418.

522. ἔργον, what you effect in battle; cf. Δ 470, 539.

523. τό is of course not the article, but the accusative representing the following object-clause. On the expression καρ ἐν σπυδί Hentze remarks that it virtually means 'my heart within me.' The Homeric man half personifies his own thoughts as something distinct from him; hence such phrases as τίη μοι ταῦτα φίλος διελέξατο θυμός; εἶπε πρὸς δὲν μεγάλητορα θυμόν; compare the expression in the Psalms, 'I commune with

my heart.' So in Arabic *nafs*, 'spirit,' is used for 'self' in all senses. It is wrong to compare more or less rhetorical phrases like 'in my heart of hearts.' μεσίης or μεθίης, see note on E 880.

524. ἀκούω must here be subjunctive, as A 80, etc., if we write δὲ=δε. But δ θ' as a rel.=ὅτι τε would be defensible, and then ἀκούω would be indic.

526. τὰ δέ, the rest, i.e. the hard words he has had to speak to Paris, now and previously. ἀρεσσόμεθα, I will make up for; exactly as Δ 362.

528. στήσασαι, set up as the centre of a banquet where the freeing of Troy should be celebrated by libations to the gods. Cf. I 202 κρητῆρα καθίστα. For the middle Paley compares Theokr. vii. 150 κρητῆρ' Ἡρακλῆϊ γέρον ἐστάσατο Χείρων. ἐλεύσερον, only here in H. joined to another word than ἡμαρ (see 455). The origin of the word, and therefore its exact meaning here, are doubtful, though a vague phrase like 'bowl of deliverance' is near enough.

529. ἐλάσαντας, accus. because the part. is to be taken closely with the infin. στήσασθαι, 'in honour of the driving away.' The dat. would mean 'to set up the bowl, after having driven away.' See H. G. § 240.

H

INTRODUCTION

THE seventh book falls naturally into the two parts indicated by the Greek title. After a short introduction (1-54), which by various awkwardnesses betrays itself as a transitional passage added to join Z to the following narrative, the single combat of Aias and Hector occupies more than half the rest (55-322), and is then followed by a distinct section which relates the burning of the dead and the building of the wall round the Greek camp. The two parts must be treated separately, as each has its own difficulties.

The first part may be fairly counted among the best pieces of the *Iliad*. The casting of the lots is a highly spirited and picturesque scene, and the dialogue between Hector and Aias is admirably characteristic of the two heroes; it is only in the words of Menelaos (see note on 98) that we find anything at variance with the general tone of the epos. It is hardly likely that any doubts would have been suggested as to the genuineness of this part but for the existence of Book III. But if we take it in connexion with that book, the inconsistency of the two is striking. It is in itself somewhat surprising that two duels should be fought on the same day; but when we remember the very remarkable manner in which the first had ended, by an unpardonable violation of a truce made with all possible solemnities, and then find that the second is entered upon by the two parties without apology or reproach, the difficulty is one which can hardly be explained. Nor can it be smoothed over by the excuse of artistic propriety; for no canon of art will justify what we have before us; a duel which is proposed as a decisive ordeal, designed to finish the war, is succeeded at the distance of a few hours by another which is a mere trial of prowess, entered upon ἐξ ἐριδος, as is expressly declared. This surely approaches near to the limits of an anticlimax. And the sense of inconsistency with the third book is infinitely heightened by the fact that we do find in our text a brief allusion in Hector's words, 69-72, to the violation of the oaths. If this discreditable incident had been absolutely ignored, it might have been possible to explain the fact by saying that the third book, though in the chronological sequence only a few hours distant, is, in fact, to a hearer separated by a much longer interval, so that the whole of the first episode might have been considered to have served its purpose and been forgotten. Hector's almost cynical allusion seems as if designed to exclude this possibility, and to bring the incongruity into the most glaring light.

In any case, then, we must undoubtedly begin by cutting out these lines, while at the same time it may be remarked that there is in the mss. what

may be a valuable hint to shew that they were not originally to be found here ; for in line 73 the reading of all the mss. is *ὑμῖν μὲν γὰρ*, for which editors have accepted the reading of Aristarchos, *ὑμῖν δ' ἐν γὰρ*. It hardly needs pointing out that the *δέ* is required only if 69-72 stand in the text, while if they be cut out the speech runs on quite naturally with *μὲν γάρ* in 73.

We have, in fact, two parallel and independent duel-episodes which have been strung into the continuous story by no more than this bare and simple reference ; a naïve device which has at least the advantage of giving us good reason to believe that neither of the two has been seriously tampered with. It is evident that the diaskenast relied chiefly upon the length of the intervening episode to soften the incongruity which is evident to the analytical reader.

It will be seen that this duel is, unlike that of Menelaos and Paris, well suited to the story of the Menis. As more than one allusion shews (113, 226), it is the absence of Achilles which emboldens Hector to give the challenge, and makes the Greeks hesitate to accept it. And though the subjects are so similar, neither account seems to have borrowed from the other. It is impossible to say that either is the older ; but as they stand in the Menis, it is Γ, not H, which is the intruder.

We now pass to the second part of the book, lines 323-482, where the difficulties are of a more serious nature. Controversy has long raged round the building of the wall by the Greeks in the tenth year of the siege. Thucydides (i. 11) seems to make the fortification date from the landing in Troas, and the words of Ξ 31-2 imply that the wall was built when the ships were first drawn up on the land. It has been argued that, though the wall may, according to the tradition, have been built at the time of the first landing, yet it might with poetical propriety be brought in at this point of a poem which designs to give a complete picture of the siege in the space of a few weeks ; just as Priam may thus be defended for not knowing by sight the Greek heroes before the Teichoscopy (see introduction to Γ). But if poetical propriety is to be made the standard, we should look for some more obvious motive for the selection of this point for the first building. The Greeks have met with no reverses ; their victories so far have been unchequered ; and if it be replied that the absence of Achilles would be enough to make them anxious as to their position, it is strange that there should be no allusion to such a feeling in the speech of Nestor, from which it could hardly be absent if the poet had it in his mind. Further, the whole description of the building is very hurried and even obscure, little resembling the style in which an event of importance to the future of the story is generally told.

We shall, in fact, see when we come to the later books that there has been a fusion on a large scale of two different versions of the *Iliad*—an older form in which the camp was unfortified, a later in which it was surrounded by a wall and moat. Hitherto the fighting has been entirely in the open plain, so that no inconsistency on this ground has been felt. But in Θ we have an attack on the camp belonging to the poem which has the walls. The imminence of this makes some preparation necessary, and hence the present passage, a perfunctory and shame-faced makeshift.

No doubt pieces of older poetry are incorporated in it. We have already

(Introduction to Z) seen reason to suppose that the scene in the assembly (345-65) is out of place here. As Erhardt has well pointed out, the allusions to the breach of the oaths in 352, 402, 411, as well as the words of Hector in Z 326, alike indicate that the proposal to surrender Helen is really the sequel of the other duel, and came originally somewhere between the end of Γ and the beginning of H. Nor is there any reason to doubt that we have old material in the truce, the burial of the dead, and the market-scene at the end of the book—all of them would suit any point of the war. The curious scene in Olympos (442-64) is closely related to the opening lines of M—another instance of a dual version, though in this case both alternatives seem late. In fact all the second part of the book is like a mosaic of fragments not too skilfully worked together. One result is an obscurity in the chronology (see on 381) not to be paralleled in Homer.

ΙΛΙΑΔΟΣ Η

Ἕκτωρος καὶ Αἴαντος μονομαχία. νεκρῶν ἀπαίσεις.

ὥς εἰπὼν πυλέων ἐξέσσυτο φαίδιμος Ἕκτωρ,
 τῷ δ' ἄμ' Ἀλέξανδρος κί' ἀδελφεός· ἐν δ' ἄρα θυμῷ
 ἀμφοτέρωι μέμασαν πολεμίζειν ἡδὲ μάχεσθαι.
 ὥς δὲ θεὸς ναύτησιν ἐελδομένοισιν ἔδωκεν
 οὖρον, ἐπεὶ κε κάμωσιν ἐνξέστης ἐλάτῃσι 5
 πόντον ἐλαύνοντες, καμάτῳ δ' ὑπὸ γυῖα λέλυνται,
 ὥς ἄρα τῷ Τρώεσσιν ἐελδομένοισι φανήτην.
 ἔνθ' ἐλέτην ὁ μὲν υἱὸν Ἀρηιόβοιο ἀνακτος,
 Ἄρνην ναιετάοντα Μενέσθιον, δν κορυνήτης
 γείνατ' Ἀρηιόθοος καὶ Φυλομέδουσα βοῶπις· 10
 Ἕκτωρ δ' Ἡϊοῦηα βάλ' ἔγχρῃ ὀξυόεντι
 αὐχέν' ὑπὸ στεφάνῃς ἐνχάλκου, λῦσε δὲ γυῖα.
 Γλαῦκος δ' Ἰππολόχοιο παῖς, Λυκίων ἀγὸς ἀνδρῶν,

3. πολευόμεν H. 5. ἐπεὶ κε κάμωσιν Ar. ACJ King's Par. d¹, Mosc. 1, Ven. B: ἐπὶν κε κάμωσι Sidonios (ἄλλοι αρ. Did.) TU Mosc. 2: ἐπεὶ κακάμωσι Cant.: ἐπὶν κακάμωσι Ω (ἐπὶαν ? Q, ἐπὶαν G, ἐπὶαν D) and ἐν τισι αρ. An. (cf. A 168). || ἐνξέστοις S surr. 6. ἐρέσσοντες U, γρ. A Lips. (and κατ' ἐνια τῶν ὑπομνημάτων Did.). 7. τῷ Ar. Ω: τοι Ammonios. 10. φυλομέδουσα GJPRS. 12. ὑπὸ: ὑπὲρ Cant. || ἐνχάλκου: εὐκύκλου D. || λῦσε: λύπτο Ar. QS. 13. γλαῦκος R (γλαῦκος R^m).

1. πυλέων: Bentley conj. πόλεως or ῥα πυλέων, as the gen. plur. fem. in -έων is almost always counted as a single syllable. The only exceptions appear to be M 340 καὶ πυλέων and φ 191 ἐκτὸς θυρέων. He should, however, have rather suggested πόλις, as πόλεως is not found in H. except as a variant in one or two passages, A 168, T 52. In any case -έων for -άων is suspicious. Fick conj. πύργων.
 4-6. A very similar comparison will be found in ψ 233 ff. The point lies in the part. ἐελδομένοισιν. For ἐπεὶ κε κάμωσιν (5) cf. on A 168.

6. πόντον ἐλαύνοντες: here only. Compare the Odyssean ἀλα τύπτειν.

9. For the title κορυνήτης see line 138, and for the difficulties involved in the legend, 149.

10. βοῶπις is used of a mortal as in I' 144, where see the note.

12. στεφάνη seems to be merely one of the numerous synonyms for the helmet; see K 30 ἐπὶ στεφάνῃν κεφαλῇφιν αἶρας θήκατο χαλκείην. It can hardly mean any special part, as here it covers the neck, while in A 96 it goes over the forehead. There is no archaeological evidence of anything that can be called the 'brim' of the helmet. For other senses of στεφάνη see N 138, Σ 597.

Ἴφινόον βάλε δουρὶ κατὰ κρατερὴν ὑσμίνην
 Δεξιὰδην, ἵππων ἐπιάλμενον ὠκείων,
 ὦμον· ὁ δ' ἐξ ἵππων χαμάδις πέσε, λύντο δὲ γυῖα.
 τοὺς δ' ὥς οὖν ἐνόησε θεὰ γλαυκῶπις Ἀθήνη
 Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὑσμίνῃ,
 βῆ ῥα κατ' Οὐλύμποιο καρήνων αἰξασα
 Ἴλιον εἰς ἱερὴν. τῇ δ' ἀντίος ὤρνυτ' Ἀπόλλων
 Περγάμου ἐκκατιδών, Τρώεσσι δὲ βούλετο νίκην.
 ἀλλήλοισι δὲ τῷ γε συναντέσθην παρὰ φηγῷ·
 τὴν πρότερος προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων·
 "τίπτε σὺ δ' αὖ μεμαυῖα, Διὸς θυγάτηρ μέγαλοιο,
 ἦλθες ἀπ' Οὐλύμποιο, μέγας δέ σε θυμὸς ἀνῆκεν;
 ἦ ἴνα δὴ Δαναοῖσι μάχης ἑτεραλκεία νίκην
 δῶις, ἐπεὶ οὐ τι Τρῶας ἀπολλυμένους ἐλαίρεις;

17. τοὺς: τὸν LP (*supr. ους*). 18. ὀλέκοντα L (*p. ras.*). || ἀπὸ κρατερῆς
 ὠκύμηνος Vg. b. 20. ἱρὴν G: ἱρὴν T. 22. συναντίσθην G. || περὶ S. 23.
 διὸς υἱὸς: ἐκάεργος U. 24. εὐγάτηρ CQ. 25. οὐλύμποιο: οὐλύμου
 γε G. 27. οὐ τι: οὗτοι P.

15. ἐπιάλμενον: compare E 46; the aor. part. here is a reason against regarding ἐπιβησόμενον there as a future; it can only mean, 'just mounted' on his chariot. For the hiatus before -al- see on A 532.

17. The Argives appear to be routed after their success in E with very little trouble; but this is no doubt in order to avoid the monotony of fighting, and something of the sort is required after the pomp with which the arrival of Hector and Paris has been described. The ἀριστέα of Diomedes, having been fully developed, is now dropped. The turning of the battle—which here has no great effect upon the story—is told in a condensed form; 17-18 = E 711-12, 19 = B 167; 21, cf. Δ 508.

21. ἐκκατιδών: P. Knight ἐκκατιών.

22. φηγῷ, the oak-tree near the Skaian gate, see on E 693, Z 237, and I. 60 below.

24. θ': probably for δῆ; see A 340, 540.

25. οὐμὸς ἀνῆκεν: this phrase, which is peculiar to the *Iliad*, occurs only here and Φ 395 without an infinitive expressing the aim. The passage in Φ seems to be a reminiscence of the present lines.

26. The epithet ἑτεραλκίς occurs only with νίκη, except in O 738, where

we have ἑτεραλκεία δῆμον. The idea in all cases seems to be 'a victory giving might to the other side,' i.e. turning the tide of battle, *ὅταν οἱ νικῶντες νικῶνται, ἢ ὅταν οἱ πρῶην νικηθέντες νικῶσιν* Schol. A; in O the δῆμος is a *rescuer* to change the tide of war. It is easy to see how from this meaning is derived the use of ἑτεραλκίς in later Greek (Herod.) in the sense of *aniceps pugnae*, a battle where the tide *keeps turning*. This, however, cannot be deduced from either of the alternatives which have been proposed—(1) *decisive* victory, giving might to one only of the two parties; (2) victory of *other strength*, i.e. won by divine interference (Monro; in O 738 'a people to gain fresh help from'). We may compare for the sense of ἕτερος in composition Aisch. *Supp.* 403 Ζεὺς ἑτερορρεπής; ἑτερόρροπος = 'ambiguous, uneven,' and the only other compound of ἕτερος in Homer (in a late passage however) λ 303 ἐτερήμερος, 'changing from day to day.' Compare also Aisch. *Pers.* 950.

27. It is practically a matter of indifference whether a note of interrogation is put at the end of the line, or after δῶις, or not at all. For δῶις, *ἀπὸ* Brandreth reads δῶις, and so van L. But see on A 129, *H. G.* § 81.

ἄλλ' εἴ μοι τι πίθοιο, τό κεν πολὺ κέρδιον εἶη·
 νῦν μὲν παύσωμεν πόλεμον καὶ δηϊοτήτα
 σήμερον· ὕστερον αὐτε μαχήσονται, εἰς ὃ κε τέκμωρ 30
 Ἰλίου εὕρωσιν, ἐπεὶ ὥς φίλον ἔπλετο θυμῷ
 ὑμῖν ἀθανάτησι, διαπραθέειν τόδε ἄστυ."
 τὸν δ' αὐτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 "ὦδ' ἔστω, ἐκάεργε· τὰ γὰρ φρονέουσα καὶ αὐτὴ
 ἦλθον ἀπ' Οὐλύμπιοι μετὰ Τρώας καὶ Ἀχαιοῦς. 35
 ἄλλ' ἄγε, πῶς μέμονας πόλεμον καταπαυσέμεν ἀνδρῶν;"
 τὴν δ' αὐτε προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων·
 "Ἐκτορος ὄρωμεν κρατερὸν μένος ἵπποδάμοιο,
 ἦν τινά που Δαναῶν προκαλέσsetαι οἰόθεν οἶος

29. νῦν μὲν δὴ D. 32. ἀθανάτοισι Zen. D¹Q Harl. a, Par. d f, Cant. Vr. b
 c: ἀμφοτέρησι Aph. 33. γρ. τὸν δ' ἡμέτερον ἔπειτα A. 35. μετὰ: κατὰ S.
 39. οἶος: οἶον J.

30. τέκμωρ, properly a thing established; hence, as in A 526, the determination, settling of a resolve; or, as here, a fixed goal, a limit of destiny. This is illustrated by τεκμαίρεται, l. 70 below, 'Zeus settles an appointed time, against which you are to take Troy or yourselves be vanquished.' Hence, as Büttmann remarks, comes the later sense of 'foretelling by a sign'; for one who foretells an event by personal divine knowledge, like Kirke (κ 563, λ 112), 'appoints,' 'destines' it to mortals; to a god the two are identical. In N 20 Poseidon ἔκετο τέκμωρ, Αἰγύς, i.e. 'the goal which he had set for his journey'; II 472 τοῖο εὔρετο τέκμωρ, 'attained the end at which he aimed.' The only question which can arise on the present passage is whether τέκμωρ means 'the limit set by fate for Ilios,' or 'the goal set for themselves by the Greeks with regard to Ilios.' Ameis, on the analogy of II 472, accepts the latter interpretation. There, however, the verb is εὔρετο in the middle, which makes some difference (v. however δ 374), while here it is in the active; and the similarity of l. 70 seems decisive in favour of the former: 'let them fight on' (the fut. gives the sense 'for all I care') 'till they find out by experience the limit set by fate for Ilios.' So I 48, 418.

36. For fut. indic. with μέμονα see also B 544, M 198, 200, 218, Z 89, O 105, Φ 482, ο 522, ω 395; with μενεαίνειν Φ 176, ἐφορμάσθαι Φ 399. The constr.

seems to depend on the idea of hope conveyed by the verb. In several cases, however, the aor. or pres. infin., the more usual constr., occurs as a variant, and van L. would restore it everywhere. Here it is easy to write καταπαυέμεν. So in 29, which is the line referred to here, Mulvaney (C. R. x. 27) would write παύωμεν, as the ω does not belong to the aor. subj. For the frequent confusion of pres., aor., and fut. infin. see note on Γ 28, H. G. § 238.

39. For the non-Homeric ἦν Heyne and Brandreth read εἶ. But κε or ἄν seem to be never omitted in this common constr. ἦν is probably only a mark of the late origin of this transitional passage. Cf. also X 419. οἰόσθαι οἶος, which recurs l. 226, is, with αἰνέθεν αἰνῶς, 97, a phrase peculiar to this book, and hard to explain. Of αἰνέθεν αἰνῶς we can only say that it is a case of emphasis produced by the familiar resource of reduplication, as in μέγας μεγαλωστί, δύμιον ὀπιτέλεστον: no one has succeeded in explaining why the local suffix -θεν, with its very definite signification, should be used for the purpose. In οἰόθεν οἶος the meaning seems to be 'man to man,' and the repetition will then have a ground beyond mere emphasis. Bentley suggested οἶον, Döderlein οἶω (with μαχέσασθαι), and either of these would make the phrase a little more intelligible. The closest analogy is perhaps to be found in αὐτὸς ἐφ' αὐτοῦ, αὐτὸς καθ' αὐτόν. Phrases

ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτήτι· 40
 οἱ δέ κ' ἀγασσάμενοι χαλκοκνήμιδες Ἀχαιοὶ
 οἶον ἐπόρσειαν πολέμειν Ἐκτορι δίωι."
 ὥς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
 τῶν δ' Ἑλενος, Πριάμοιο φίλος παῖς, σύνθετο θυμῷ
 βουλήν, ἣ ῥα θεοῖσιν ἐφῆνδανε μητιόωσι. 45
 στῇ δὲ παρ' Ἐκτορ' ἰὼν καὶ μιν πρὸς μῦθον ἔειπεν·
 "Ἐκτορ νιὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε,
 ἣ ῥά νύ μοί τι πίθοιο; κασίγνητος δέ τοί εἰμι·
 ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιούς,
 αὐτὸς δὲ προκάλεσσαι Ἀχαιῶν ὅς τις ἄριστος 50
 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτήτι·
 οὐ γάρ πώ τοι μοῖρα θανεῖν καὶ πότμον ἐπισπεῖν.
 ὥς γὰρ ἐγὼν ὅπ' ἄκουσα θεῶν αἰεγενετάων."
 ὥς ἔφαθ', Ἐκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας,
 καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας, 55
 μέσσου δουρὸς ἐλών· οἱ δ' ἰδρύνθησαν ἅπαντες.
 κὰδ δ' Ἀγαμέμνων εἰσεν ἐκκνήμιδας Ἀχαιούς.

41. ἀγασσάμενοι Ar. 53 ἀθ. Ar. || ἐγὼ G. 54. δ' om. P. 56. μέσσον
 Harl. a: μέσσον G. " οἱ δ' (οἱ δ') ADPQSU Vr. b, Mosc. 1: τοὶ δ' Ω. " ἰδρύνθησαν
 A (T.W.A.) H.

like B 75 ἄλλοθεν ἄλλος have only a superficial resemblance, as in them each word has its distinct and separate meaning.

41. ἀγασσάμενοι, either *admiring* his chivalry, or *jealous* of their honour (cf. Ψ 639 ἀγασσάμενος περὶ νίκης—a doubtful line, however), *grudging* him the advantage. Observe the change of mood in ἐπόρσειαν, these two lines being added independently, and expressing the remoter result. χαλκοκνήμιδες is ἀπ. λεγ. for the regular ἐκκνήμιδες. The old Epic greaves were probably not of metal at all (App. B). Schulze points out that the early Epic poets always thus change ἐκ- into καλλ- or the like when they want a long syll., rather than write ἡκ-, which is strictly reserved for compounds which could not otherwise be used at all. Compare ἐκπλόκαμος, ἐκλῶνος, ἐκτριχας beside καλλπλόκαμος, καλλίλῶνος, καλλίτριχας, but ἡκτομος, ἡκίγνεος. (So also ἡκράτερος, which we should read with L. Meyer in Z 292 for the false form εἰπατέρεος: cf. ἡ δ' εἰπατέρεος φιλοφύλας τε παρότρυνος in a fragment

of Menander.) Thus the change of ἐκ- into χαλκο- sacrifices archaeology to metrical purism.

44. θυμῷ, i.e. not by the outer ear, but by his power as a soothsayer, Z 76.

48. For a wish expressed by the (potential) optative in a question cf. Δ 93.

53. This line was athetized by Ar. on the ground that Helenos had understood the counsel of the gods only διὰ τῆς μαντικῆς. This is a frivolous objection; prophets have always been accustomed themselves to describe the divine admonitions as a voice speaking to them, even when the outer world gives a different name to the communication. The previous line, though not rejected by Ar., is open to far graver objection. For it corresponds to nothing in the words of Athene or Apollo above, and seems quite inconsistent with Hector's words in 77, to say nothing of his behaviour in 216.

54-6=Γ 76-8. The joy of Hector is rather less appropriate here than in Γ.

καὶ δ' ἄρ' Ἀθηναίη τε καὶ ἀργυρότοξος Ἀπόλλων
 ἐξέσθην ὄρνυσιν εἰκότες αἰγυπιοῖσι
 φηγῶι ἐφ' ὑψηλῇ πατρὸς Διὸς αἰγιόχοιο, 60
 ἀνδράσι τερπόμενοι· τῶν δὲ στίχες εἶατο πυκναί,
 ἀσπίσι καὶ κορύθεσσι καὶ ἔγχεσι πεφρικυῖαι.
 οἷη δὲ Ζεφύριοι ἐχέυατο πόντον ἔπι φρίξ
 ὀρνυμένοιο νέον, μελάνει δέ τε πόντος ὑπ' αὐτῆς,
 τοῖαι ἄρα στίχες εἶατ' Ἀχαιῶν τε Τρώων τε 65
 ἐν πεδίῳ. Ἐκτῶρ δὲ μετ' ἀμφοτέροισιν ἔειπε·
 "κέκλυτέ μεν, Τρῶες καὶ ἐκνήμιδες Ἀχαιοί,
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 ὄρκια μὲν Κρονίδης ὑψίζυγος οὐκ ἐτέλεσσεν,
 ἀλλὰ κακὰ φρονέων τεκμαίρεται ἀμφοτέροισιν, 70
 εἰς ὃ κεν ἡ ὑμεῖς Τροίην εὐπυργον ἔλητε,

60. ἐφ' : ἐν Bar. Mor. 61. πυκναί : πάντη Par. c (γρ. πυκναί). 62. πεφρικυῖαι : γρ. βεβριυῖαι A (cf. Δ 282). 64. μελάνει S suppr. : μελαίναι GQ. || πόντος Ar. C³G Lips. Vr. c, Par. h (and suppr. T Harl. a, Par. a). || αὐτῆ(i) Ar. T Lips. Ven. B, Harl. a (p. ras.) b, Par. a² h : αὐτοῦ G Aristot. *Probl.* 23. 23 (and ἄλλοι ap. Did.). 71. ἔειπε H.

59. There can be no doubt that the gods are supposed by the poet to take the forms of birds. Some have understood εἰκότες to mean 'after the manner,' not 'in the likeness,' of birds, a translation which might be supported by B 337. But there is certainly no gain of dignity in supposing the gods to sit in human form at the top of a high tree. A similar transformation of Athene into a swallow takes place in χ 240, and cf. also Ξ 289 where Sleep sits in a tree ὄρνιθι λιγυρῇ ἐναλίγκιος κτλ. Other similar passages are α 319, γ 371, ε 51, 337, O 236, in some of which there seems to be implied the form of a bird, in others the comparison is only to the bird's flight. αἰγυπιός is a poetical name which seems to include both eagles and vultures, for the αἰγυπιός eats live birds (P 460, χ 302) as well as carrion. The name is commonly taken to be; for αἰγυπιός, *goat-vulture*, cf. Lämmmergeier. But Thompson (*Glossary*, s. v.) suggests that the αἰ-, which is very common in bird-names, contains an element akin to *avi-s*, Skt. *vi-s* (cf. *ἀετός*), and that γύψ is a shortened or derived form.

60. This is presumably the oak of 22, though the question is not quite clear.

63. φρίξ (of course referring to πεφρικυῖαι above), lit. 'shudder,' the ripple before a rising wind. Cf. δ 402, Φ 126 φρίξ μέλαινα, and for the gen. Ζεφύριοι, Ψ 692 ὑπὸ φρικῆς Βορέω. The sparkling of the armour above the ranks is compared to the glancing of the ripple.

64. It will be seen that there are two main variants in this line, πόντος ὑπ' αὐτῆς and πόντον ὑπ' αὐτῇ. The former is supported by the analogy of μ 406 ἤχλυσε δὲ πόντος ὑπ' αὐτῆς. Ar. preferred the latter probably because verbs in -άνω and -αίνω are almost always trans. in H. But in T 42 κυδάνω is intrans. (in Ξ 73 trans.), and ἰδάνω always, except in Ψ 258. But the formation of μελάνω direct from μελαν- is in any case very unusual, and quite distinct from that of other verbs in -άνω. The regular Homeric form is of course μελαίνω. The Alexandrines (Ap. Rhod., Kallim., Aratos) use the form μελανεῖν, which is, however, no better than μελάνειν. We can only suppose that the word is a coinage based on the false analogy of κυδάνειν beside μελάνειν.

69-72. These lines are a patent interpolation designed to introduce a reference to Γ (see *Introd.* to this book). For τεκμαίρεται see note on 30.

ἢ αὐτοὶ παρὰ νηυσὶ δαμείετε ποντοπόροισιν.
 ὑμῖν μὲν γὰρ ἔασιν ἀριστῆες Παναχαϊδῶν·
 τῶν νῦν ὃν τινα θυμὸς ἐμοὶ μαχέσασθαι ἀνώγει,
 δεῦρ' ἵτω ἐκ πάντων πρόμος ἔμμεναι Ἑκτορι δίωι. 75
 ὦδε δὲ μυθέομαι, Ζεὺς δ' ἄμμ' ἐπὶ μάρτυρος ἔστω·
 εἰ μὲν κεν ἐμὲ κείνος ἔληι ταναήκει χαλκῶι,
 τεύχεα συλήσας φερέτω κοίλας ἐπὶ νῆας,
 σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν, ὅφρα πυρός με
 Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα. 80
 εἰ δέ κ' ἐγὼ τὸν ἔλω, δώηι δέ μοι εὖχος Ἀπόλλων,
 τεύχεα συλήσας οἴσω προτὶ Ἴλιον ἱρὴν
 καὶ κρεμόω προτὶ νηὸν Ἀπόλλωνος ἐκάτοιο,
 τὸν δὲ νέκυν ἐπὶ νῆας ἐυσσέλμους ἀποδώσω,
 ὅφρα ἔ ταρχύσωσι κάρη κομόωντες Ἀχαιοὶ 85

72. ἢ: ἢ καὶ G. || αὐτοὶ: αὐτοῦ Q. || δαμείετε JPU Bar. 73. μὲν om.
 Q: δ' ἐν Ar. [S] Par. c g j, Vr. b, Mosc. 1. || γὰρ om. H. 74. τῶν εἰ καὶ
 τινα Q: γρ. τῶν εἰ καὶ τινα A. || ἐμοὶ μαχέσασθαι: ἐπὶ στήθεσσι H. 76.
 ἔμμι': ἔμ' JP. || ἐπὶ μάρτυρος J. 78. φέροι Q. 81. εἰ κεν πῶς μιν ἔλω
 Ap. Lex. 82. ποτὶ S. 83. ποτὶ CPQSTU: ἐπὶ G. || κηδὸς L. 85.
 ταρχύουσι H: ταρχεύωσι G: ταρχεύωσι Mor.: ταρχύωσι JQ Vr. b.

72. **δαμείετε**: subj. for the more correct *δαμήετε* which most edd. restore. See *H. G. App. C*.

73. It will be seen that Ar.'s δ' ἐν for μὲν has very weak ms. authority. It is doubtless only a conjecture, but we have no ground for attributing it to Ar. himself; it is likely enough to have been introduced into some of his mss. The text is only explicable on the supposition that μὲν is original and remained untouched even after the interpolation of 69-72 (see *Introd.*).

74. For ἀνώγει La R. reads ἀνώγη, and the subj. is certainly required, as he says, after δὲ τις, where used, as here, to express a supposition: A 230, N 234, and often (except apparently β 114). In such a point the ms. reading is of no authority.

75. The Alexandrian critics took offence at Hector applying to himself the epithet *δῖος*. It will, however, be felt by any one who is in sympathy with the heroic age that this is no more than a somewhat naïve touch of self-consciousness such as is quite characteristic of Hector. *δῖος* indeed is in Homer little more than an epithet of ordinary courtesy. Hentze, however, remarks that the only

other instance in Homer where a speaker alluding to himself by his own name adds a laudatory epithet is in Θ 22, where Zeus calls himself Ζῆν' ὕψιστος μῆστωρα. We may compare Virgil's *Sunt prius Aeneas*.

76. **ἐπὶ μάρτυρος**: so A, as two words; cf. B 302 for the form *μάρτυρος*. The other mss. give *ἐπιμάρτυρος*, which may be defended by the analogy of *ἐπιβούκολος*, *ὕφηνλος*, etc.; see Z 19. The sense is the same in either case.

79. **δόμωμαι**: for the infin. used for the imper. of the third person see on Γ 285, Z 92; *H. G.* § 241. 79-80 = X 342-3, where the infin. more naturally stands for the 2nd pers. imper. The couplet is perhaps borrowed here.

85. **ταρχύωσι**: cf. II 456, 674. The word is connected with *τάριχος*, and must therefore mean something more than simple burying. Helbig (*H. E.* 55-6) suggests with great probability that it alludes to some process of partial mummification, such as seems to have been used on the bodies found at Mykene; most likely by the use of honey as a preservative. This was known in Babylon in early times (*Herod.* i. 198 *ταφαὶ σφι ἐν μέλιτι*), and was

σῆμά τέ οἱ χεύωσιν ἐπὶ πλατεῖ Ἑλλησπόντῳ·
καὶ ποτέ τις εἵπησι καὶ ὀψιγόνων ἀνθρώπων,
νῆϊ πολυκλήιδι πλέων ἐπὶ οἴνοπα πόντον·
ἄνδρὸς μὲν τόδε σῆμα πάλαι κατατεθνηῶτος,
ὃν ποτ' ἀριστεύοντα κατέκτανε φαίδιμος Ἔκτωρ.⁹⁰
ὥς ποτέ τις ἐρέει· τὸ δ' ἐμὸν κλέος οὐ ποτ' ὀλείται."
ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·
αἰδεσθὲν μὲν ἀνήνασθαι, δέισαν δ' ὑποδέχθαι.
ὄψ' δὲ δὴ Μενέλαος ἀνίστατο καὶ μετέειπε
νείκει ὀνειδίζων, μέγα δὲ στεναχίζετο θυμῷ.⁹⁵
"ὦ μοι, ἀπειλητῆρες, Ἀχαιῖδες, οὐκέτ' Ἀχαιοί·
ἦ μὲν δὴ λώβῃ τάδε γ' ἔσσεται αἰνόθεν αἰνῶς,
εἰ μὴ τις Δαναῶν νῦν Ἐκτορος ἀντίος εἰσιν.
ἀλλ' ὑμεῖς μὲν πάντες ὕδωρ καὶ γαῖα γένοισθε,

86. χεύωσαν GJPQRST. 87. ὀψιγόνων U. 89. κατατεθνηῶτος ACDRSTU
12. 90. ὃν ποτ': γρ. καὶ ὃν τινα T. 91. οὐ ποτ' U. 93. ἀρνήσασθαι S.
15. νείκει Ar. (ἐν τισι τῶν ὑπομνημάτων) G (supr. α). || δὲ στεναχίζετο CJQ: δ'
στεναχίζετο GP: δ' ἔστεναχίζετο HT. 97. ἐν τισι λώβῃ γε τὰδ' ἔσσεται T. ||
τάδε: τὰ DU. 98. ἀντίον T.

the usual practice when Agesilaos the Spartan king died in Egypt. Compare the use of *τάριχος* in Herod. ix. 120 ὁ Πρωτοσίλωι . . . καὶ τεθνεὺς καὶ τάριχος ἐὼν where, however, the word is chosen with special reference to fish). Of course in any case the word can only be a survival here from a past state of things, and means no more than 'perform the funeral rites'; for cremation appears to be the universal practice in Homer. Helbig ingeniously suggests that the pots of honey placed on the bier in Ψ 170 are a similar survival in ritual of the practice of embalming in honey.

87. For καὶ ποτέ τις εἵπησι followed by ὥς ποτέ τις ἐρέει cf. Z 459. For the difference between subj. and future, which is hardly perceptible, see note on A 262. It is well known that there are many ancient grave-mounds on the shore of the Hellespont (see Schliemann *Ilios*); these no doubt suggested the speech of Hector.

94. ὄψ' δὲ δὴ is the regular complement of the formal line 92 in books E-I, where the two go together six times; and so twice in the *Odyssey* (η 155, ν 321), but not elsewhere in Homer. Indeed the word ὄψ' occurs eighteen times in these three books and

the *Odyssey*, against three times in the rest of the *Iliad* (once each in Δ, P, Φ).

95. The variant *νείκει*, attributed to the 'notes' of Ar., may stand, not for *νείκει*, but for *νείκει* or *νείκει*: but there can be little doubt that the latter is what Ar. meant. He took the word as acc. after *ὀνειδίζων* in the sense of *revilings*, cf. Ψ 483 *νείκος ἀριστε*, and I 448 *φύγων νείκει πατρός*. So also T 251. The dat. may be taken in the same way, which is of course easily deduced from the ordinary sense *dispute*, when the second party has not had his say. For the constr. of *ὀνειδίζων* see note on A 211.

96. See B 235. This quotation from Thersites intensifies the singular contrast between the whole of the present address and the tone of courteous regret which is elsewhere so characteristic of the attitude of Menelaos towards the Greeks. For *αἰνέσθαι αἰνῶς* see on line 39.

99. The line is a curse, 'May you rot away to the elements of which you were made.' The legend that man was formed out of water and clay, the 'clod of saturated earth cast by the Maker into human mould,' is very common; e.g. in Hesiod *Opp.* 61, when Zeus creates Pandora, he commands Hephaistos

ἦμενοι αὐθι ἕκαστοι ἀκήριοι, ἀκλεῆς αὐτως·
 τῶιδε δ' ἐγὼν αὐτὸς θωρήξομαι· αὐτὰρ ὑπερθε
 νίκης πείρατ' ἔχονται ἐν ἀθανάτοισι θεοῖσιν."
 ὥς ἄρα φωνήσας κατεδύσετο τεύχεα καλά.

100. ἀκήριον Mor. || ἀκλεῖς G. 101. τῶιδε δ': τῶι δ' JP.
 κατεδύσετο G Vr. c, Mosc. 1: κατεδύσετο HT: καταδύσατο P: κ
 ατο Ω.

γαῖαν ὅδ' εὖ φέρειν: and the same idea occurs in the lines quoted by Schol. A from Xenophanes, which are to be read πάντες γὰρ γαίης τε καὶ ὕδατος ἐκγενόμεσθα· ἐκ γαίης γὰρ πάντα, καὶ εἰς γῆν πάντα τελευτᾷ.

100. ἀκήριοι, spiritless (from κῆρ, heart); in E 812, 817, N 224 an epithet of δέος, in A 392, Φ 466, lifeless. In Od. ἀκήριος is a different word, harmless. ἀκλεῖς: neuter used adverbially. Some write ἀκλέες, as nom. plur. for ἀκλέες by 'hyphaeresis'; but there is no good authority for such a form in H., though it is not uncommon in Pindar.

101. τῶιδε seems to be used like the dat. after μάχεσθαι, etc. But this is certainly harsh. Brandreth conj. τῶι δ' ἐπ' ἐγὼν.

102. The principal passages bearing on the difficult question of the sense of πείραρ are (1) μ 51, 162, 179, Hymn. Ap. 129, where the word undoubtedly means ropes (or knots: so Schulze Q. E. 109 ff.); cf. πειραίνω χ 175, 192, to fasten, knot a rope; (2) a group of phrases which must be considered together, though the words used differ: A 336 κατὰ ἴσα μάχην ἐτάσσσε Κρονίων, M 436, O 413 ὥς μὲν τῶν ἐπὶ ἴσα μάχῃ τέτατο πτόλεμός τε, N 358-60 τῶ δ' ἔριδος κρατερῆς καὶ ὁμοίου πολέμοιο | πείραρ ἐπαλλάξαντες ἐπ' ἀμφοτέροισι τάνυσσαν | ἀρρηκτόν τ' ἀλυτόν τε, Ξ 389 αἰνотάτην ἔριδα πολέμοιο τάνυσσαν, Π 662 ἔριδα κρατερῆν ἐτάσσσε Κρονίων, T 101 εἰ δὲ θεὸς περ | ἴσον τείνειεν πολέμου τέλος: (3) numerous passages in which the word πείραρ is clearly used in an abstract sense, end, limit. Under this head we should naturally include Z 143, T 429 ὀλέθρου πείραθ' ἴκηαι, though the similar ὀλέθρου πείρατ' ἐφῆπται H 402, M 79, χ 41 would naturally come under (2). Some (e.g. Döderlein and Schulze) hold that the word in (1) is completely distinct from that in (3), which is to be taken in an abstract sense also in N 359

and here, in the sense of the strife and victory. The alter theory is that πείραρ from the at sense of end has acquired the tec meaning rope's end, and that in the last passages the metaphor is from concrete sense, the ropes of strife victory. In favour of the former is the use of the abstract τέλος in and of the simple μάχην, ἔριδα in Ξ 389, II 662. In favour of the latter is the use of the verb τάνυσσαι, transitive ἀρρηκτόν, ἀλυτόν in N 360 the similar use of ἀρχή, first for end, then for rope generally (see I iv. 60, Eur. Hipp. 761, Diod. Sic. i Act. Apost. x. 11). Apart from the use of πείραρ it seems necessary to the concrete metaphor by which the of battle is pulled backwards and forwards, not by the combatants themselves as in the game of 'Tug of War' is commonly compared, but by the who thus become 'wire-pullers' of battle. This somewhat grossly conceived, however, must be regarded solely as a figure of speech; the Hc gods employ, in fact, more subtle means and it is a reversion to an earlier of thought when we find the Eph stretching a rope from the city to the temple of Artemis in order the goddess may help the defenders (E i. 26), and Polykrates dedic Rheneia to Apollo by binding it to with a chain. The conclusion seems to be that the use of πείραρ in N 359 convey, by an extension of the metaphor in τάνυσσαι, a distinct allusion to meaning rope-end or knot; but in every other case, including the purely abstract sense issue, summation, or the like, is possible on the whole preferable; though thus the existence of the concrete will lend a certain colour. A full discussion of the question will be found in M. and R.'s note on μ 51.

ἐνθά κέ τοι, Μενέλαε, φάνη βιότοιο τελευτή
 "Εκτορος ἐν παλάμῃσιν, ἐπεὶ πολὺ φέρτερος ἦεν, 105
 εἰ μὴ ἀναΐξαντες ἔλον βασιλῆες Ἀχαιῶν·
 αὐτός τ' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων
 δεξιτερῆς ἔλε χειρός, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 "ἀφραίνεις, Μενέλαε διοτρεφές, οὐδέ τί σε χρὴ
 ταύτης ἀφροσύνης· ἀνὰ δὲ σχέο κηδόμενός περ, 110
 μῆδ' ἔθελ' ἐξ ἔριδος σεῦ ἀμείνουι φωτὶ μάχεσθαι,
 "Εκτορι Πριάμῃδῃ, τόν τε στυγέουσι καὶ ἄλλοι.
 καὶ δ' Ἀχιλεὺς τούτῳ γε μάχῃ ἐνι κυδιανεῖρῃ
 ἔρριγ' ἀντιβολῆσαι, ὃ περ σέο πολλὸν ἀμείνων.
 ἀλλὰ σὺ μὲν νῦν ἴξου ἰὼν μετὰ ἔθνος ἑταίρων, 115
 τούτῳ δὲ πρόμον ἄλλον ἀναστήσουσιν Ἀχαιοί.
 εἰ περ ἀδειῆς τ' ἐστὶ καὶ εἰ μόθου ἔστ' ἀκόρητος,
 φημί μιν ἀσπασίως γόνυ κάμψειν, αἶ κε φύγησι
 δητὸν ἐκ πολέμοιο καὶ αἰνῆς δηϊότητος."
 ὥς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἥρωος, 120
 αἴσιμα παρειπών· ὁ δ' ἐπείθετο. τοῦ μὲν ἔπειτα
 γηθόσυνοι θεράποντες ἀπ' ὤμων τεύχε' ἔλοντο·

104. ΒΙΟΤΟΙΟ: γρ. ΘΑΝΑΤΟΙΟ AT. 107. αὐτὸς δ' HSU. 109. διοτρεφές
 GH. || χρῶ H Harl. a. 110. δὲ σχέο Ar. (v. Ludwich) ADTU Par. b: δ'
 ἔσχεο GPR Par. (f supr.) h: δ' ἔσχεο Q: δ' ἴσχεο Ω. 113. τούτῳ γε:
 τοῦτόν γε Mosc. 1 (and γρ. A). 114. ἀντιβολῆσαι: γρ. ἀντιμολῆσαι A. ||
 ἔσπερ QU. || ἀμείνω Zen. 117. τ' om. DQT Par. c g, Harl. b, Vr. b c: r' H
 Par. k, Mosc. 1, and γρ. A. 119. πολέμοιο D.

104. The variant *θανάτοιο τελευτή* must be the origin of Virgil's *Hic tibi mortis erant metæ* (*Aen.* xii. 546).

108. For *δεξιτερῆς . . . χειρός* Bentley would read *δεξιτερὴν χεῖρα*, on account of *ἔπος*: cf. *Ξ* 137, *Ω* 671, α 121, σ 258.

109. This use of *χρῶ* with the gen. is elsewhere confined to the *Odyssey*. The form regularly used in this construction in the *Iliad* is *χρεώ*.

111. *ἐξ ἔριδος*, virtually *to fight a match*, lit. *to fight a battle arising from mere rivalry*; cf. δ 343 *ἐξ ἔριδος Φιλομηλεΐδῃ ἐπάλασεν ἀναστάς*. But A 8 *ἐριδι ἐνέηκε μάχεσθαι* is different (cf. 210).

113-4. We have no incident in the *Iliad* to which these lines can refer; indeed they contradict I 352. They can only be explained as a rhetorical exaggeration used at the moment for a special purpose. *πολλὸν ἀμείνων*:

βέλτιον δ' ἂν, φασιν, εἰρητο Ὀμήρῳ "δ περ μέγα φέρτατος ἐστίν" Schol. A (Did.) on the ground that the text is rather rude to Menelaos. We do not know who was the author of this criticism.

117. *ἀδελφῆς* for *ἀδελφῆς* contains two offences against metre (cf. Θ 423 *ἀδελφῆς*). *ἀταρβής* and *ἀπειρής* have been suggested, but the corruption is wholly improbable. 117-9 may well be a later addition made up of reminiscences of T 72-3 and E 409. The repetition *δητὸν . . . δηϊότητος* occurs only here and 174; it is especially disagreeable in view of the fact that *δηϊότης* regularly means the general engagement, not a single combat. See on Γ 20. For *γόνυ κάμπτειν* 'to take rest' cf. also ε 453. The phrase is common in tragedy.

120-1 = Z 61-2, q. v.

Νέστωρ δ' Ἀργείοισιν ἀνίστατο καὶ μετέειπεν·
 "ὦ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει·
 ἦ κε μέγ' οἰμώξειε γέρον ἱππηλάτα Πηλεΐς,
 ἐσθλὸς Μυρμιδόνων βουλευφόρος ἡδ' ἀγορητής,
 ὅς ποτέ μ' εἰρόμενος μέγ' ἐγήθεεν ὦι ἐνὶ οἴκῳ,
 πάντων Ἀργείων ἐρέων γενεήν τε τόκον τε.
 τοὺς νῦν εἰ πτώσσοντας ὑφ' Ἑκτορι πάντας ἀκούσαι,
 πολλὰ κεν ἀθανάτοισι φίλας ἀνὰ χεῖρας αἰείραι
 θυμὸν ἀπὸ μελέων δύναι δόμον Ἀΐδος εἶσω.
 αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,
 ἡβώμ' ὥς ὅτ' ἐπ' ὠκυρόωι Κελάδοντι μάχοντο

125

130

124. ἀχαῖδα J (p. ras.) R¹. || ἰκάνοι (e corr. ?) P. 127. μερόμενος μεράλ' (μέρα δ' ms.) ἔστειν Zen. 129. ΝΥΝ : ΜΕΝ T. || πτώσσοντας Q. || ἀκούσαι DE (supr. οι) U : ἀκούσαι G Lips.² : ἀκούσαι HT. 130. φίλας ἀνὰ : βαρείας Q and ἐν ταῖς ἐξητασμέναις (1 : τοῖς ἐξητασμένοις Ludw.) Ἀριστάρχου. || αἰείραι R (supr. αι) : αἰεραί U : αἰεραί G (H supr.). 131. ἀπαι GL (p. ras.) S.

125. When Gelon demanded the command of the Greek army from the embassy who had come to ask his help against the Persians, Syagros the Spartan envoy replied ἦ κε μέγ' οἰμώξειε ὁ Πηλοπίδης Ἀγαμέμνων πυθόμενος Σπαρτιήτας τὴν ἡγεμονίην ἀπαραιρήσθαι ὑπὸ Γέλωνος τε καὶ Συρηκοσίων (Herod. vii. 159). This is probably an adaptation of the present line, though of course we cannot be sure that it is not a quotation from some lost epic; there is no special point in the substitution of Agamemnon for Peleus. For the visit of Nestor to Peleus, when enlisting the Greek army, see A 765 sqq.

127. Zenod. appears to have read ὅς ποτε μερόμενος μεγάλ' ἔστειν, taking μερόμενος as 'being parted from his son.' But, as Didymos points out, such a sense of μεῖρεσθαι is not Homeric (cf. I 616). The reading, if admissible, would have the advantage of avoiding the awkward repetition of εἰρόμενος . . ἐρέων, but would lose the essential contrast between οἰμώξειε and ἐγήθεε.

128. τόκον, birth, i.e. parentage; apparently a more special term than γενεή, family. The word recurs in this phrase again in O 141, o 175, and in both it may have the same meaning, though there is a possible alternative, offspring. This does not suit the present passage, though the scholiasts put it forward (πατέρα καὶ παῖδα Schol. A), and it was the prevalent meaning in

later Greek (e.g. Aisch. Sept. 373 Οἰδίου τόκος, 407). The only remaining instances of the word in Homer are P 6, T 119, both times in the physical sense of 'childbearing,' and so *Hymn. Cer.* 101. Cf. T 203 ἴδμεν δ' ἀλλήλων γενεήν, ἴδμεν τε τοκῆς.

129. This is the only case in Homer of the construction of ἀκούειν with acc. and participle, which is found in later Greek. πείθεσθαι is used in the same way only in δ 732.

133. This passage cannot be reconciled with geographical facts. Φεαί is no doubt the same as Φεαί (o 297) in Elis; but that was a maritime town, not near Arkadia; there is nothing known of a Keladon or Iardanos anywhere near it, nor, it would seem, are there any rivers that could correspond. Strabo (viii. 348) says that some would write Χάδας for Φεαῖς, taking κελάδοντι as adj.: while Did. is said in Schol. A (v. Ludwig) to have read Φήρης for Φεαῖς, after Pherekydes. Pausanias v. 5. 9 identifies the Iardanos with the Akidas, on the authority of 'a certain Ephesian.' Ar. took κελάδοντι as an attribute of the Iardanos. In fact the name 'Jordan' (Yardén from yārad, to flow) is not far from the equivalent of κελάδων. The name recurs in γ 292 applied to a river in Crete, where a Semitic name is natural; in Elis it is certainly surprising. The authorities and their various elucidations will be found in Ebeling's *Lexicon*, s.v. Κελάδων:

ἀγρόμενοι Πύλιοί τε καὶ Ἀρκάδες ἐγγεσίμωροι,
 Φειᾶς παρ τείχεσσιν, Ἰαρδάνου ἀμφὶ ῥέεθρα. 135
 τοῖσι δ' Ἐρευθαλίων πρόμος ἴστατο, ἰσόθεος φῶς,
 τεύχε' ἔχων ὤμοισιν Ἀρηϊθόοιο ἄνακτος,
 δίου Ἀρηϊθόου, τὸν ἐπὶ κλησιν κορυνήτην
 ἄνδρες κίκλησκον καλλίζωνοί τε γυναῖκες,
 οὔνεκ' ἄρ' οὐ τόξοισι μαχέσκετο δουρί τε μακρῶι, 140
 ἀλλὰ σιδηρεΐη κορύνῃ ῥήγνυσκε φάλαγγας.
 τὸν Λυκόεργος ἔπεφνε δόλῳ, οὐ τι κράτει γε,
 στενωπῶι ἐν ὁδῶι, ὅθ' ἄρ' οὐ κορύνῃ οἱ δλεθρον
 χραῖσμε σιδηρεΐῃ· πρὶν γὰρ Λυκόεργος ὑποφθὰς
 δουρὶ μέσον περόνησεν, ὃ δ' ὕπτιος οὔδεις ἐρείσθη· 145
 τεύχεα δ' ἐξενάριξε τά οἱ πόρε χάλκεος Ἄρης.
 καὶ τὰ μὲν αὐτὸς ἔπειτα φόρει μετὰ μῶλον Ἄρης
 αὐτὰρ ἐπεὶ Λυκόεργος ἐνὶ μεγάροισιν ἐγήρα,
 δῶκε δ' Ἐρευθαλίῳ φίλῳ θεράποντι φορῆναι.

135. φαῖς: χάσας ἐνιοι (Strabo viii. 348): φηῖς Did. (ap. Schol. T). || Ἰαρδάνου
 H: Δαρδάνου Did. (? : Ἰαρδάνου Lehre). 137. ἀρηϊθέοιο P: ἀρηϊθέου G.
 142. Λυκόεργος QR Mor.: Λυκόεργος G: Λυκόεργος Ω. || γε: τε U. 144.
 Λυκόεργος Q: Λυκόεργος G: Λυκόεργος Ω. || ὑποφθὰς: Ἀρίσταρχος φησι καὶ
 Ἰωάννης Did. (v. Ludwig). 146. τεύχεά τ' CDGP and ap. Did. 147. ἔπειτ'
 ἐπὶ H. 148. Λυκόεργος Q: Λυκόεργος G: Λυκόεργος Ω. 149. δῶκε
 δ': δῶκεν D (p. ras.) GHS Harl. d, Par. k, and τῶς ap. Did.: δῶκ' Q.

t is clear that nothing short of the
 excision of 135 as copied from γ 292
 with a reminiscence of ο 297 (von Christ),
 or a general assertion of an interpolator's
 incapacity, extended to the whole of
 Nestor's speech (Köchly), will obviate
 the inconsistency. The cicerones of
 Olympia identified one of the scenes on
 the chest of Kypselos with this battle
 Paus. v. 18. 6).

134. ἐγγεσίμωροι: see on B 692.

142. This Lykoergos is included in
 the list of early Arkadian kings given
 by Pausanias (viii. 4. 10), who further
 mentions the 'narrow way' which was
 pointed out as the scene of the death of
 Areithoos, and was even adorned with
 his tomb (viii. 11. 4). This is no doubt,
 however, founded upon the Epic, rather
 than upon genuine local tradition. The
 στενωπὸς ὁδὸς evidently implies a pass
 so narrow as not to allow the κορυνήτης
 room to swing his club. For the form
 Λυκόεργος see on Z 130.

145. οὔδεις ἐρείσθη: see note on A
 144. No variant is recorded here.

149. It is clear that if the now aged
 Nestor took the armour in question in
 his early youth (153) from the man who
 had it from Lykoergos in his old age,
 the Areithoos from whom Lykoergos
 took it cannot by any reasonable chron-
 ology have left a son young enough to
 be fighting in the tenth year of the
 siege of Troy; yet in l. 10 this would
 seem to be implied. Moreover the
 Areithoos of l. 8 lived in Arne in
 Boeotia, whereas Areithoos here seems
 to be an Arkadian. The only way in
 which the two passages can be brought
 into harmony is by supposing that δν in
 l. 9 refers to 'King Areithoos' of the
 line above, so that 'Areithoos the Mac-
 ean' had a son, 'King Areithoos,' who,
 we must suppose, migrated from Arkadia
 to Boeotia; and that Menesthios is
 grandson of Areithoos I. and son of
 Areithoos II. This explanation is so
 forced as to drive us to the conclusion
 that the author of the present passage
 was as vague about his legendary history
 as about his geography. But difficulties

τοῦ δ' γε τεύχε' ἔχων προκαλίζετο πάντας ἀρίστους· 150
 οἱ δὲ μάλ' ἐτρόμεον καὶ ἐδείδισαν οὐδέ τις ἔτλη·
 ἀλλ' ἐμὲ θυμὸς ἀνῆκε πολυτλήμων πολεμίζειν
 θάρσει ὦι, γενεῇ δὲ νεώτατος ἔσκειν ἀπάντων.
 καὶ μαχόμεν οἱ ἐγὼ, δῶκεν δέ μοι εὖχος Ἀθήνη.
 τὸν δὲ μήκιστον καὶ κάρτιστον κτάνον ἄνδρα· 155
 πολλὸς γάρ τις ἔκειτο παρήγορος ἔνθα καὶ ἔνθα.
 εἴθ' ὥς ἡβώοιμι, βίη δέ μοι ἔμπεδος εἴη·
 τῷ κε τάχ' ἀντήσειε μάχης κορυθαίολος Ἔκτωρ.
 ὑμέων δ' οἷ περ ἔασιν ἀριστῆες Παναχαιῶν,
 οὐδ' οἱ προφρονέως μέμαθ' Ἔκτορος ἀντίον ἐλθεῖν." 160
 ὥς νεέκεσσ' ὁ γέρων, οἱ δ' ἐννέα πάντες ἀνέστησαν.
 ὦρτο πολὺ πρῶτος μὲν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 τῷ δ' ἐπὶ Τυδείδῃ ὦρτο κρατερὸς Διομήδης,
 τοῖσι δ' ἐπ' Αἴαντες θούριν ἐπιδιμένον ἀλκῇν,
 τοῖσι δ' ἐπ' Ἴδομενεὺς καὶ ὀπάων Ἴδομενῆος 165
 Μηριόνης, ἀτάλαντος Ἐνυαλίῳ ἀνδρεϊφόντῃ,
 τοῖσι δ' ἐπ' Εὐρύπυλος, Ἐυαίμονος ἀγλαὸς υἱός,
 ἀν δὲ Θόας Ἀνδραϊμονίδης καὶ δῖος Ὀδυσσεύς·

151. μάλ': μέγ' H. || After this line add ἀντίβιον μαχέσασθαι ἐν αἰνῇ διττότητι
 (= 40, 51, Γ 20) GJSU³ Vr. b, Harl. d, King's Par. b c^m j. 153. ὦι: ὦι
 Zen. ? (see below). 154. ἀθήνη: ἀπόλλων H. 162. πρῶτον S Lips.¹
 μὲν om. P. 164. σοῦροι Q: σοῦρην J. 166. ἀνδρεϊφόντῃ DGHLU Lips.¹
 ἀνδροφόντῃ J. 168. ἀν: ἐν PR.

of this sort are familiar in the tales of Nestor's youthful exploits, all of which bear the mark of late work, introduced with no special applicability to the context, but rather with the intention of glorifying the ancestor of Peisistratos.

153. ὦι, i.e. in *my own* hardihood; see App. A. This is obviously better than the two ways in which ὦι can be taken as the pronoun of the third person: (1) to fight against *his* bravery; (2) in the courage of *it*, viz. of my spirit. No parallel can be adduced for either of these; for (1) the nearest is the use of βίη in the sense of 'a strong man,' for (2) the use of the quasi-personal epithet μεγαλήτωρ with θυμός. Zenod. is said to have read θάρσει ἐμῷ, but to judge from his usual practice this is probably a mistake, and means that he explained θάρσει ὦι to mean θάρσει ἐμῷ. Compare the similar Z 126 πολὺ προβέβηκας ἀπάντων | σῶι θάρσει.

156. παρήγορος seems to mean *sprawl-*
ing, having passed through the sense of 'dangling loosely' from that of 'hung on at the side,' which we have in the case of the trace-horse. Cf. Aisch. *Prom.* 363 ἀχρεῖον καὶ παρόρον δέμας. So in Ψ 603 it means 'loose, uncontrolled,' in mind. For πολλός in the sense of 'big' cf. A 307, Ψ 245, Σ 493, etc., Herod. vii. 14 μέγας καὶ πολλὸς ἐγένεο, Eur. *Hippol.* 1 πολλὴ μὲν ὁ βροτοῖσι . . Κύπρις, cf. 443; and often. The combination πολλός τις is common in Herod., but is not elsewhere found in Homer.

160. With this use of οἱ of the 2nd person cf. T 324 ὁ δὲ . . πολεμίζει. The use does not seem natural to us, and is made even less so by ἔασιν in the previous line, where we should have looked for ἔστέ.

166. For Ἐνυαλῖοι ἀνδρεϊφόντῃ see on B 651.

πάντες ἄρ' οἳ γ' ἔθελον πολεμίζειν Ἑκτορι δίδωι.
 τοῖς δ' αὖτις μετέειπε Γερήνιος ἵππότης Νέστωρ· 170
 “κλήρῳ νῦν πεπάλεσθε διαμπερές, ὅς κε λάχῃσιν·
 οὗτος γὰρ δὴ ὀνήσει ἐκνήμδας Ἀχαιοὺς,
 καὶ δ' αὐτὸς δὴ θυμὸν ὀνήσεται, αἶ κε φύγησι
 δῆτ' ἐκ πολέμοιο καὶ αἰνῆς δῆϊότητος.”
 ὥς ἔφαθ', οἳ δὲ κλήρον ἐσημήναντο ἕκαστος, 175
 ἐν δ' ἔβαλον κυνέη Ἀγαμέμνωνος Ἀτρεΐδαο.
 λαοὶ δ' ἡρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
 ὦδε δέ τις εἵπεσκεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 “Ζεῦ πάτερ, ἦ Αἴαντα λαχεῖν ἦ Τυδέος υἱὸν
 ἦ αὐτὸν βασιλῆα πολυχρῦσοιο Μυκῆνης.” 180
 ὥς ἄρ' ἔφαν, πάλιν δὲ Γερήνιος ἵππότης Νέστωρ,
 ἐκ δ' ἔθορε κλήρος κυνέης, δὴν ἄρ' ἤθελον αὐτοῖ,
 Αἴαντος. κῆρυξ δὲ φέρων ἄν' ὄμιλον ἀπάντη
 δεῖξ' ἐνδέξια πᾶσιν ἀριστήεσσιν Ἀχαιῶν·
 οἳ δ' οὐ γινώσκοντες ἀπηνῆναντο ἕκαστος. 185
 ἀλλ' ὅτε δὴ τὸν ἴκανε φέρων ἄν' ὄμιλον ἀπάντη,

170. αὖτις C. 171. πεπάλεσθε J: πεπάλασθε Ar. AG Harl. b, Par. h, Lips.: πεπάλασθε T (χ in ras., c supr.): πεπάλασθε U¹, πεπάλασθε U² “ou l'inverse”: πεπάλασθε Ω. || ὥς κε Par. c¹ g, and τινέ Schol. A. 172. οὕτως DP. || ὀνήσασιν Vr. A. 174. πολέμοιο P. 177. θεοῖσι δὲ C (p. ras.) DGJ (γρ. ἰδὲ) PRU: θεοῖς· ἰδὲ AST Vr. c, Ven. B: θεοῖσιν ἰδὲ Q: Ar. διχῶς. 179. λαχεῖν: τυχεῖν P. 180. Ἰουμένηα Q (supr. βασιλῆα). 182. ἐκ δ': καθ' H. || ὅν ρ' C. || ἔβαλον P. 185. γινώσκοντες L. || ἀπηνῆναντο Q. 186. δὴ τὸν: δὴ ρ' A: Ar. διχῶς. || ἀπάντη: ἀχαιῶν Q Vr. b¹.

171. πεπάλεσθε is the only defensible form here, from πάλλωμαι (in the sense of *casting lots*, O 191, Ω 400), cf. ἀμπε-παλῶν. πεπάλασθε can only come from παλάσσω to *splatter* (e.g. Z 268), which has nothing to do with lots. πεπάλασθε is a vox nihili, no verb παλάσσω being known—unless we are prepared to follow Ahrens in regarding it as a non-sigmatic aor. in -α like εἶπα, ἤνικα. Similarly read πεπαλέσθαι in ι 331 for πεπαλάσθαι or πεπαλάχθαι. Ap. Rhod. (i. 358), however, read πεπάλασθε. ὅς κε λάχῃσιν looks like the use of ὅς to introduce an indirect question. But this is against all the history and use of the pronoun; the sentence really means, not ‘draw lots to see who shall be chosen,’ but ‘draw lots (for one man), and he shall be chosen.’ Practically of course the meaning is the same, as the idea of a question is inherent in the drawing of

lots; but theoretically the distinction must be carefully observed. Cf. B 365, where the exact sense is ‘be a man a coward or be he brave, thou shalt know him’ (Delbrück *S. F.* i. 41).

177. See I¹ 318 for the question of θεοῖσι δὲ and θεοῖς, ἰδὲ.

179. On the form of the prayer see B 413, Γ 285.

184. ἐνδέξια: M 239. Some have seen in the use of the word an allusion to the sacred nature of an appeal by lot; but there is always a ‘lucky’ and an ‘unlucky’ direction of circulation, even with the wine. The herald goes ἐνδέξια for luck. It is evident that the marking in 175 did not imply any writing, as no one understands any mark but his own.

186-9. Observe the rapid changes of subject in these lines: ἴκανε, the herald; βάλε and ὑπέχεσθε, Aias; ἔβαλεν, the herald; ᾤω, Aias.

ὅς μιν ἐπιγράψας κυνέη βάλε, φαίδιμος Αἴας,
 ἦ τοι ὑπέσχεθε χεῖρ', ὁ δ' ἄρ' ἔμβαλεν ἄγχι παραστάς,
 γνῶ δὲ κλήρου σῆμα ἰδὼν, γήθησε δὲ θυμῷ.
 τὸν μὲν παρ πόδ' ἐὼν χαμάδις βάλε φώνησέν τε.
 "ὦ φίλοι, ἦ τοι κλήρος ἐμός, χαίρω δὲ καὶ αὐτὸς
 θυμῷ, ἐπεὶ δοκέω νικησέμεν Ἑκτορα δῖον.
 ἀλλ' ἄγετ', ὅφρ' ἂν ἐγὼ πολεμήϊα τεύχεα δύω,
 τόφρ' ὑμεῖς εὐχεσθε Διὶ Κρονίῳ ἀνακτι
 σιγῇ ἐφ' ὑμείων, ἵνα μὴ Τρῳῆς γε πύθωνται,
 ἢ καὶ ἀμφαδίην, ἐπεὶ οὐ τινα δείδιμεν ἔμπης.
 οὐ γάρ τίς με βίηι γε ἐκὼν ἀέκοντα δῖηται,
 οὐδέ τι ἰδρεῖη, ἐπεὶ οὐδ' ἐμὲ νῆϊδά γ' οὕτως
 ἔλπομαι ἐν Σαλαμῖνι γενέσθαι τε τραφέμεν τε."

187. ἐπὶ γράψας Mosc. 1 (γρ. ἐπὶ). || κυνέη P. 188. ἦτοι ὑπεσχεσθαι H (supr. ε over σ). || ἔμβαλεν GSU. 189. σῆμα κλήρου J. 191. ἦ τοι μὴ κλήρος ἐμοί G. 193. δύνω Ar. 195. γε πύθωνται: παύσωνται Vg. c, Mosc. 3. 195-99 ἀθ. Ar. Aph. Zen. 196. ἢ: ἢδὲ P. 197. τίς γε P (γρ. με). || Γε σμ. JU Par. e. || ἐκὼν: ἐλὼν Ar. (καὶ αὖ πλείους) L (γρ. ἐκὼν) QS (γρ. ἐκὼν) Harl. d, and γρ. U². 198. οὐδέ τι ἰδρεῖη Ar.: οὐδέ μὴ ἰδρεῖη Aph.: οὐδέ γ' ἰδρεῖη G: οὐδέ γ' ἰδρεῖη Ω. || αὕτως H.

192. *δοκέω*, to think, with infin., seems to occur only here in Homer; but σ 382 shews the transitional stage, 'to seem to one's self.' *δύω* in the next line is of course an aorist.

195. *ἐφ' ὑμείων*, as T 255 *ἐπ' αὐτόφιν εἶατο σιγῇ*. The idea seems to be, 'Do not let the Trojans hear your words, lest they may endeavour to counteract your petitions by prayers of their own'; this he immediately revokes by the *καὶ* in 196, virtually = *παύ*. There was a widely-spread primitive idea that every local or national god could be approached only by a particular form of words, which was therefore carefully concealed from an enemy. Thus the title by which the god of Rome was to be addressed was concealed, as a state secret of the highest importance. So the real pronunciation of Y-h-v-h was kept secret by the Jews, *Jehovah* being only a conventional form for reading with the vowels of *Adonai*. It is said that the direction in the Prayer Book to read the Lord's Prayer 'with a loud voice' goes back to a period when this too was superstitiously regarded as a magical formula to be repeated silently, lest the enemies of Christianity might find it out. 195-9 were athetized by Zenod.,

Aristophanes, and Ar. on the ground that 'they are not consistent with the character of Aias, and that he raises objections to himself (*ἀνθυποφέρει ἑαυτῷ*) absurdly'; a judgment which does not commend itself. It is certainly not inconsistent that a hero, after recommending a conventional precaution, should correct himself, and say that he has no need of such devices. (See, however, Wilamowitz *H. U.* p. 244.)

197. For *ἐκὼν* Ar. read *ἐλὼν*: but *ἐκὼν* and *ἀέκων* are sometimes joined more from a desire of emphasizing the second than in strict logic; the phrase indeed may fairly be compared to *αἰνέθεν αἰνῶς* and *οἰσθεν οἶος*. The collocation recurs in a somewhat different sense, Δ 43; cf. ε 155 *οὐκ ἐθέλων ἐθελοῦσιν*, and γ 272, Aisch. *P. V.* 19, etc., for somewhat similar reduplications. For the subj. *δῖηται* cf. the instances in *H. G.* § 276 a.

198. There is not much to choose between the text and the vulg. *διδρεῖη*, which would of course mean *by any ignorance of mine*. *αὕτως*, though poorly supported, is more Homeric (in the sense *a mere doll*) than *οὕτως*.

199. *τραφέμεν*: intrans., see B 661. This is the only place in H., except the

ὥς ἔφαθ', οἳ δ' εὖχοντο Διὶ Κρονίωνι ἄνακτι· 200
 ὦδε δέ τις εἶπεσκεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 "Ζεῦ πάτερ, Ἰδὼθεν μεδέων, κύδιστε μέγιστε,
 δὸς νίκην Αἴαντι καὶ ἀγλαὸν εὖχος ἀρέσθαι·
 εἰ δέ καὶ Ἑκτορά περ φιλέεις καὶ κήδεαι αὐτοῦ,
 ἴσῃν ἀμφοτέροισι βίην καὶ κύδος ὄπασσον." 205
 ὥς ἄρ' ἔφαν, Αἴας δὲ κορύσσετο νώροπι χαλκῷ.
 αὐτὰρ ἐπεὶ δὴ πάντα περὶ χροῖ ἔσσατο τεύχη,
 σεύατ' ἔπειθ' οἷός τε πελώριος ἔρχεται Ἄρης,
 ὃς τ' εἰσιν πόλεμόνδε μετ' ἀνέρας, οὓς τε Κρονίων
 θυμοβόρου ἔριδος μένει ξυνέηκε μάχεσθαι· 210
 τοῖος ἄρ' Αἴας ὦρτο πελώριος, ἔρκος Ἀχαιῶν,
 μειδιόων βλοσυροῖσι προσώπασσι, νέρθε δὲ ποσσὶν
 ἦϊε μακρὰ βιβάς, κραδάων δολιχόσκιον ἔγχος.
 τὸν δὲ καὶ Ἀργεῖοι μέγ' ἐγήθεον εἰσορόωντες,
 Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυνῖα ἕκαστον, 215
 Ἑκτορί τ' αὐτῷ θυμὸς ἐνὶ στήθεσσι πάτασεν·
 ἀλλ' οὐ πως ἔτι εἶχεν ὑποτρέσαι οὐδ' ἀναδύναι
 ἄψ λαῶν ἐς ὄμιλον, ἐπεὶ προκαλέσσατο χάρμη.

207. τεύχεα A *supr.* 208. τε *om.* DRU¹. 212. προσώποις L: προσώ-
 ποια DGPQRU Vr. b A. 213. βιβὰς Ar. Ω: βιβῶν others? (cf. Γ 22). 214.
 μέγ': μέν Ar. [H]. 215. τρώων G. || ἐπάλυσε Plut. *de aud. Poet.* 10. ||
 ἑκάστου DGRU (Vr. A *e corr.*). 216. ἐν στήθεσσι Bar. Mor. 218. λαῶν P.

disputed lines B 557-8, where Aias is brought into connexion with Salamis. This is sufficient to raise a suspicion against the last couplet of the speech, which may have been added to give Homeric support to a local tradition universally accepted in later times. The lines, however, are obviously alluded to by Pindar (*N.* ii. 13), καὶ μὲν ἃ Σαλαμὶς γε θρέψαι φῶτα μαχατὰν δυνατός. ἐν Τροίᾳ μὲν Ἑκτωρ Αἰάντος ἄκουσεν.

204. Note the position of περ, which seems to go closely with εἰ. Compare O 372, with note. καί is here more naturally taken as = *also* than as *even*, the regular sense when it is joined with περ.

207. The Attic contraction τεύχη (also X 322, ω 534?) is a rare form in H. (perhaps *τεμένη* of mss. λ 185 is the only other case); τεύχε' *ἔφεστο* van L. In σάκεα (Δ 113, υ -) the mss. are as unanimously in favour of synizesis of -εα as they are here for contraction. See also A 282, O 444, Ω 7.

208. For the comparison cf. N 298-303.

212. βλοσυροῖς, *shaggy*. Adam (in *C. R.* xiii. p. 10) argues that this sense suits all the Homeric passages (see A 36, O 608). In *Scut. Hec.* 147, 175, 191, 250, the sense, as in the equivalent *horridus*, has sunk to the derivative notion of fierceness. So also in Aisch. *Eum.* 167, cf. *Supp.* 833. In Plato (*Rep.* 535 B, *Theaet.* 149 A) it is combined with *γενναῖος*, and the sense *hairy* seems to have passed into *masculine, virile*. In Ap. Rhod. ii. 740 it may mean *bristling* (with trees). προσώπασσι: so σ 192 προσώπατα; cf. *ονείρατα* by *δνειρος*, *H. G.* § 107. 2. νέρως, as opposed to the face. So we have *πόδες καὶ χεῖρες ὑπερθεν*.

217. The hiatus in ἐτι εἶχεν is very harsh. Brandreth (and later Fick) conj. ἐτι *ἔεικεν*, *there was no opportunity*, from *ἔεικω* pres. of *ἔεικα*, cf. Σ 520 *δοι σφίσιον εἶκε λοχῆσαι*, and X 321 *δοι εἶκει μάλιστα*. So also P 354.

Αἴας δ' ἐγγύθεν ἦλθε φέρων σάκος ἥτε πύργον,
 χάλκεον ἑπταβόειον, ὃ οἱ Τυχίος κάμε τεύχων, 220
 σκνυτοτόμων ὃχ' ἄριστος, "Τληι ἐνὶ οἰκίᾳ ναίων·
 ὃς οἱ ἐποίησεν σάκος αἰόλον ἑπταβόειον
 ταύρων ζατρεφέων, ἐπὶ δ' ὄγδοον ἤλασε χαλκόν.
 τὸ πρόσθε στέρνοιο φέρων Τελαμώνιος Αἴας
 στηῖ ῥα μάλ' Ἑκτορος ἐγγύς, ἀπειλήσας δὲ προσηύδα· 225
 "Ἑκτορ, νῦν μὲν δὴ σάφα εἴσαι οἶόθεν οἶος,
 οἶοι καὶ Δαναοῖσιν ἀριστῆες μετέασι,
 καὶ μετ' Ἀχιλλῆα ῥηξήνορα θυμολέοντα.
 ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσι ποντοπόροισι
 κεῖτ' ἀπομνήσας Ἀγαμέμνονι ποιμένι λαῶν· 230
 ἡμεῖς δ' εἰμὲν τοιοῖοι οἳ ἂν σέθεν ἀντιάσαιμεν,
 καὶ πολέες. ἀλλ' ἄρχε μάχης ἡδὲ πτολέμοιο."
 τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἑκτωρ·
 "Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,
 μή τί μεν ἥτε παιδὸς ἀφαιροῦ πειρήτιζε 235

220. τεύχων : τέκτων Cant. 221. ὤληι : τινὲς ὕληι Strabo ix. 408.
 230. ἐπιμνήσας Ar. : κεῖται μνήσας G. 231. τοῖοι : τοῖ H, and γρ. Vr. b.
 232. πολέμοιο DJRU. 234 om. A^t. || αἴαν ἀμαρτοσπές, βουράϊε, ποῖον ἔσπεος
 (= N 824) JS Vr. A, Par. f (with text in margin).

219. The 'tower-like' shield of Aias is his constant attribute; it is the favourite type of the coins of his island of Salamis, and his son Eurysakes is named from it. Cf. A 526. The form on the coins is that known as 'Boeotian,' but the description, ἥτε πύργος, evidently refers to the oblong form of the Mykenaeen shield; see App. B.

220. χάλκεον ἑπταβόειον, explained in 223. The seven layers of hide were dried and sewn together (App. B i. 1); the layer of metal was nailed on the top of them. Observe the obvious allusion in Τυχίος . . . τεύχων, and cf. E 59 τέκτων Ἀρμονίδης; and for the use of κάμα, B 101.

221. "Τληι, in Boiotia, B 500, where the first syllable is long (in arsi), E 708. It has been suggested that this may be the town of the same name in Cyprus; but Cyprus is almost entirely ignored in the Epos, see on E 330. The breastplate given by Kinyras (A 20) hardly bears on the question.

222. αἰόλον, sparkling with the light upon the metal surface. This is the only tenable meaning of the word; Butt-

mann's explanation 'easily moved' (Lexil. p. 65) is in the last resort based upon a mistaken notion as to the μήτηρ. 'Agile' is the last epithet to be applied to this shield of Aias.

223. ταύρων, of bulls' hides; cf. βῶν below, and Δ 105 τάξων αἰγῶν.

226. οἶόθεν οἶος, man to man (as 39), by experience in single combat; an ironical repetition of Hector's own words.

228. ῥηξήνορα, an epithet reserved to Achilles; though Odysseus claims ῥηξήνορην in ξ 217. For the sense cf. Z 6 ῥῆξε φάλαγγα, etc.

230. ἀπομνήσας, giving his wrath full vent; see on B 772.

231. τοῖοι οἵ : cf. P 164; the οἵ is epexegetic of τοῖοι, not correlative; we might have had τοῖοι ἀντιάσαι, as in β 60. Heyne and others would reject 229-32, with little reason. Indeed the last line is evidently alluded to in 235.

235. The usual course in a single combat was to draw lots for the first cast; see Γ 324-5. Aias, in telling Hector to begin, assumes a certain superiority, as though condescending to give his enemy every advantage, as in

ἡ ἐ γυναικός, ἡ οὐκ οἶδεν πολεμῆια ἔργα·
αὐτὰρ ἐγὼν ἐν οἶδα μάχας τ' ἀνδροκτασίας τε·
οἶδ' ἐπὶ δεξιά, οἶδ' ἐπ' ἀριστερὰ νομῆσαι βῶν
ἀζαλέην, τό μοί ἐστι ταλαύρινον πολεμίζειν·
οἶδα δ' ἐπαῖξαι μόθον ἵππων ὠκείων,

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237. τ' om. PRU. 238. οἶδ' ἐπὶ: ἄδ' ἐπὶ D (p. ras.). || οἶδ' ἐπ': ἄδ' ἐπ' D (p. ras.) PQS Vr. A (τινές ap. Eust.). || βῶν Ar. Ω: βοῦν Aph. L: βῶ τινές (Rhianus, T), Did. 239. ταλαύρινον G: ταλάβρινον P: ταλάβριον R (supr. n over o): ταλαύριον Cant., and γρ. R. 240. ἐπαῖξαι: γρ. ἐπαῖσσαν T: γρ. ἐπαῖσσαν A Mosc. 1. || (DRU Eust. have the line after 241).

the old story, 'Messieurs les Anglais, tirez les premiers.' Similarly in Φ 440 Poseidon, as the older and wiser, tells Apollo to take the first shot. This is why Hector feels himself treated like a child. Van L. objects to this explanation, however, that Hector does not refuse the offer of the first shot, and takes the phrase to mean simply, 'do not try to frighten me by big words.' περὶ τῆς, i.e. try if you can frighten me; cf. T 200.

238. The form βῶν is unique. It has been supposed to be a contraction for βοεῖν, but this is quite incredible, and is not supported by the analogy of βῶσαντι in M 337. It is the accusative of βῶς, which is twice used to mean 'an ox-hide,' in the sense of a shield simply (M 105 τυκτῆσι βόεσσιν, M 137 βόας ἀσας, and cf. ταύρων above, 223). The exact form of the word is, however, doubtful. There was a variant βῶ for βόα, but as the Homeric form must have been βόφα this does not deserve much consideration. Aristophanes read βοῦν. We have some (very slight) testimony indicating that βῶς was a form in actual use, in Hesych., βῶν δασίδα, Ἀργεῖοι, and Priscian vi. 69 *et Aeolis et Doris βῶς dicunt pro βοῦς*: cf. Lat. *bōs*, and *ōn* beside the Attic *ōn*. Hinrichs (*Hom. El.* p. 98) thinks that βῶν may represent βοφ-*r*, but J. Schmidt has pointed out that it may be a very ancient form answering exactly to the Skt. *gām*, acc. of *gāus* (see *H. G.* § 97). But it may be simply a mistake in transliterating the primitive BON (= βοῦν) by those who thought that βῶν might be a contraction of βοεῖν. Reichel remarks that only two evolutions were possible with the ponderous Mykenæan shield; it might be slung either to the right, over the back, for retreat; or to the left, so as to cover the breast. These two movements are expressed here. This is the

meaning of Schol. B, which Heyne calls 'inept,' δεξιά μὲν τὸ φεύγειν, ἀριστερὰ δὲ διώκειν.

239. The sense of ταλαύρινον and the construction of τό both admit of doubt, and hence several alternative explanations of this line have been offered. The common solution (that of Aristarchos) is that τό is the relative agreeing in sense with βῶν, as though σάκος had been used instead, just as we have τό following αἰχμή in A 238; cf. also Φ 167, μ 75. Then ταλαύρινον will mean 'of tough hide,' from ταλαῖς *enduring*, and the translation will be *which is a sturdy weapon for me to fight with*. The title of Ares, ταλαύρινος πολεμιστής (E 289, etc.), will then mean *the warrior with shield of sturdy hide*. This is perhaps possible in itself; but as the adjective recurs only in these phrases, it is hardly possible here to separate ταλ. from πολεμίζειν. If these two then be joined, we may take τό either as an acc., *therefore it is in my power*, or as a nominative representing the whole of the preceding sentence, *that is to me*. With the last alternative again we may either take ταλαύρινος in the sense given above, *that is to me* (in my eyes) *to fight as a warrior with shield of sturdy hide*; or we may derive the adjective directly from root τ(α)λα, and divide it ταλα-φρῖνος, 'shield-bearing'; 'that is what I call being a ταλαύρινος πολεμιστής, a warrior who can bear the shield.' Hector in fact claims the title of Ares. This best suits the form of ταλαύρινος, cf. ταλαεργός, ταλαπενθής, φέρασπις (Aisch.). ταλαύρινον is then best taken as an acc. masc., not an adverbial neuter.

240. ἐπαῖσαι, *to charge*, as Σ 159 ἐπαῖσσε κατὰ μόθον, Ψ 64 Ἐκτορ' ἐπαῖσων. Fighting in the chariot is here opposed to σταδίη, battle on foot.

οἶδα δ' ἐνὶ σταδίῳ δῆϊωι μέλπεσθαι Ἄρηϊ.
 ἀλλ' οὐ γάρ σ' ἐθέλω βαλέειν τοιοῦτον ἔοντα
 λάθρῃ ὀπιπεύσας, ἀλλ' ἀμφαδόν, αἶ κε τύχωμι."
 ἦ ῥα καὶ ἀμπεπαλὼν προτεῖ δολιχόσκιον ἔγχος,
 καὶ βάλεν Αἴαντος δεινὸν σάκος ἑπταβόειον 245
 ἀκρότατον κατὰ χαλκόν, ὃς ὄγδοος ἦεν ἐπ' αὐτῷ.
 ἐξ δὲ διὰ πτύχας ἦλθε δαΐζων χαλκὸς ἀτειρής,
 ἐν τῇ δ' ἐβδομάτῃ ῥινῶι σχέτο. δεῦτερος αὐτε
 Αἴας διογενὴς προτεῖ δολιχόσκιον ἔγχος,
 καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἔτσην. 250
 διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὀβριμον ἔγχος,
 καὶ διὰ θώρηκος πολυδαίδαλου ἡρήρειστο·
 ἀντικρὺ δὲ παρὰ λαπάρην διάμνησε χιτῶνα
 ἔγχος· ὁ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν.
 τῷ δ' ἐκσπασσάμενῳ δολίχ' ἔγχεα χερσὶν ἄμ' ἄμφω 255
 σὺν ῥ' ἔπεσον λείουσιν ἐοικότες ὠμοφάγοισιν
 ἢ συστὶ κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν.
 Πριαμίδης μὲν ἔπειτα μέσον σάκος οὔτασε δουρί,
 οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμῇ·
 Αἴας δ' ἀσπίδα νύξεν ἐπάλμενος, ἣ δὲ διαπρὸ 260

241. σταδίω(ι) QS (*supr.* η). || δῆϊωι Ar. 242. τοιοῦτον: τοῖον P: τοῖον περ L. 243. ὀπιπεύσας ACDTU: ὀπιπεύσας Ω. || τύχωμι AHT Mor.: τύχωμαι J: γρ. τύχωμι Eust.: τύχοιμι Ω. 248. δεῦτερον J. 251. ὀβριμον CGH. 253. παρὰ J. 254. ἐκλίνθη J. 255-7 *om.* Zen. and others. 258. οὔτα P. 259. χαλκός Ar. ST (U *supr.*) Harl. b: χαλκόν Ω. || ἀνεγνάμφθη G: ἀνεγνάμφη Lips. 260. ἣ δὲ: ἥδε J: οὐδε Q.

241. μέλπεσθαι Ἄρηϊ, *to dance the war-dance to Ares*. So when Meriones 'dodges' to avoid a spear, Aineias calls him an ὀρχηστής, Π 617. The allusion is evidently to the primitive war-dances in which all savage peoples delight, the warriors going through a whole battlescene in dumb-show. Hector means, 'I can dance the war-dance not only in mimicry at a feast of Ares, but in grim reality on the battle-field.' The custom, as we know, survived till historical times in Greece, under the name of πυρρίχη.

242. Hector breaks off, that he may not be suspected of talking only to gain time and spy out a weak spot. As Hentze remarks, οὐ γάρ . . . τύχωμι is really a parenthesis between ἀλλά and the act of throwing, which forms a practical 'principal sentence.' Cf. Φ 487-9.

244. Part of the fight is told in the

same words as the duel between Paris and Menelaos, but not in such a way as to suggest mere copying. 244 = Γ 355, 250-4 = Γ 356-60, 256-7 = E 782-3, 259 = Γ 348, 260-1 cf. M 404-5, 264-5 = Φ 403-4.

247. διὰ, in the sense of 'passing through and out of,' regularly takes the gen. (see H. G. § 216); here, where the idea 'out of' is not in place, it has the acc.

255. ἐκσπασσάμενῳ, i.e. out of the shields in which they were fixed. Some of the old critics seem to have held that ἔγχεα must here mean ξίφη, in order to give the participle its usual meaning, 'drawing' a sword. It was probably on this ground that Zenod. rejected 255-7 (and perhaps 258).

256. λείουσιν: Brandreth (F) λίσσι, see on E 782.

ἤλυθεν ἐγγεῖη, στυφέλιξε δέ μιν μεμαῶτα,
 τμήδην δ' αὐχέν' ἐπῆλθε, μέλαν δ' ἀνεκῆκιν αἷμα.
 ἀλλ' οὐδ' ὥς ἀπέληγε μάχης κορυθαίολος Ἔκτωρ,
 ἀλλ' ἀναχασσάμενος λίθον εἴλετο χειρὶ παχείῃ
 κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε μέγαν τε· 265
 τῷ βάλεν Αἶαντος δεινὸν σάκος ἐπταβόειον
 μέσσον ἐπομφάλιον, περιήχησεν δ' ἄρα χαλκός.
 δεύτερος αὖτ' Αἴας πολὺ μείζονα λᾶαν αἰέρας
 ἦκ' ἐπιδιμήσας, ἐπέρισε δὲ ἴν' ἀπέλεθρον,
 εἴσω δ' ἀσπίδ' ἔαξε βαλὼν μυλοειδέϊ πέτρῳ, 270
 βλάψε δέ οἱ φίλα γούναθ'. ὁ δ' ὕπτιος ἔξετανύσθη
 ἀσπίδ' ἐνιχρὶμφθεῖς· τὸν δ' αἶψ' ὠρθωσεν Ἀπόλλων.
 καὶ νύ κε δὴ ξιφέεσσ' αὐτοσχεδὸν οὐτάζοντο,
 εἰ μὴ κήρυκες, Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν,
 ἦλθον, ὁ μὲν Τρώων, ὁ δ' Ἀχαιῶν χαλκοχιτώνων, 275
 Ταλθύβιός τε καὶ Ἰδαῖος, πεπνυμένω ἄμφω.
 μέσσωι δ' ἀμφοτέρων σκῆπτρα σχέθον, εἰπέ τε μῦθον
 κῆρυξ Ἰδαῖος, πεπνυμένα μῆδεα εἰδώς·
 “μηκέτι, παῖδε φίλω, πολεμίζετε μηδὲ μάχεσθον·
 ἀμφοτέρω γὰρ σφῶϊ φιλεῖ νεφεληγερέτα Ζεὺς, 280
 ἄμφω δ' αἰχμητά· τό γε δὴ καὶ ἴδμεν ἅπαντες.
 νύξ δ' ἤδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι.”
 τὸν δ' ἀπαμειβόμενος προσέφη Τελαμώνιος Αἴας·
 “Ἰδαί, Ἐκτορα ταῦτα κελεύετε μυθήσασθαι·

265. τραχύν G. 268. δεύτερον H: δεύτερος δ' J. || αἰέρας: αἰέρας Lips.
 269. ἐπέρησε AR¹. 271. ἐξετανύσθη P. 272. ἀσπίδ' ἐνιχρὶμφθεῖς Ar. Mor.:
 ἀσπίδι δ' ἐνιχρὶμφθεῖς Par. d: ἀσπίδι ἐνιχρ(μ)φθεῖς Ω. || αἶψ' Ar. Ω: others ψ.
 277. μέσσον Harl. a. || ἀμφοτέρω Mosc. l. 279. μῆδε: μήτε U. || μάχεσσε
 Bar. Mor.: μάχεσσαι L. 280. σφῶς Ixion HJ. 281. αἰχμηταί G. 282.
 δ' om. HU. 284. ἔκτορι GHJQ Lips. Ven. B (and A sup., T.W.A.).

267. ἐπομφάλιον, ἐπὶ τῷ ὀμφαλῳ.
 See note on E 19 μεταμάζιον.

269. ἴν' ἀπέλεθρον: see A 354. ἐπέρησε: E 856. Here it seems to mean 'pressed into the spear immeasurable strength.'

270. μυλοειδέϊ, like the stone of the ancient quern or handmill, such as is turned by the maids in η 104, etc. So M 161 μυλόκεσσι.

272. ἀσπίδ' ἐνιχρὶμφθεῖς seems to mean 'pressed into' his shield by the force of the blow, which drives the shield hard upon him. Apollo is watching the fight from the oak-tree, l. 60.

273. οὐτάζοντο: the imperf. means 'they would have been for wounding each other.'

275. Observe the 'chiastic' arrangement, Τρώων — Ἀχαιῶν, Ταλθύβιος — Ἰδαῖος.

277. σχέθον: Bentley σχέθε, on account of the F of Féte. So also von Christ. But then we must write σκῆπτρον also, and it would be more natural for both heralds to act alike. ἦρχε δὲ μύθων Brandreth.

282. νυκτὶ πιστεύσαι half personifies Night, as a great power controlling men; whence she is called ἱερή, see on A 366.

αὐτὸς γὰρ χάρμη προκαλέσσατο πάντας ἀρίστους· 285
 ἀρχέτω· αὐτὰρ ἐγὼ μάλα πείσομαι, ἦι περ ἂν οὗτος.”
 τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἴκτωρ·
 “Αἶαν, ἐπεὶ τοι δῶκε θεὸς μέγεθός τε βίην τε
 καὶ πινυτήν, περὶ δ' ἔγχει Ἀχαιῶν φέρτατός ἐσσι,
 νῦν μὲν παυσώμεσθα μάχης καὶ δηϊοτήτος 290
 σήμερον· ὕστερον αὖτε μαχησόμεθ', εἰς ὃ κε δαίμων
 ἄμμε διακρίνηι, δώηι δ' ἐτέροισί γε νίκην·
 νύξ δ' ἤδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι·
 ὥς σύ τ' ἐμφρήνῃς πάντας παρὰ νηυσὶν Ἀχαιοῦς,
 σοὺς τε μάλιστα ἔτας καὶ ἐταίρους, οἳ τοι ἔασιν· 295
 αὐτὰρ ἐγὼ κατὰ ἄστυ μέγα Πριάμοιο ἄνακτος
 Τρῶας ἐυφρανέω καὶ Τρωιάδας ἐλκεσιπέπλους,
 αἳ τέ μοι εὐχόμεναι θεῖον δύσονται ἀγῶνα.

285. αὐτὸς: οὗτος P King's Par. a d e g, Vr. b¹, ἐν Ἀλλωι A. || γὰρ: δὲ G¹: δὴ G². || χάρμη: κε μάχη Vr. b¹. 286. εἴπερ GHPRS. 289. φέρτερός DJ. 290. παύσωμεν πόλεμον καὶ δηϊοτήτα G (πολέμου) JT Harl. a (γρ. as text), Par. h j and γρ. A. || παυσώμεσθα P Par. e f g. 291. δ' αὖτε D. 292. γε om. J. 293 dθ. Ar. 294. εὐφρανέω GJ(Q?). || ἀχαιῶν GU (R¹?). 295 dθ. Ar. || οἳ τοι G: οἳ τε Q: οἳ τ' D. 297. τρῶας τ' C. || τρωίδας PR. 298. δύσονται: γρ. εὐονται (δύονται Heyne) Schol. B: ἐν τισι δύονται T.

286. ἦι περ ἂν οὗτος, sc. ἀρετή. Brandreth conj. (αἳ) κέ περ, and so van L.

288. The combat has been ἐξ ἐμδος only, a mere trial of skill. Thus Hector means, 'Since you have proved yourself a match for me, we need go no further.' This chivalrous acknowledgment of an enemy's prowess is rare in Homer, and recalls rather the stories of mediaeval knighthood.

289. περὶ, *exceedingly*, or *beyond*, the gen. being ablative; see *H. G.* §§ 185, 186 (2).

290. παυσώμεσθα: rather παύωμεσθα (Mulvany *C. R.* x. 27).

291-2 are no doubt interpolated here from 377-8 where they are quite in place. ἐτέροισι evidently implies a general combat between the two armies, and is not consistent with the single combat, which is never put forward as intended to have any decisive result upon the course of the war. Nor is there, either before or afterwards, any suggestion that the duel is to be renewed. 293 also was justly athetized by Aristarchos, as a weak repetition from 282. The speech runs quite smoothly when the three lines are omitted.

294. ὥς κύ τε, as though a second

clause with καὶ ἐγὼ subordinate to ὥς were to be added; instead of which we have in 296 an independent sentence with the fut. in place of the subj.

295. Athetized by Ar. on the ground that by the special reference to ἔτας (cf. Z 239) and ἐταῖροι it unduly limits the more general πάντας Ἀχαιοῦς and that the repetition is tautological. Neither ground is cogent.

298. μοι seems to be a *dativus ethicus* belonging to the whole sentence, *on my account*. εὐχόμεναι, *with thanksgivings*; so ν 357 εὐχόμεναι. οἷον ἀγῶνα, *the assemblage of the gods* (exactly as Σ 376 θεῶν δυνάται ἀγῶνα), who are supposed to meet together to receive their worshippers, the ἀγῶνιοι θεοὶ of *Aisch. Ag.* 513 (cf. θεῶν πανάγυρις *Sept.* 225). For this sense of ἀγῶν see note on O 428. This is clearly better than the possible *divine assembly*, i.e. assembly of worshippers of the gods, for θεῶς is hardly, if at all, applied to human beings, and even if it were the phrase would be a strange one. There is an obvious alternative, 'they shall enter the assembly of the gods to pray to me as one of the gods.' This is supported by the phrase used of Hector, θεὸς ὡς τίετο δῆμῳ, cf.

δῶρα δ' ἄγ' ἀλλήλοισι περικλυτὰ δώομεν ἄμφω,
 ὄφρα τις ὧδ' εἴπησιν Ἀχαιῶν τε Τρώων τε· 300
 'ἡμὲν ἐμαρνάσθην ἔριδος πέρι θυμοβόροιο,
 ἦδ' αὐτ' ἐν φιλότῃ διέτμαγεν ἀρβμήσαντε.'"
 ὥς ἄρα φωνήσας δῶκε ξίφος ἀργυρόηλον
 σὺν κολεῶι τε φέρων καὶ ἐντμήτῳ τελαμῶνι·
 Αἴας δὲ ζωστήρα δίδου φοίνικι φαεινόν. 305
 τῷ δὲ διακρινθέντε ὁ μὲν μετὰ λαὸν Ἀχαιῶν
 ἦι, ὁ δ' ἐς Τρώων ὄμαδον κίε. τοὶ δ' ἐχάρησαν,
 ὥς εἶδον ζῶν τε καὶ ἀρτεμέα προσιόντα,
 Αἴαντος προφυγόντα μένος καὶ χεῖρας ἀάπτους·
 καὶ ῥ' ἦγον προτὶ ἄστυ, ἀελπτέοντες σόον εἶναι. 310
 Αἴαντ' αὖθ' ἐτέρωθεν ἐυκνήμιδες Ἀχαιοὶ
 εἰς Ἀγαμέμνονα δῖον ἄγον, κεχαρηότα νίκη.
 οἱ δ' ὅτε δὴ κλισίῃσιν ἐν Ἀτρεΐδαο γέγοντο,

299. δ' ἄγ': δέ γ' *ap.* Eust.: δέ γ' R: δ' ἄμ' G. || ἄγ' *om.* D¹H. 300. τε
 τρώων τε: χαλκοπηγῶνων (*γρ. τε τρώων τε*) DU. 302. ἦδ' αὐτ' ἐν: νῦν
 αὐτε S: ἡδὲ καὶ αὐ *Et. Mag.* || διέτμαγον Mosc. 1. || ἀραιώσαντες DU Vr. b:
 ἀραιώσαντε P Lips.: ἀραιώσαντε G: *γρ. ἀρμυέντε* J. 304. εὐδμήτω G Par.
 b: εὐκμήτω Ar. 306. διακρίσαντε CGHJPRT Lips.: διακρίσαντες Q. 307.
 δ' ἐς: δέ H. || τοῖ: τὸν R¹U. 309. αἴαντος δέ P. 310. ἀελπέοντες
 JPQR² Hesych.: ἀέλποντες G and *ap.* Eust.: ἀέλποντες Mosc. 1. 312. εἰς:
 ὥς Par. b, Mosc. 1. || κεκαρηότα *Et. Mag.* 482. 7 (*ὁλοεὶ πνευστιῶντα*). 313.
 ἀτρεΐδαο γέγοντο Q.

also v 231 σοὶ γὰρ ἐγὼ γε εἴχομαι ὥς τε
 θεῶν, X 394 ὡς Τρῶες κατὰ ἄστυ θεῶι ὥς
 εἰχετόωντο, Hes. Th. 91 (of the just
 king) ἐρχόμενον δ' ἀν' ἀγῶνα θεὸν ὥς
 ἰλάσκονται: but the absence of the ὥς
 makes all the difference—the expression
 unqualified would be intolerably impious.
 Λ 761 πάντες δ' εὐχετόωντο θεῶν Διὶ
 Νέστορι τ' ἀνδρῶν is closer, but here again
 ἀνδρῶν is an essential qualification. The
 idea of worshippers actually entering
 among the gods, though primitive, was
 less familiar to later Greeks, and doubt-
 less gave rise to the presumably con-
 jectural θύονται (θύσονται?) for δύσονται
 mentioned by Schol. B. But θύεσθαι θεοῖς
 = to sacrifice to the gods is not a possible
 constr.

301. ἔριδος πέρι, like ἐξ ἔριδος (111),
 virtually for a match.

302. ἀραιώσαντε: the verb is found
 here only (Ap. Rhod. i. 1344 ἀρβμηθέντες).
 But ἀρβμος occurs in π 427, and ἀρβμός,
 friendship, Hymn. Merc. 524, Aisch.
 P. V. 191.

304. φέρων is pleonastic, as ἔχων,

λαβῶν, ἄγων (Λ 488 etc.), and often in
 Trag. Instances are given in Kühner
 ii. p. 646.

305. δίδου, by the side of δῶκε, marks
 the second gift as simultaneous with the
 first; see *H. G.* § 71. 1. According to
 the later legends, both these gifts proved
 ill-omened to the recipients, Hector be-
 ing dragged behind the chariot of Achilles
 by the belt of Aias, who in turn slew
 himself with the sword of Hector; for
 ἐχθρῶν δῶρα δῶρα κοῦκ ὀνήσιμα, Soph.
Aj. 665, referring to this passage (cf.
ibid. 1029).

310. ἀελπτέοντες represents an im-
 perf. because they were in despair of
 his safety, not daring to believe that he
 was yet alive. ἀελπής occurs in ε 408,
 ἀελπος not before Hymn. Ap. 91, Cer.
 219, so perhaps we should prefer the
 variant ἀελπτόντες. The synizesis is
 suspicious. Herod. imitates the phrase
 (vii. 168) ἀελπτόντες τοὺς Ἕλληνας ὑπερ-
 βαλέεσθαι.

313. The following passage is made
 up, with slight adaptations, of lines

τοῖσι δὲ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 ἄρσενα πενταέτηρον ὑπερμενεί Κρονίωνι. 315
 τὸν δέρον ἀμφί θ' ἔπον, καί μιν διέχευαν ἅπαντα,
 μίστυλλον τ' ἄρ' ἐπισταμένως πεῖράν τ' ὀβελοῖσιν,
 ὥπτησάν τε περιφραδέως ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδέυετο δαιτὸς ἔτσης. 320
 νώτοισιν δ' Αἶαντα διηνεκέεσσι γέραιρεν
 ἥρως Ἀτρεΐδης, εὐρὺ κρείων Ἀγαμέμνων.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν
 Νέστωρ, οὐ καὶ πρόσθεν ἀρίστη φαίνεται βουλή· 325
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·
 "Ἀτρεΐδη τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν,
 πολλοὶ γὰρ τεθνᾶσι κάρη κομόωντες Ἀχαιοί,
 τῶν νῦν αἶμα κελαιὸν ἐύρροον ἀμφὶ Σκάμανδρον
 ἐσκέδασ' ὀξὺς Ἀρης, ψυχαὶ δ' Αἰδόσδε κατήλθον· 330
 τῷ σε χρὴ πόλεμον μὲν ἄμ' ἡοὶ παῦσαι Ἀχαιῶν,
 αὐτοὶ δ' ἀγρόμενοι κυκλήσομεν ἐνθάδε νεκροὺς
 βουσι καὶ ἡμιόνοισιν· ἀτὰρ κατακείμεν αὐτοὺς

314. δὲ om. T. 315. πενταέτηρα Q. 316. διέχευον A (supr. α). 317. τ' ἄρ': θ' ἄρ' H. || πείραν θ' U. 320. δαίνυνε' T. 321. γέραιρεν J. 324. πάμπρωτον Plut. Synp. vii. 9. 1. || ΜΗΤΙΝ: μύθεον Vr. b: μύθεον Eust.: μύθεος El. Mag. 785. 325. πρόσθεν: πρῶτον J. 326. δ: δc GJPR. 327. ἀτρεΐδαί (A supr.) CGHRU Harl. a. 328. γὰρ: μὲν J (γρ. γὰρ) S Mor. Harl. a: μὲν γὰρ G: θὴ U Vr. b. 329. σκάμανδρον LR¹ Harl. a (p. ras.). 331. α: γε H. 332. νεκροὺς: πάντας El. Mag. 544. 24. 333. ἡμιόνοικ αὐτὰρ Q. || κατακείμεν [GS]T supr.

which occur in other passages of H.; it is merely a transition to the second portion of the book, which begins, properly speaking, at 327. 313=I 669, 314-5=B 402-3, 316=τ 421, 317-320=A 465-8, 321=ξ 437, 322=A 102, 323=A 469, 323-6=I 92-5, 326=A 73.

316. ἀμφὶ ἔπον, *handled*, 'treated' it (see on Z 321), i.e. cut off the superfluous parts, in order to make it ready for roasting. διέχευαν, *divided into joints*; μίστυλλον, *cut into slices*.

321. So Herodotos enumerates among the privileges of the Spartan kings (vi. 56) τῶν θυομένων πάντων τὰ δέρματά τε καὶ τὰ νῶτα λαμβάνειν σφέας. Cf. Virg.

Aen. viii. 183 *vescitur Aeneas . . perpectui tergo bovis*. Similarly the chine (νῶτα) is the portion of honour in I 207, δ 65, θ 475, ξ 437.

328. γὰρ, virtually = *seeing that*; H. G. 348 (2).

332. κυκλήσομεν on the analogy of κατακόμεν must be aor. subj.; *let us wheel hither*, i.e. bring on wagons. The use of oxen to draw wagons occurs in Homer only here and in Ω 782. They are yoked to the plough, K 352, ξ 703, ν 32.

333. αὐτοὺς in the weak anaphoric sense is very suspicious, the more so as it recurs several times in the next few lines.

ν ἀποπρὸ νεῶν, ὥς κ' ὀστέα παισὶν ἕκαστος
 ἄγχι, ὅτ' ἂν αὐτε νεώμεθα πατρίδα γαῖαν. 335
 ν δ' ἀμφὶ πυρὴν ἕνα χεύομεν ἑξαγαγόντες
 ν ἐκ πεδίου· ποτὶ δ' αὐτὸν δείμομεν ὦκα
 υς ὑψηλοὺς, εἴλαρ νηῶν τε καὶ αὐτῶν,
 αὐτοῖσι πύλας ποιήσομεν εὖ ἀραρυίας,
 δι' αὐτῶν ἱππηλασίη ὁδὸς εἴη. 340

β. Ar. 336. τύμβον τ' Ar. Q Mosc. 1. || ἀμφὶ πυρὴν : γρ. καὶ ἀμφι-
 ol. T. 337. ἐν πεδίῳ Aph. and ap. Eust. || ποτὶ : προτὶ P :
 ? cf. 436) Q. 339. εὖ : τινὲς γρ. ἔπ' A.

ere athetized by Ar. on the ground that the making of a tomb was inconsistent with the bones : a practice which elsewhere find in the Homeric h it is alluded to by Aisch. 4. 334 is ludicrously feeble ; the natural meaning 'that every man may carry his bones back.' As it stands, we it to mean 'that every man somebody's) bones back to the f their owner).'
 γαγόντες : a difficult expressed it 'marching out,' which the word occurs in Xen. Greek ; for the Homeric use d ἐσάγουσα (Z 252), explained entering in,' but this is not . ἐξάγειν is used by Thuc. in f 'extending' the circuit of allation (i. 93 ὁ περίβολος it the word is more naturally rawing' a line of walls than s' a mound. Perhaps the ation is bringing it (sc. the) from the plain. (It would atural to understand 'bringing' out of the plain,' but eady been mentioned in 332, evidently not suit 436.)
 ριτον, commonly explained alike. But the order of the gainst this ; the word can anything but an adv. going h ἐκ πεδίου. Here again the a bringing the corpses indis- i would be most natural ; if of ἑξαγαγόντες is 'the soil,' g must be 'such material as to hand,' not selecting the ones as for a regular wall. ems to have been to combine a piety by making the burial ve as part of the circuit of

the walls (πύργοι, see on 436 and Δ 334). The mound is, however, never mentioned afterwards as part of the works of defence. Note the weak αὐτόν, with the forbidden lengthening by position in the fourth thesis.
 339. πύλας does not necessarily mean more than one gate, in which sense Ar. took it. But it is probable that the poet regarded the wall as having several gates ; see note on M 175.
 340. εἴη is G. Hermann's reading, mss. (whose testimony on the point is perfectly indifferent) having εἴη. This form of the subj. is found in Ψ 47 μετέλω, and is possibly to be introduced in I 245, Σ 88, ο 448 (for ἐλθῆναι), ρ 586. Of course ἐσ-ηι, the original form, could never give εἴη : that can only be a late formation from a stem ἦ- abstracted from ἦν. on the analogy εἶω : ἔην :: βεῖω : ἔβην (Mulvany in C. R. x. 25), or a purely metrical lengthening due to the sixth arsis (Schulze, see App. D). The opt. is quite out of place after the principal tense, and there is no clear instance of it in H. In ρ 243 ὥς εἴθαι after an imperative expresses a wish, and here the opt. is in place. In A 344 the reading is wrong. In ρ 250 we may read ἀλφῆ. In no other case do we find the pure opt. in final sentences after principal tenses, and the opt. with δν and κεν, though not uncommon, is entirely confined to the *Odyssey*. (See Weber *Entwicklungsgesch. der Absichtssätze* pp. 43-5.) The fact seems to be that the form has been influenced by the opt. in 439, where it is necessary. Nestor's speech has been made up by expanding the actual account of the building in 435 ff. ; all military wisdom has to be put into the mouth of the sage of Pylos, as usual. The refractory word εἴη was turned into a subj. in the process

ἔκτοσθεν δὲ βαθείαν ὀρύξομεν ἐγγύθι τάφρον,
ἥ χ' ἵππον καὶ λαὸν ἐρυκάκοι ἀμφὶς ἐούσα,
μὴ ποτ' ἐπιβρίσῃ πόλεμος Τρώων ἀγερώχων."

ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνησαν βασιλῆες.

Τρώων αὐτ' ἀγορὴ γένητ' Ἰλίου ἐν πόλει ἄκρι, 345

δεινὴ τετρηχυῖα, παρὰ Πριάμοιο θύρῃσι.

τοῖσιν δ' Ἀντήνωρ πεπνυμένος ἦρχ' ἀγορεύει·

"κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ' ἐπίκουροι,

δφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.

δεῦτ' ἄγετ', Ἀργεῖν' Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ 350

δώομεν Ἀτρεΐδῃσιν ἄγειν· νῦν δ' ὄρκια πιστὰ

ψευδάμενοι μαχόμεσθα· τῷ οὐ νύ τι κέρδιον ἡμῖν

ἔλπομαι ἐκτελέεσθαι, ἵνα μὴ ῥέξομεν ὧδε."

341. ἔκτοσθεν: ἔκωθεν Q. 342. ἵππονους S: ἵππον (*supr.* ους) Par. g. ἵππον τὲ καὶ U. ἥ ἐρυκάκοι Q. || γρ. ἀμφὶς ἔχουσα T. 343. ἐπιβρίσῃ Q. 344. ἐπὶ(ι)νεσῃ DGHJP¹QR. 345. δ' αὐτ' DGJRT. || Ἰλῖο J (*supr.* ου). 346. θαμὴ τε τρηχεῖα HJ: δ. τε τραχεῖα G. || οὐρήσι: ἐκτίκη(α) S Cant. (*supr.* οὐρήσι). 347. τοῖσι δὲ αὐτ' Vr. b. || ἀντίον ἡδὲ A (γρ. ἄρχ' ἀγορεύειν), γρ. Mosc. 3. 348. μεν: μὲν R *e corr.* 349. στήθεσσι ἀνώγει DRU Vr. b'. 351. ἀτρεΐδῃσιν: ἀργεῖοισιν Harl. a. || Νῦν: γρ. μὴ C (*man. rec.*). 352. τῷ: τὸ J Cant. Vr. b. 353. ὄρκ. Ar. || ἐκτελέεσθαι, εἴ κεν μὴ 'in uno Vindob.' Heyne. ἵνα: ἵν' ἂν Ar. (T *man. rec.*): ἦν γε (ge erased) Par. e.

by the simple device of a false archaism. It is curious that there is another question between -η and -η in this same line. *ἱππηλασίη* as written must be an adj. = *ἱππηλατός* (δ 607), but we should expect *ἱππηλασίη* as a subst. (cf. A 672 *βσηλασίη*), and this reading is mentioned in the *scholia breviora*.

342. ἥ κε . . ἐρυκάκοι: here, in the relative sentence with *κε*, the (potential) opt. is quite in order; see the numerous instances in *H. G.* §§ 304-8. *ἵππον* in the sense of *cavalry* is of course Herodotean and Attic; there is no other instance of the use in *H.* Turnebus (1554), followed by subsequent editors, wrote *ἵππους*, with no authority but the text of the Roman ed. of Eust., thus concealing a valuable indication of the late date of Nestor's speech. *ἀμφὶς ἐούσα* appears to mean *surrounding the camp*; but this sense of *surrounding completely* properly belongs only to *περί*: *ἀμφὶ* and *ἀμφὶς* mean properly 'on both sides'; then they come to signify 'on different sides,' and so can be used to indicate surrounding, not by a continuous line, but by individual points—a distinction corresponding to

that between *unher* and *herum* in German. The *δεσμοὶ ἀμφὶς ἔχοντες* in θ 340 seem, however, to show that *ἀμφὶς* came ultimately to be identical with *περί*, though perhaps only at a late date. In Γ 115 *ἀμφὶς* is clearly on *both sides* of each heap, not *all around*. Perhaps therefore we ought to take it to mean here *apart from the wall*; the trench is generally conceived as being some distance away from the wall itself, and *ἐγγύθι* shews at all events that they were not to be in immediate contact, like the modern moat with a rampart. On this question see note on Θ 213. The variant *ἀμφὶς ἔχουσα* would mean *keeping them apart from the enemy*.

Half of the following passage (344-405) is made up of lines found in other parts of the *Iliad*.

346. *τετρηχυῖα*: see on B 95; and for the assembly at the gates of Priam's palace, B 788.

352. *ψευδάμενοι* is not elsewhere found in *H.* with an accusative. But the addition of *ὄρκια* has numerous analogies in the very free Homeric use of that case; e.g. Γ 115, O 33, etc.

353. This line was evidently added in

ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠυκόμοιο, 355
 ὃς μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
 "Ἀντήνορ, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις·
 οἴσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.
 εἰ δ' ἔτεδὸν δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,
 ἐξ ἄρα δὴ τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοί. 360
 αὐτὰρ ἐγὼ Τρῶεσσι μεθ' ἵπποδάμοις ἀγορεύσω.
 ἀντικρὺ δ' ἀπόφημι, γυναῖκα μὲν οὐκ ἀποδώσω·
 κτήματα δ', ὅσσ' ἀγόμεν ἐξ Ἀργεος ἡμέτερον δῶ,
 πάντ' ἐθέλω δόμεναι καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιθεῖναι."
 ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη 365
 Δαρδανίδης Πρίαμος, θεόφιν μῆστωρ ἀτάλαντος,
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπε·
 "κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ' ἐπίκουροι,
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 νῦν μὲν δόρπον ἔλεσθε κατὰ πτόλιν, ὥς τὸ πάρος περ, 370
 καὶ φυλακῆς μνήσασθε καὶ ἐγρήγορθε ἕκαστος·
 ἡῶθεν δ' Ἰδαίος ἴτω κοίλας ἐπὶ νῆας
 εἰπέμεν Ἀτρεΐδης Ἀγαμέμνονι καὶ Μενελάωι
 μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρε·
 καὶ δὲ τόδ' εἰπόμεναι πυκινὸν ἔπος, αἶ κ' ἐθέλωσι 375

357. ἀντήνωρ DJ. || τὰδ' H (supr. ταῦτ'). 358. ἀμύμονα P: ἀμύμονα T.
 359. εἰ δ' Ar. Ω: ἄλλοι εἰ Did. || ἀγορεύεις G. 361. ἀγορεύω Lips. 364.
 ἐπιδοῦναι Eust. on Ω 1. 366. μῆστωρ: μῆτιν U³ supr. 367. ὃ: ὅς GP.
 368-9 om. A¹H (ἐν ἄλλωι καὶ ἐνταῦθα οὗτοι οἱ στίχοι κείνται A^m). 370. πτόλιν:
 πόλιν U Mor. Vr. b: στρατὸν HJ (γρ. πτόλιν) ST, γρ. Δ. 372. νῆας: νῆας
 ἀγαῶν HP. 374. ἀλεξάνδρου G.

order to supply a verb to the phrase οὐ
 νό τι κέρδιον ἡμῖν, which does not need
 one. The clause ἵνα μὴ ῥέπουσιν ὧδε
 cannot be translated so as to make good
 sense; it looks as though it were meant
 for 'unless we do thus,' perhaps *where*
 (=in the case where) *we do not thus*.
 But for such a sense the Greek language
 affords no support. Ar., while obelizing
 the line, read ἵν' ἄν for ἵνα, which does
 not help matters. ἐκτελέσθ' εἰ κεν is
 the only satisfactory variant.

357. φίλα, pleasing (not friendly).

362. ἀπόφημι, declare outright; cf. I
 422, B 772.

363. Ἀργεος, here in the general sense
 of the Peloponnesos; Helen of course
 had been brought from Sparta. οἴκοσιν,

from my own store. The F is neglected
 as in Ἰλίου above (345) and εἴπω (349);
 these are all signs of lateness. Of course
 it is easy to omit ἐτ'.

371. There is no reason for this advice
 here; the line is probably interpolated,
 owing to the similarity of the preceding
 line, from Σ 299, where it is appropriate,
 as the Trojans are camping in the plain
 near the Greek camp. ἐγρήγορε: see on
 K 67.

375. καὶ δὲ τόδ': καὶ τόδε Brandreth.
 ἔπος, proposal, which, however, is ex-
 pressed not in a direct form, but politely
 as a supposition; as though 'make to
 them this proposition; whether they
 will be willing,' etc. It is not necessary
 to supply any apodosis to αἶ κε.

παύσασθαι πολέμοιο δυσσχέος, εἰς ὃ κε νεκροὺς
κεῖομεν· ὕστερον αὐτε μαχησόμεθ', εἰς ὃ κε δαίμων
ἄμμε διακρίνηι, δώηι δ' ἐτέροισί γε νίκην."

ὥς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἦδ' ἐπίθοντο.
[δόρπον ἔπειθ' εἵλοντο κατὰ στρατὸν ἐν τελέεσσιν.] 380
ἠώθεν δ' Ἰδαῖος ἔβη κοίλας ἐπὶ νῆας.
τοὺς δ' εὖρ' εἰν ἀγορῇ Δαναούς, θεράποντας Ἄρῃος,
νῆϊ πάρα πρυμνῇ Ἀγαμέμνωνος· αὐτὰρ ὁ τοῖσι
στάς ἐν μέσσοισιν μετεφώνεεν ἡπύτα κῆρυξ·
"Ἀτρεΐδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαϊῶν, 385
ἡνώγει Πρίαμός τε καὶ ἄλλοι Τρῶες ἀγαυοὶ
εἰπεῖν, αἶ κέ περ ὕμμι φίλον καὶ ἡδὺ γένοιτο,
μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρε·
κτῆματα μὲν ὅσ' Ἀλέξανδρος κοίλῃσι ἐνὶ νηυσὶν
ἡγάγετο Τροίηνδ'—ὥς πρὶν ὠφέλλ' ἀπολέσθαι— 390
πάντ' ἐθέλει δόμεναι καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιβείναι·
κουριδίην δ' ἄλοχον Μενελάου κυδαλίμοιο
οὐ φησιν δώσειν· ἦ μὲν Τρῶές γε κέλονται.
καὶ δὲ τόδ' ἡνώγεον εἰπεῖν ἔπος, αἶ κ' ἐθέλῃτε

376. παύσεσθαι Vr. b. 377. κῆομεν [GS]: κήομεν L. || ὕστερον ὅ' PRU. i
μαχε(ς)όμεσ' GJ. 380 om. A¹D¹PQU¹: ἐν ἄλλωι καὶ οὗτος ὁ στίχος A^m. 382.
εἶν om. J: ἐν D. 384. προσεφώνεεν Q: μετεφώνηεν J. 385 om. A¹:
ἀτρεΐδα Mor.: ἀτρεΐδαί GPQRSU. || εὐκνήμιδες ἀχαιοὶ DPQRU, Vr. b c, γρ
Mosc. 1 3, Harl. a, and ἐν ἄλλωι A. 386. ἀνώγει J. || τε: με T. 387.
εἰπέμεν C Lips. || κέ περ: κέν πως G. 389. κοίλας G. || ναυαὶ Q. 390.
ὥς: ὅς QR. 393. μῆν Ar. Ω: μῆν DR¹S, and ἄλλωι (Did.). || γε: τε JQ.
394. ἀνώγειν Mor.

376. *δυσσχέος*: see on B 686.

380. Wrongly interpolated from Σ 298; here the phrase κατὰ στρ. ἐν τελέεσσιν is quite inappropriate; cf. 371.

381. *ἠώθεν*, next day; the Trojan assembly must, like the Greek council, have been held late at night. From 421 it appears that *Idaios* came so early that he took the answer back to Troy before sunrise! But the want of clearness in marking the passage of the night is quite unlike the real Epic style. Why the Greeks are thus early in assembly it is impossible to say. Probably in the original context, when this episode followed Γ, they had sent the Trojans a formal demand for the surrender of Helen, and were assembled to receive the answer.

383. According to A 806 it was the ship of Odysseus, not of Agamemnon,

which marked the place of assembly. This is the μέσον στρατήγιον of Soph. *Aj.* 721.

387. αἶ κε . . γένοιτο is not part of the message, but apparently a courteous introduction by *Idaios* himself; *Monro* compares 'an it please you.'

393. ἦ μῆν, virtually 'although'; this clause shews how such a conjunctive sense may arise in simple particles introducing a paratactic clause, where the concessive quality is given only by the context. Τρῶες: *Antenor* seems to be regarded as the leader of a popular party. Cf. Γ 149, 454.

394. For ἀνώγειν *Spitzner* and most subsequent edd. read ἡνώγει(ν). In form it must be the imperf. of a secondary present ἀνωγέω (like γεγωνέω by the side of γέγωνα), of which, however, there is no further evidence, ἡνώγει (386,

παύσασθαι πολέμοιο δυσηχέος, εἰς ὃ κε νεκροὺς 395
 κείομεν· ὕστερον αὐτε μαχησόμεθ', εἰς ὃ κε δαίμων
 ἄμμε διακρίνηι, δώηι δ' ἐτέροισί γε νίκην."
 ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 ὁψὲ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·
 "μήτ' ἄρ τις νῦν κτήματ' Ἀλεξάνδροιο δεχέσθω 400
 μήθ' Ἑλένην· γνωτὸν δέ, καὶ δς μάλα νήπιός ἐστιν,
 ὥς ἦδη Τρώεσσιν ὀλέθρου πείρατ' ἐφήπται."
 ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἐπίαχον υἱες Ἀχαιῶν,
 μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο.
 καὶ τότ' ἄρ' Ἰδαῖον προσέφη κρείων Ἀγαμέμνων· 405
 "Ἰδαί, ἦ τοι μῦθον Ἀχαιῶν αὐτὸς ἀκούεις,
 ὥς τοι ὑποκρίνονται· ἐμοὶ δ' ἐπιαυδάνει οὕτως.
 ἄμφι δὲ νεκροῖσιν κατακαίμεν οὐ τι μεγαίρω·
 οὐ γάρ τις φειδῶ νεκύων κατατεθνηώτων
 γίνετ', ἐπεὶ κε θάνωσι, πυρὸς μείλισσέμεν ὦκα. 410
 ὄρκια δὲ Ζεὺς ἴστω, ἐρίγδουπος πόσις Ἥρης."
 ὥς εἰπὼν τὸ σκῆπτρον ἀνέσχεθε πᾶσι θεοῖσιν,

395. παύσασθαι Q: παύσαι δὲ G. 396. κείομεν [S]: κήομεν GL. || δ' αὐτε JR. || μαχεσόμεθ' J Mor. Bar. 400. μή γάρ GH: μήτάρ D. 401. γνώτω G. 407. ἐμοὶ τ' Q. || οὕτω U. 408. κατακαίμεν Q: κατακήμεν GLS: κατακαίμεν D: κατακαίμεν Ω (including A, T.W.A.). 409. κατατεθνηώτων ACDPRSTU. 410. γίνετ' ALS. || μελίσσέμεν C, γρ. J. 412. ὥς δ' J.

unless we read *ἤρωγε* with van L.) being plupf. to *ἀνῶγα*. Bentley's *ἤρωγον* (as I 578, etc.) is therefore preferable, as an aorist; see note on A 313 (*καὶ τόδε μ' ἤρωγον* Brandreth). It may be observed that the change to the 3rd plur. is natural, in order to shew that the subject is not the same as that of *οὐ φησιν*.

400. Ἀλεξάνδροιο: ablative gen., *from A.*; cf. A 596.

401. δς here virtually = *εἰ τις*, as in Z 81 *βέλτερον δς προφύγηι*, where see note. Numerous similar instances are quoted by Kühner ii. p. 945.

402. ὀλέθρου πείρατα, *issues of destruction*; though the metaphor of the end of a rope is suggested by *ἐφήπται*. See note on 102.

408. There is a slight pause after *νεκροῖσιν*, as concerning the dead.

409. The sense seems to be *there is no grudging concerning dead corpses, as to giving them the consolation of fire speedily*. The last clause would in Attic

be introduced by *μή οὐ*. Monro (*H. G.* § 234 fin.) regards the infin. as 'equivalent in sense to the genitive depending on a noun'; 'there is no grudging about the appeasing.' It seems simpler to regard it as a case of exegesis, where the original dative sense of the infin. is still felt, 'for the appeasing by fire.' For *φειδῶ* with gen. compare phrases like *χόλος υἱός*, anger concerning his son; *H. G.* 147. 1. *πυρὸς*, as in *πυρὸς λελαχείν, πρήσαι* (B 415, q.v.), etc.

411. ὄρκια, the oath of truce. It is not clear why Agamemnon lifts his sceptre to *all* the gods, when only Zeus, the presiding deity of oaths, is named; see K 328, where the sceptre is again used as the instrument of the oath as in A 234. This is a place where some allusion to the breach of the previous truce in Δ would seem to be imperative, if the author of this passage knew of it.

412. τό as the article with *σκῆπτρον* looks like a later use.

ἄψορρον δ' Ἰδαίος ἔβη προτὶ Ἴλιον ἱρήν.
οἱ δ' ἔατ' εἰν ἀγορῇ Τρῶες καὶ Δαρδανίῳνες
πάντες ὀμηγερέες, ποτιδέγμενοι ὀππότην ἄρ' ἔλθοι 415
Ἰδαίος· ὁ δ' ἄρ' ἦλθε καὶ ἀγγελίην ἀπέειπε
στὰς ἐν μέσσοισιν. τοὶ δ' ὠπλίζοντο μάλ' ὤκα,
ἀμφοτέρων, νέκυάς τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην.
Ἀργεῖοι δ' ἐτέρωθεν ἐυσσέλμων ἀπὸ νηῶν
ὀτρύνοντο νέκυς τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην. 420
ἥελιος μὲν ἔπειτα νέον προσέβαλλεν ἀρούρας,
ἐξ ἀκαλαρρείταιο βαθυρρόου Ὀκεανοῖο
οὐρανὸν εἰσανιών· οἱ δ' ἦντεον ἀλλήλοισιν.
ἐνθα διαγνῶναι χαλεπῶς ἦν ἄνδρα ἕκαστον·
ἀλλ' ὕδατι νίζοντες ἄπο βρότου αἱματόεστα, 425
δάκρυα θερμὰ χέοντες, ἀμαξάων ἐπάειραν.
οὐδ' εἶα κλαίειν Πρίαμος μέγας· οἱ δὲ σιωπῇ

413. ποτὶ QS. 414. ἐν Q. 415. ὀμηγερέες L. || προτιδέγμενοι D¹U. || ὀππότην ἔν J (γρ. ὀππότην ἔρ): ὀππότην G. || ἔλθω R (S *supr.*). 418. ἀμφοτέρω L (*supr.* om) Vr. c¹ (U *supr.*): ἀμφοτέρων Mosc. 3. 419-20 om. QT¹ King's. 419. ἐκαρτύνοντο φάλαγγας P (*supr.* εὐστέλων ἀπὸ νηῶν), γρ. L. 420. ὀτρύνοντο Ar. Par. a¹ b: ὠτρύνοντο T^m (to struck out): ὠτρύνοντο Harl. b, Par. a² c²: ὠτρυνον DGJU Par. j: ὠτρυνον Ω. || νέκυς Ar. Harl. b, Par. a² b: νέκυάς Ω. 424. χαλεπὸν CJQS (*supr.* ὤς) Vr. b. 427. οὐκ R. || ἔα Q. || οἱ δὲ: ἄλλα King's Par. a f k, ἐν ἄλλω A.

414. Δαρδανίῳνες only here and Θ 154; it is of course a patronymic; cf. *ἄχαιων*.

415. ποτιδέγμενοι: see note on B 794.

416. ἀπέειπε, *declared*, as I 309, 431, Ψ 361, and elsewhere; cf. ἀπόφημι in 362. In A 515 and other places it means *refuse*.

418. There is a slight change of construction in ἕτεροι δὲ μεθ' ὕλην, as though another ἕτεροι had introduced the preceding clause.

420. ὀτρύνοντο νέκυς: so Ar.; vulg. ὠτρυνον νέκυας, but the active ὀτρύνειν is always transitive. νέκυς: acc. pl. as ω 417; see H. G. § 100 for other instances, and note on Σ 180. But the line is probably added to supply the verb to 419, quite needlessly.

421-2=τ 433-4. It may be observed that the lines appear to have been adopted in the *Odyssey* from this passage, not *vice versa*, as the omission there of the clause οὐρανὸν εἰσανιών makes the second line very awkward. The words would naturally seem to indicate

the opening of a fresh day (see note on 381 ἥωθεν). But ἦντεον (more correctly ἦνταον) seems clearly to be contemporaneous with ὠπλίζοντο (and ὀτρύνοντο) above; and we cannot suppose that a whole day was filled with mere preparations for bringing in the dead.

422. ἀκαλαρρείταιο occurs only here and τ 434. It is explained *silently flowing* from ἀκαλός (cf. ἀκήρ, ἡκαλός), a word found only in the lexicographers, who say that the divine Ocean, θεῶν γένεσις, is not stirred by tempests like 'earth's human shores.'

424. χαλεπῶς ἦν: for the use of the adverb instead of the adj. with εἶμι see note on A 416, and H. G. § 162. 5 a. ἀλλά in the next line means 'but yet by washing them they could discern; and so.' etc. There is no reason to limit the shedding of tears to the Trojans, as some have done. Priam forbids them to *cry aloud*, which was the habit of a non-Greek people, see Ω 721; hence the silence of the Greeks does not need mention.

νεκρούς πυρκαϊῆς ἐπενήνεον ἀχνύμενοι κῆρ,
 ἐν δὲ πυρὶ πρήσαντες ἔβαν προτὶ Ἴλιον ἱρήν.
 ὥς δ' αὐτως ἐτέρωθεν ἐυκνήμιδες Ἀχαιοὶ 430
 νεκρούς πυρκαϊῆς ἐπενήνεον ἀχνύμενοι κῆρ,
 ἐν δὲ πυρὶ πρήσαντες ἔβαν κοίλας ἐπὶ νῆας.
 ῥῆμος δ' οὗτ' ἄρ πω ἠώς, ἔτι δ' ἀμφιλύκη νύξ,
 τῆμος ἄρ' ἀμφὶ πυρὴν κριτὸς ἔγρετο λαὸς Ἀχαιῶν,
 τύμβον δ' ἀμφ' αὐτὴν ἔνα ποίεον ἐξαγαγόντες 435
 ἄκριτον ἐκ πεδίου, ποτὶ δ' αὐτὸν τεῖχος ἔδειμαν,
 πύργους ὑψηλοὺς, εἴλαρ νηῶν τε καὶ αὐτῶν.
 ἐν δ' αὐτοῖσι πύλας ἐνεποίεον εὖ ἀραρυίας,
 ὄφρα δι' αὐτῶν ἱππηλασίη ὁδὸς εἴη.
 ἔκτοσθεν δὲ βαθείαν ἐπ' αὐτῶι τάφρον ὄρυξαν 440
 εὐρείαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξαν.
 ὥς οἱ μὲν πονέοντο κάρη κομόωντες Ἀχαιοί·
 οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἀστεροπητῇ

428. πυρκαϊῆς Ar. Ω: πυρκαϊῆι Zen. (Δ *supr.*). || ἐπενήνεον: γρ. ἐπινήνεον A. 429. ποτὶ GJPQS. 431. πυρκαϊῆι A *supr.*. 434. ἄρ': θ' J Bar. Mor.: δ' ἄρ P. 436. ἐν πεδίῳ Aph. P (-ω) (cf. 337). || ποτὶ: περὶ Aph. QRU Harl. α (γρ. ποτὶ): κατὶ H. 437. πύργους ADHPQTU Harl. α, Cant. Lips. Vr. c (p. *ras.*), Mosc. 1 3: πύργους θ' Ω. 440. ἐπ': ἐν S. 441. εὐρείαν J. || ἐν: περὶ HQS. 443-64 *ab.* Ar. Aph. Zen.

428. ἐπινήνεον, if correct, must be a reduplicated intensive of νέω, νηέω. Payne Knight, however, conj. ἐπενήνεον, which is doubtless right; cf. Ψ 139, 163, Ω 276. The same correction is required in α 147, π 51.

431-2 can hardly be considered genuine if 420 is to be condemned, as they are added from what precedes in precisely the same manner.

433. In the compound ἀμφιλύκη ἀμφὶ seems to give the idea of doubtfulness, hesitation between two sides, just as in our 'twilight,' where twi- 'is used in the sense rather of "double" or "half." The ideas of double and half are liable to confusion; cf. A.S. *twoson*, doubt, from the hovering between two opinions,' Skeat *Dict.* s.v. This sense is common in later Greek compounds, ἀμφίλογος, ἀμφιγροεῖν, etc., but there is no other instance in Homer. λύκη is evidently = *lux*. With this line another day must begin, but the mention of the night is even more imperatively demanded here than in 381.

434. ἔγρετο, was awakened (ἐγείρω), is an

obvious blunder of transcription from ΕΙΓΡΕΤΟ = ἔγρετο, gathered (ἀγείρω). The same mistake has been made in Ω 789, the converse apparently in ν 123; cf. also Ψ 287.

435-40: see 336-41.

437. πύργους, ramparts, see on Δ 347. The θ' was added (see above) when the word had acquired the later sense of *towers*, *bastions*. The gates would naturally be made in the walls, not the towers. Cf. also 337. (Platt in *J. P.* xviii. 130.)

443-64 were rejected as an interpolation by Zen., Aph. and Ar., on the ground that the same question arises in the beginning of M with no allusion to this passage. In fact we have here another case of two parallel and independent versions of the same theme brought into the narrative. One is as 'genuine' as the other; both are late. It must, however, be noted that out of the twenty-two lines the following appear more or less in other places: 443=Δ 1, 445-6 (first halves)=E 420-1, 449-50=M 5-6, 454=A 517, 455=Θ 201, ν 140, 460=B 140, 462=M 31, 464=E 274, etc.; or nearly half.

θηεύντο μέγα ἔργον Ἀχαιῶν χαλκοχιτώνων.
 τοῖσι δὲ μύθων ἦρχε Ποσειδάων ἐνοσίχθων·
 “Ζεῦ πάτερ, ἦ ρά τίς ἐστι βροτῶν ἐπ’ ἀπείρονα γαῖαν
 ὅς τις ἔτ’ ἀθανάτοισι νόον καὶ μῆτιν ἐνίψει;
 οὐχ ὀράαις, ὅτι δ’ αὖτε κάρη κομόωντες Ἀχαιοὶ
 τεῖχος ἐτειχίσσαντο νεῶν ὑπερ, ἀμφὶ δὲ τάφρον
 ἤλασαν, οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας;
 τοῦ δ’ ἦ τοι κλέος ἔσται, ὅσον τ’ ἐπικίδνεται ἡώς·
 τοῦ δ’ ἐπιλήσονται, ὃ τ’ ἐγὼ καὶ Φοῖβος Ἀπόλλων
 ἦρωι Λαομέδοντι πολίσσαμεν ἀθλήσαντε.”

τὸν δὲ μέγ’ ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
 “ὦ πόποι, ἐννοσίγαι’ εὐρυσθενές, οἶον ἔειπες.
 ἄλλός κέν τις τοῦτο θεῶν δείσειε νόημα,
 ὃς σέο πολλὸν ἀφαιρότερος χεῖράς τε μένος τε·
 σὸν δ’ ἦ τοι κλέος ἔσται, ὅσον τ’ ἐπικίδνεται ἡώς.
 ἄγρει μάν, ὅτ’ ἂν αὖτε κάρη κομόωντες Ἀχαιοὶ
 οἴχωνται σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν,
 τεῖχος ἀναρρήξας τὸ μὲν εἰς ἄλα πᾶν καταχεύαι,

445. μῦθον DQU. 447-60 om. R^t. 448. ὅτε ACHT Lips. 449. ἐτειχίσσαντο : ἐτεκτίναντο Hesych. 451. δσν τ’ Ar. A (supr. o) Ambr. || τ’ om. JPR^m. 452. ὃ τ’ : τὸ Ar. Q Par. j : (τὸ δ’ Ar. “κατ’ ἐνια τῶν ὑπομημάτων” An.) : τό τ’ APR^m Ambr. Par. c g. 453. ἀελίσσαντες GHPQR^m Vr. b. 455. ἔαπας CL (supr. ec). 458. δσν : col S. || δῆ τοι DPS Vr. b A, Mosc. 1 3. || δσν τ’ Ar. A (supr. o) Ambr. || τ’ om. PR^m. 459. μᾶν : μᾶν Mosc. 3. 460. οἴχονται GHJPQR^mT Vr. A. || σὺν : ἐπὶ PR^m. 461. κατὰχευε P : κατέχευε H : καταχεύω G : καταχεύαι JQ Mor. Lips.

445. Poseidon is not generally found in Olympus unless specially summoned, cf. T 13-14.

447. ἐνίψει, will declare his intentions to the gods in order to ask their approbation. The word must be meant for the fut. of ἐνέπω, not of ἐνίπτειν (more usually ἐνίσσειν) to blame; so also β 137, λ 148. Pindar in fact uses ἐνίπτειν in the sense of ἐνέπειν. There seems to be a confusion of the two words, as ἐνίψω cannot regularly come from ἐνέπειν. Ap. Rhod. uses ἐνίψω freely but not ἐνίπτω : but ἐνέψω, as some mss. read in ii. 1165, may have been a variant here also.

451. δσν τ’ ἐπικίδνεται : cf. Γ 12, O 358. With δσν, Ar.’s reading, we must of course supply γῆν.

452. ὃ τ’ better suits Homeric usage than τό (with a rather harsh hiatus) or τό τ’ : see II. G. § 262. 2.

453. ἦρωι for ἦρωί and ἀελίσσαντες for ἀεθλ. are signs of late origin. The former recurs in θ 483. For the latter cf. I 124, Λ 699, O 30, Ω 734, θ 160, 164. Platt (J. P. xviii. 130) would read ἦρωί on the analogy of words like αἰδώς : cf. ἦρωι as a dactyl in ζ 303 and ἦρωα Anih. Pal. App. 376. Here, of course, ms. evidence counts for nothing. But we should have expected some other traces of the quantity in Greek literature, if it was original. πολίσσαμεν must mean built; in T 217 πεπόλιστο = was founded as a city, and this is the ordinary sense of the verb, which does not seem to be used elsewhere of a wall. Brandreth conj. Λαομέδοντι Φάνακτι πορεύμεθ’ ἀεθλεύσαντε, Agar Λαομέδονθ’ ἦρωί ἐπελάσσαμεν : both are equally improbable. For the building of the wall of Troy cf. Φ 446 (where it is the work of Poseidon alone), and note on Z 438.

αὐτὶς δ' ἥϊονα μεγάλην ψαμάθοισι καλύψαι,
ὥς κέν τοι μέγα τεῖχος ἀμαλδύνηται Ἀχαιῶν."

ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
δύσσετο δ' ἥελιος, τετέλεστο δὲ ἔργον Ἀχαιῶν, 465
βουφόνεον δὲ κατὰ κλισίας καὶ δόρπον ἔλοντο.
νῆες δ' ἐκ Λήμνοιο παρέσταν οἶνον ἄγουσαι
πολλαί, τὰς προέηκεν Ἴησονίδης Ἐύνης,
τόν ῥ' ἔτεχ' Ἑψιπύλη ὑπ' Ἴήσωνι ποιμένι λαῶν.
χωρὶς δ' Ἀτρεΐδης Ἀγαμέμνονι καὶ Μενελάωι 470
δῶκεν Ἴησονίδης ἀγέμεν μέθυ, χίλια μέτρα.
ἐνθεν ἄρ' οἰνίζοντο κάρη κομόωντες Ἀχαιοί,
ἄλλοι μὲν χαλκῶι, ἄλλοι δ' αἰθωνι σιδήρῳι,
ἄλλοι δὲ ῥίνοϊς, ἄλλοι δ' αὐτῆισι βόεσσιν,
ἄλλοι δ' ἀνδραπόδεσσι· τίθεντο δὲ δαῖτα θάλειαν. 475
παννύχοι μὲν ἔπειτα κάρη κομόωντες Ἀχαιοὶ

462. αὐεῖς δ' CJ : αὐτὶς τ' S. || καλύψω G. 465. δύς(ς)ετό τ' A (supr. δ') CDHPQRU Lips. : δύσσετο δ' G : δύσσετ' T. 467. παρέσταν P. 468. πολλαί s' 8c P. 472. ἐνε' 8p DJR. 474. δὲ : δ' ἐν GJ. || αὐτῆισι Ar. Ω : αὐτοῖς CJQ. 475 δθ. Ar. Aph. Zen. || ἀνδραπόδοις Ar.

463. ἀμαλδύνηται recurs in H. only in the same connexion, M 18, 32. In *Hymn. Cer.* 94 εἶδος ἀμαλδύνουσα means apparently *disfiguring*, *disguising* her aspect.

464 comes as usual after a scene in Olympus; see on E 431.

466. βουφόνεον, a curious expression, *murdered oxen*; for the idea of *murder* is always conveyed by φόνος and its compounds. The curious ritual of the βουφόνια at Athens distinctly brought out this idea; every one concerned in the sacrifice was formally tried for murder, and finally the sacrificial axe was found guilty and thrown into the sea. See Paus. i. 24. 4 with Frazer's note. So βουφόνε applied to Hermes, *Hymn. Merc.* 436, clearly expresses in jest the same sense. In Aisch. *Prom.* 531 βουφόνους θοόνας the ritual sense remains, though that of *murder* has vanished. It is strange that in the present passage even the connotation of sacrifice should have also disappeared, as sometimes in *λερεῖν* simply=*kill*, Z 174, etc. The verb appears to be ἀπ. λεγ. in Greek.

467. παρέσταν, the reading of P, was long ago conjectured by Bentley in place of παρέστασαν, on account of the *F* of *φοῖνον*. The aor., bringing the actual arrival, not the mere presence, of the

ships into the picture, adds something to the liveliness of the narrative. Unfortunately it appears to contravene the rule about lengthening before the bucolic diaeresis (see note on B 751); but there is a possibility that the α is long by nature, see on Δ 146.

468. This is one of the few allusions in Homer to the legend of the Argonauts. The others are in Φ 40, Ψ 746, and μ 69-72. Lemnos is mentioned also in B 722, Θ 230 (here again with an allusion to wine-drinking). The Minyan colony there seems to be regarded as preserving a friendly neutrality towards the Greeks. In I 72 the supply of wine is said to come from Thrace.

471. μέτρα indicates some recognised quantity, as in Ψ 268, β 355.

472. Here again a conj. of Bentley's, ἐνθ' for ἐνεα, has since found ms. support. οἰνίζοντο, as Θ 506; cf. *ὕδρευεσθαι*.

474. αὐτῆισι, *whole* or *live*, as opposed to the hides.

475. Rejected by Zen., Aph., and Ar., on the ground that ἀνδραπόδος is a later word, unknown to Homer (cf. also note on Γ 409 δούλη). The heteroclite dat. ἀνδραπόδεσσι does not recur in Greek; it seems to suggest the derivation from ἀνδρὸς ποῦς, which is, however, very

δαίνυντο, Τρῶες δὲ κατὰ πτόλιν ἡδ' ἐπίκουροι·
 παννύχιος δὲ σφιν κακὰ μῆδετο μητίετα Ζεὺς
 σμερδαλέα κτυπέων. τοὺς δὲ χλωρὸν δέος ἥρει,
 οἶνον δ' ἐκ δεπῶν χαμάδις χέον, οὐδέ τις ἔτλη 480
 πρὶν πιέειν, πρὶν λείψαι ὑπερμενεί Κρονίωνι.
 κοιμήσαντ' ἄρ' ἔπειτα καὶ ὕπνου δῶρον ἔλοντο.

481. πιέμεναι (πινέμεναι Cobet) πρὶν λείψαι Ar. 482 om. Zen. (with Θ 1).

doubtful. Ar. also objected to the (fifth) repetition of ἄλλοι.

478. There is no reason for confining *οἶνον* to the Greeks alone; Zeus gives both sides alike ominous warning of the coming battles.

482. See I 713, τ 427. *δῶρον* seems to mean 'the gift (of the gods) consisting in sleep'; cf. *τέλος θανάτου*. Ovid *Fasti* iii. 185 translates by *carpebat munera somni*.

INTRODUCTION

THE plan of this book is simple. Zeus, in accordance with the promise given to Thetis in Book I., forbids the gods to take any part in the war, in order that the Trojans may gain the upper hand. The Greeks are accordingly defeated, by means of a divine panic; and after a short rally, in which the archery of Teukros plays a chief part, are again driven back to the ships. Hera and Athene, attempting to go to their assistance, are stopped by command of Zeus, and Hector and the Trojans, flushed with success, bivouac on the plain, in full hopes of capturing the Greek camp next day. The narrative is clear and consistent with itself; the chief difficulties with regard to the book consist in the question of its position in the scheme of the poem as a whole.

The fact that, after the lapse of six books, we again recur to the position of affairs at the end of the first, led Grote to include Θ in his *Achilleis* as the immediate sequel to A. There can be no doubt that the sequence is a possible one; but the objections to it are fatal. We shall see that a connexion between the end of A and the beginning of the battle in Λ is equally possible; and of Λ and Θ it is clear that Λ alone can be regarded as the original successor to A.

The main characteristic of Θ is the extraordinary number of lines in it which recur in other parts of the *Iliad*. A very large portion of these are clearly borrowed; whole passages are centos made up from other places. This is notably the case with the arming of the goddesses, where sixteen lines in succession (381-96) are taken bodily from the similar passage in E. Similar cases are pointed out in the notes. So, again, from 28 to 72 every line except 33-7 and half of 51 occurs elsewhere; and in the whole book at least 175 whole lines, or nearly one third (allowing for repetitions of messages and other lines within Θ itself), are found again in the *Iliad* and *Odyssey*—sometimes with a slight difference. The repetitions of half-lines are still more numerous. Including these, it may be fairly said that not more than half of the book is really original. The only episode which is substantially independent is the little *ἀπώρεια* of Teukros in 266-329; and this has a parallel in O 436-83.

The action, too, is extremely hurried. The changes of battle succeed each other with astonishing rapidity, and are brought about, not as in other battle-scenes by the victories of heroes, but by a somewhat monotonous

interference on the part of Zeus. When in the end the Greeks have been driven headlong from the field, the fighting ceases with an abruptness which has earned the book the title of *κόλος μάχη*.¹

This peculiar character is easily understood when we once recognise the fact that Θ is intended to serve only as a means for the introduction of I into the scheme of the *Iliad*. The latter book shews many signs of late composition. It was easily capable of separate recitation with the general background of a Greek reverse consequent upon the quarrel in A; but it could not well be inserted into a continuous narrative after the original Greek defeat in Δ, when the subsequent books had taken much the same form which they now have. Hence a special defeat was made for the purpose; and the fighting having been already described at quite sufficient length in other places, nothing remained but to use the same material over again, with the greatest possible brevity.

It is evident that the author of the book had the Diomedea before him. Diomedes himself takes the leading part in the fighting, and for the last time. Except for a brief passage in Δ he henceforth retires into obscurity, and yields the first place to Aias till the Myrmidons and Achilles reappear. His capture of the horses of Aineias in E is distinctly referred to in 105 ff. (= E 221 ff.). The curious opening scene, too, is only intelligible after the active interference of the gods in E. In the *Menis* itself, as has been pointed out in the *Prolegomena*, the gods take little or no part in the action; it was therefore needless to forbid them to intervene, till a new conception of their participation had made its way.

In spite of this apparent want of originality in the composition of the book, it has undoubtedly great spirit and movement. If such a fancy may be permitted, one might almost say that it is such a work as might be expected from the author of the Embassy in I; one who was a rhetorician of the highest order rather than an epic poet in the proper sense, trusting for effect rather to his speeches than his narrative, and depending to a certain extent upon intimate familiarity with the older poetry in order to produce so much of a story as was necessary to form a basis for his own splendid work. In any case we must not ascribe to him several passages of some length which, on any theory of the origin of the book, can hardly be considered as anything but poor interpolations; see 28-40, 184-212, 524-41.

¹ Cf. Schol. B ταύτην τὴν ραψωιδίαν κολοβομάχην καλοῦσι. συντέμνει γὰρ τὴν διήγησιν, συν-αχθόμενος τοῖς Ἀχαιοῖς.

ΙΛΙΑΔΟΣ Θ

κόλος μάχη.

Ἦώς μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν,
 Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο τερπικέραυνος
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμπιοιο.
 αὐτὸς δέ σφ' ἀγόρευε, θεοὶ δ' ὑπὸ πάντες ἄκουον·
 "κέκλυτέ μεν, πάντ' εἰς τε θεοὶ πᾶσαί τε θέαιναι, 5
 [ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.]
 μήτε τις οὖν θήλεια θεὸς τό γε μήτε τις ἄρσην
 πειράτω διακέρσαι ἐμὸν ἔπος, ἀλλ' ἅμα πάντες
 αἰνεῖτ', ὄφρα τάχιστα τελευτήσω τάδε ἔργα.
 δὺν δ' ἂν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα νοήσω 10

1 om. Zen., placing it after 52. 4. ὑπὸ : ἅμα S. 5. τε (after πάντ' εἰς) om. DGJQR. 6 om. AD⁴Q. 7. θεός : θεῶν Ar. || τό γε om. P. 8. ἅλλ' ἅμα : ἀλλά με J. 10. ἐγὼ U. || ἀπάνευθε : ἀπότερος Aph. : μετόπισθε Zen.

1. Zen., who omitted the last line of H, placed this after 52. The council of the gods is thus put a day earlier, and so brought into closer connexion with the omens of H 478, but Zeus is made to take an all-night journey to Ida in 41-52. The whole introductory passage 1-52 may be a later insertion, and the reading of Zen. may indicate a variation in the place assigned to it.

The following lines are borrowed in 1-52, occasionally with small variations: 1=Ω 695; 3=A 499; 5-6=T 101-2; 10 cf. A 549, B 391, O 348; 11=N 9; 28=Γ 95; 28-9=I 693-4; 30-1=α 44-5; (33-7 recur 464-8); 38-40=X 182-4 (with Δ 356); 41-4=N 23-6; 45=E 366; 46=E 769; 47=Ξ 283 (*Hymn. Ven.* 68); 48 cf. θ 363; 50-1 cf. E 775-6; 51-2 cf. A 81-2. Cf. also notes on 12 and 39 for other echoes.

3. The 'topmost peak' of Olympus

is a suitable outlook for Zeus in A 499, but hardly convenient for an assembly. The line is thoughtlessly copied; in T 10 the assembly properly takes place in the palace of Zeus.

4. ὑπὸ, simply *thereat*. It does not necessarily imply the idea of subjection, but is commonly used of any phenomenon following in connexion with another.

5. θέαιναι, a form which recurs, only in this particular phrase, in Θ 20, θ 341. It seems to have a half comic effect; compare λέαινα.

7. τό γε anticipates διακέρσαι, 'this, namely to thwart.' For the verb cf. O 467 μάχης ἐπὶ μῆδεα κείρει δαίμων, and Θ 408 ἐνικλᾶν.

10. The conjunction of the two participles ἐθέλοντα and ἐλεόντα is excessively awkward, and only explicable by the fact that 10 is adapted from B 391 (cf.

ἐλθόντ' ἢ Τρώεσσιν ἀρηγέμεν ἢ Δαναοῖσι,
 πληγείς οὐ κατὰ κόσμον ἐλεύσεται Οὐλυμπόνδε·
 ἦ μιν ἐλὼν ρίψω ἐς Τάρταρον ἡρόεντα,
 τῆλε μάλ', ἤχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον,
 ἔνθα σιδήρειαί τε πύλαι καὶ χάλκεος οὐδός, 15
 τόσσον ἔνερθ' Ἀἶδew ὅσον οὐρανός ἐστ' ἀπὸ γαίης·
 γνώσεται ἔπειθ' ὅσον εἰμὶ θεῶν κάρτιστος ἀπάντων.
 εἰ δ' ἄγε πειρήσασθε, θεοί, ἵνα εἴδετε πάντες,
 σειρὴν χρυσεῖην ἐξ οὐρανόθεν κρεμάσαντες·
 πάντες δ' ἐξάπτεσθε θεοὶ πᾶσαι τε θάιναι· 20
 ἀλλ' οὐκ ἂν ἐρύσαιτ' ἐξ οὐρανόθεν πεδίοις
 Ζῆν' ὑπατον μῆστωρ, οὐδ' εἰ μάλα πολλὰ κάμοιτε.
 ἀλλ' ὅτε δὴ καὶ ἐγὼ πρόφρων ἐθέλωμι ἐρύσσαι,

13. ἐς: εἰς Q. 14. βέρεθρον P. 16. αἶδew U *supr.* Plut. *Mor.* 940 e.
 17. θεῶν: θεός P. 18. εἶδew T: ἴδew Q. 19. τ ἐξ G (*supr.* ε over τ).
 20. πάντες τ' C. 21. ἔν μ' S Mosc. l. || ἐρύσαιτ' G: ἐρύσεται P Vr. b. 22.
 κάμοιτε HP Vr. b: γρ. πάοιτε A (πάοιτε T). 23. δὴ: κεν Aristid. ii. 506. ||
 πρόφρων: πρόσω Ptol. *Oroand.* || ἐθέλωμι Ar.

A 549, O 348), and 11 borrowed without change from N 9. ἀρηγέμεν must depend on ἐθέλοντα.

12. πληγείς, sc. with lightning, as 455, O 17. οὐ κατὰ κόσμον, as B 214 (cf. 264). Compare *Hymn. Merc.* 255 ff. τάχα νῶϊ διοσόμεθ' οὐ κατὰ κόσμον. ρίψω γὰρ σε λαβὼν ἐς Τάρταρον ἡρόεντα, εἰς Ἰόφον αἰνέμορον καὶ ἀμήχανον. The author of one of these passages must have had the other before him—it is hard to say which. So with the unmistakable echoes in Hesiod: *Th.* 720 Τάρταρος ἡρόεις is τόσσον ἔνερθ' ὑπὸ γῆς ὅσον οὐρανός ἐστ' ἀπὸ γαίης: 726 τὸν περὶ χάλκεον ἔρκος ἐλήλαται: 732 πύλας δ' ἐπέθηκε Ποσειδῶν χαλκείας: 811 ἔνθα δὲ μαρμάρειαι τε πύλαι καὶ χάλκεος οὐδός.

14. The βέρεθρον reminds us of the famous βάραθρον at Athens. The word is used again of the cave of Skylla in μ 94.

18. The text follows Nikanor (with L. Lange and Döderlein) in putting a comma after πάντες and a colon at the end of the next line, so that κρεμάσαντες goes closely with παρίστασες, 'fasten a rope, and try me.' With the ordinary punctuation, in which there is a colon after πάντες and no stop after κρεμάσαντες, it is necessary either to read πάντες τ' for πάντες δ' in 20, or to assume a harsh change of construction, 'the

participle being regarded as half independent, and the imperative being added in 20 as though another finite verb had preceded.' (So Ameis.)

19. It is curious that this line, which evidently alludes to a mere trial of strength by pulling at a rope, ἐλευσίνδω, should have been made the base of all sorts of mystical interpretations and esoteric myths from the earliest times. Thus in Plato we find, *Theaet.* 153 c, τὴν χρυσὴν σείραν ὡς οὐδὲν ἄλλο ἢ τὸν ἥλιον Ὅμηρος λέγει: Eur. *Or.* 983 τὰν οὐρανοῦ μέσον χθονός τε τεταμέναν αἰωρήμασι πέτραι ἀλύσει χρυσταίαι. A collection of similar far-fetched allegories will be found in Eustathios ad loc. The neo-Platonists took up the idea, and from them it was handed on to the alchemists of the Middle Ages, in whose mystical cosmogony the *aurea catena Homeri* signified the whole chain of existences up to the *quinta essentia universalis*. The rope is here of gold simply because it is divine.

23. Ameis points out that the δὴ shews that ὅτε is here strictly temporal, and not merely conditional: 'as soon as I determined to pull.' For ἐθέλωμι Aristarchos read ἐθέλωμι, which is less appropriate, as the case is purely imaginary; see note on A 549. πρόφρων, in good earnest.

αὐτῇ κεν γαίῃ ἐρύσαιμ' αὐτῇ τε θαλάσση·
σειρὴν μὲν κεν ἔπειτα περὶ ῥίον Οὐλύμποιο 25
δησαίμην, τὰ δέ κ' αὖτε μετήορα πάντα γένοιτο.
τόσσον ἐγὼ περὶ τ' εἰμὶ θεῶν περὶ τ' εἴμ' ἀνθρώπων."
ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ
μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσεν.
ὁψέ δὲ δὴ μετέειπε θεὰ γλαυκῶπις Ἀθήνη· 30
"ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρείοντων,
εὖ νυ καὶ ἡμεῖς ἴδμεν ὃ τοι σθένος οὐκ ἐπικτόν·
ἀλλ' ἔμπης Δαναῶν ὀλοφυρόμεθ' αἰχμητάων,
οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται.
ἀλλ' ἢ τοι πολέμου μὲν ἀφεξόμεθ', ὥς σὺ κελεύεις, 35
βουλὴν δ' Ἀργείοις ὑποθησόμεθ', ἣ τις ὀνήσει,
ὥς μὴ πάντες ὄλωνται ὀδυσσαμένοιο τεοῖο."
τὴν δ' ἐπιμειδήσας προσέφη νεφεληγερέτα Ζεὺς·
"θάρσει, τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῷ
πρόφρονι μυθέομαι, ἐθέλω δέ τοι ἥπιος εἶναι." 40
ὥς εἰπὼν ὑπ' ὄχεσφι τιτύσκετο χαλκόποδ' ἵππω

24. τε: κεν DT. 25-6 ἀθ. Zen. 28-40 ἀθ. Ar. 28. ἄρα: ἄρ S.
29. ἀγασσάμενοι: γρ. καὶ φρασσάμενοι AT. || ἀγόρευε(ν) DJPQRU (supr. c).
32. ὃ τοι: ὅτι GQR (U supr.). 34. οἳ: γρ. εἰ C man. rec. 35. ὥς Ar.
APQ Vr. b (Par. e supr.), γρ. T: ἢ C: εἰ Ω. 36. βουλὴν τ' Q. || ὀνήσει:
γρ. ἀρίστη Par. e. 37 ἀθ. Ar. (cf. 28), om. Zen. || ὄλωνται L. || ὀδυσσαμένοιο
L Vr. b A. 39. ΝΥ ΤΙ: τοι G: ΝΥ τοι JP.

24. For the use of the 'comitative' dative with αὐτός see *H. G.* § 144. The object of ἐρύσαιμ is 'you.'

25-6 were athetized by Zen. on the obvious ground that the earth could not be suspended to a peak of Olympus, which is a part of itself. It is clear that the poet of these lines has entirely lost the real Epic conception of Olympus as a mountain in Thessaly, and follows the later mythology which removed it from earth to heaven.

28. The following passage, down to 40, was athetized by Aristarchos, on the grounds that it is wholly composed of lines from other places, and that it entirely destroys the effect of the masterful words of Zeus. Few will be disposed to doubt the validity of these reasons for condemnation. In the sequel Zeus unmistakably shows that his threats were seriously meant (397 ff.). The lines seem to have been added by some one who thought that excuse was needed

for the moral support so freely given to the Greeks by Athene and Hera, e.g. 218, K 507, Λ 438, O 668, P 552, etc.

32. ἐπικτόν: cf. E 892, and for οἶτον ἀναπλάσαι Δ 170.

37. τεοῖο is a quite impossible form, recurring only in the equally spurious line 468. Heyne proposed *τεοῖο* for *εἰοῖο*, which may be defended on the analogy of *τεός* (*τεός*) for *σός*. So Ap. Rhod. has *εἰοῖο* (iv. 782), cf. *εἰοῖο* read for *εἰοῖο* by Zen. T 384. In a passage like this such a form can hardly be anything but a false archaism, and is not worth correcting.

39. τριτογένεια: see Δ 515. πρόφρονι θυμῷ, in full earnest. ἐθέλω . . εἶναι recurs in *Hymn. Merc.* 466. It will be seen that this couplet is evidently borrowed from X 184-5, where it is quite in place, as Zeus there makes a proposition which he has no intention of carrying out. Here he merely stultifies himself.

ὠκυπέτα, χρυσήσιιν ἐθείρησιν κομόωντε,
 χρυσὸν δ' αὐτὸς ἔδυνε περὶ χροῦ, γέντο δ' ἰμάσθλην
 χρυσεῖην ἐντυκτον, ἐοῦ δ' ἐπεβήσето δίφρου.
 μάστιξεν δ' ἐλάαν· τῷ δ' οὐκ ἄκοντε πετέσθην

45

μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
 Ἴδην δ' ἔκαεν πολυπίδακα, μητέρα θηρῶν,
 Γάργαρον· ἔνθα δέ οἱ τέμενος βωμός τε θυήεις.
 ἔνθ' ἵππους ἔστησε πατὴρ ἀνδρῶν τε θεῶν τε
 λύσας ἐξ ὀχέων, περὶ δ' ἡέρα πουλὺν ἔχευεν·

50

αὐτὸς δ' ἐν κορυφήσι καθέζετο κύδει γαίων,
 εἰσορώων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν.
 οἱ δ' ἄρα δεῖπνον ἔλοντο κάρη κομόωντες Ἀχαιοὶ
 ῥίμφα κατὰ κλισίας, ἀπὸ δ' αὐτοῦ θωρήσσοντο.
 Τρῶες δ' αὖθ' ἐτέρωθεν ἀνὰ πτόλιν ὀπλίζοντο,
 παυρότεροι, μέμασαν δὲ καὶ ὥς ὑσμῖνι μάχεσθαι,
 χρειοὶ ἀναγκαίηι, πρό τε παίδων καὶ πρό γυναικῶν.
 πᾶσαι δ' ὠτήνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,
 πεζοὶ θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει.

55

42. κομόωντας L (supr. ε) P: κομόωνται D. 44. ἐπιβήσето H: ἐπεβήσето (A supr.) GJP. 45. μάστιξεν τ' S. 46. ἔκαεν τέ C. 50. λύσας δ' H. 1: περὶ: κατὰ ACT, γρ. Harl. a. || πολὺν D'GQU: πολλὸν P: πολλὴν C. 51. Zen. placed line 1 before this. 54. κλισίης Cant. || ἀπὸ δ' αὐτοῦ: τινὲς τοὶ δ' αὐτοῖ A. 55. αὖ G. || πόλιν QU. || ὀπλίζοντο Ar. T Harl. b, Mosc. 1^m: ὀπλίζοντο Ω. 56. ὑσμῖνι(i) DGJLRTU: ὑσμῖνι P. 57. χρεαί(i) QR (supr. oi) Mor. Vr. b. 59. ε' om. Cant.: δ' J. || ὀρυμαγδὸς C'GHJPR, γρ. T.

43. χρυσόν: the panoply, like other divine gear, to the very manes of the horses, is made of the noblest metal (see E 729, etc.). γέντο, *grasped*, also N 241, Σ 476; a syncopated aor. apparently from a root γεμ, cf. Hesych. ἀπόγεμε· ἀφελκε, and γέννον Κύπριοι καὶ λαβὲ καὶ κάθιζε (ὄγγεμος· συλλαβή?). The old etymology from ἐλεῖν (Feleῖν? with γ for F and ν as in Dor. ἦνθε = ἦλθε) is untenable.

47. Ἴδην . . . Γάργαρον, a 'whole and part' figure, like θ 362 Κύπρον . . . ἐς Πάφον. Gargaros is one of the three peaks of Ida, cf. Ξ 292; the others were Lekton (Ξ 284) and, acc. to Kallimachos, Phalakre. For μητέρα θηρῶν cf. B 696, I 479, A 222.

51. κύδει γαίων: A 405, E 906.

53-77. The borrowed lines in this passage are 58-9=B 809-10; 60-5=Δ 446-51; 66-7=A 84-5 (66=ε 56, 67=O 319, II 778); 68=II 777; 69-70=X 209-

10; 71=Γ 127; 72 cf. X 212. Only 53-7 and 73-7 are original.

53. The δεῖπνον is here, as in B 381, T 171, in anticipation of a long day's fighting, taken before the start from the camp. It is properly the mid-day meal, see A 86, and only in later times took the place of δόρυον, supper.

54. ἀπὸ, *rising up from*, i.e. immediately after; a transition from the local to the temporal sense not elsewhere found in H., but common in later authors from Herod. on. αὐτοῦ seems to have the weak sense, *it*, but it may possibly mean *from the very meal*, i.e. without a moment's interval.

55. It may be noticed that ὀπλίζεσθαι in Homer means *to prepare* in a general way, cf. H 417, etc. The use of the verb as identical with θωρήσσεσθαι seems to be a later specialization; besides the present passage it occurs in Homer only in ω 495, the latest part of all the poems.

οἱ δ' ὅτε δὴ ῥ' ἐς χῶρον ἓνα ξυνιόντες ἵκοντο, 60
 σύν ῥ' ἔβαλον ῥινοῦς, σύν δ' ἔγχεα καὶ μένε' ἀνδρῶν
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλδεσσαι
 ἔπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
 ἔνθα δ' αἶμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα. 65
 ὄφρα μὲν ἡὼς ἦν καὶ ἀέξετο ἱερὸν ἦμαρ,
 τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πῖπτε δὲ λαός·
 ἦμος δ' ἥελιος μέσον οὐρανὸν ἀμφιβεβήκει,
 καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα,
 ἐν δ' ἐτίθει δύο κῆρε τανηλεγέος θανάτοιο, 70
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·

60. ῥ' om. DRU Bar. Cant. || ἵκοντο: ἵκανον PQ Par. c d g j, γρ. A Mosc. 1.
 61. ῥινοῦς DU. 62. αὐτὰρ CDGPQ. 63. ἑπιληντ' Mosc. 3. || ἀλλήλοισι
 PQR Cant. || ὀρυμαγδὸς CD (p. ras.) GHJPRU. 64. ἔνεα δ' αἶμ': ἔνεα δ'
 Par. a f: ἔνε' αἶμ' CQT Harl. b d, King's Par. e: ἔνε' αἶμα G: ἔνε' ἔρα L: ἔνε'
 ἄρ P (α over αρ erased). 67. πῖπτε Pap. δ. 68. οὐρανοῦ P. || γρ. σύν τῷ ν
 ἀμφιβεβήκειν A (Ar. ?). 69. καὶ τότε δὴ: αὐτὸς δὲ Clem. Al. Strom. v. 727.
 70. ἐν δ': ἔνε' IQR.

So the use of ὄπλα to mean armour occurs only in K 254, 272, Σ 614, T 21.

66. ἱερὸν ἦμαρ: so κνέφας ἱερὸν A 194, etc. See notes on A 366, H 282.

67. ἤπτετο, kept reaching the mark.

68. ἀμφιβεβήκει, stood with both feet upon the midst of heaven, as a warrior stands with both feet over a fallen comrade. Cf. δ 400, and in a different sense Z 355.

69. ἐτίταινε, drew out at full length, so as to leave the scale-pans clear; ἔλκε (72), lifted off the ground. For the metaphor of the scales cf. II 658, T 223, (perhaps A 509), Aisch. Pers. 346 δαίμων τις κατέφθειρε στρατὸν, τάλαντα βρῖσας οὐκ ἰσορρόπων τύχη. The exact relation which this balancing of fates, and the general power of destiny, bear to the omnipotence of Zeus, is a question which has greatly exercised the minds of students. It is perhaps enough to say that such problems would have been perfectly unintelligible to the men of Homer's time; in a primitive state of thought man does not seek for a rational consistency in his abstract ideas. Such conceptions of fate and of supreme divinity as he has, have in all probability been evolved in his mind by two quite different processes, and he

sees no necessity to reconcile them. Indeed the weighing may be taken rather as a declaration by Zeus that the turning-point has come, than the seeking of a decision from any other power superior to himself. In all cases the result is a foregone conclusion; there is no uncertainty implied. The appeal to the scales recurs in the same words in X 209-10, when the death of Hector is at hand. In that passage it is in place, as the fates are really fatal; whereas here the only result of the ordeal is a temporary repulse of the Greeks, which before long is decisively reversed.

70. For the κῆρες see note on B 302. The schol. of An. here is an interesting proof that the consciousness of their ghostly origin long survived: ὁ δὲ Αἰσχύλος νομῖσας λέγεσθαι (sc. κῆρε) τὰς ψυχὰς ἐποίησε τὴν Ψυχαστασίαν, ἐν ᾗ ἐστὶν ὁ Ζεὺς ἰστὰς ἐν τῷ ζυγῷ τὴν τοῦ Μένονος καὶ Ἀχιλλέως ψυχὴν. See further on X 210. τανηλεγέος occurs also in the parallel line X 210, and often in the *Odyssey*, always in the same phrase. The oldest derivation seems to be the best, παρατεταμένην ἔχοντος τὴν ἀλγηδόνα, Hesych., bringing long woe, from ταναός and ἄλγος. So also δυσληγής, γ 154, χ 325. See M. and R. on β 100.

ἔλκε δὲ μέσσα λαβῶν· ῥέπε δ' αἰσιμον ἦμαρ Ἀχαιῶν.
αἱ μὲν Ἀχαιῶν κῆρες ἐπὶ χθονὶ πουλυβοτείρῃ
ἐξέσθην, Τρώων δὲ πρὸς οὐρανὸν εὐρύν ἄερθεν.
αὐτὸς δ' ἐξ Ἰδης μεγάλ' ἔκτυπε, δαϊόμενον δὲ
ἦκε σέλας μετὰ λαὸν Ἀχαιῶν· οἱ δὲ ἰδόντες
θάμβησαν, καὶ πάντας ὑπὸ χλωρὸν δέος εἶλεν.

ἔνθ' οὗτ' Ἴδομενεὺς τλῇ μέμνεν οὗτ' Ἀγαμέμνων,
οὔτε δὴ Αἴαντες μενέτην, θεράποντες Ἄρης·
Νέστωρ οἷος ἔμμενε Γερήνιος, οὔρος Ἀχαιῶν,
οὐ τι ἐκῶν, ἀλλ' ἵππος ἐτείρετο, τὸν βάλεν ἰῶι
δῖος Ἀλέξανδρος, Ἐλένης πόσις ἠκυκόμοιο,
ἄκρην κακὴν κορυφὴν, ὅθι τε πρῶται τρίχες ἵππων
κρανίῳ ἐμπεφύασι, μάλιστα δὲ καίριόν ἐστιν.
ἰλγῆσας δ' ἀνέπαλτο, βέλος δ' εἰς ἐγκέφαλον δῦ,
σὺν δ' ἵππους ἐτάραξε κυλινδόμενος περὶ χαλκῶι.
ὄφρ' ὁ γέρων ἵπποιο παρηγορίας ἀπέταμνε

73-4 *ab. Ar.* 73. πολυβοτείρη DJQT (-*ni*) U. 74. ἐξέσθην: *ἐν ἐνίσ*
ἐξεσθεν A Mosc. 1. 77. εἶλεν: *ἔρει* P, *ἐν ἄλλωι* A; cf. H 479. 78. οὐ
ἀγαμ. R. 79. οὔτε: οὐδὲ DR: οὗτ' (*om. δὴ*) Mor. || αἴαντες P (*p. ras.*) R
Mor. Vr. A: οὗτ' αἴαντες δύο C. 80. νέστωρ δ' GJLS. 81. ἐτείρετο: *ε*
τισι τῶν ὑπομνημάτων ἐδάμνατο Did., and so γρ. T. 83. οἱ: *Ἰνα Aristot. de*
Gen. An. v. 5. || τε om. C¹. 87. παρηγορίας GJP: *παρηγορέας* L. || ἀπέταμνε
DGHRST Lips. Vr. b c A, Mosc. 3: ἀπέταμνε J: *ἀπεταμνε* A (*ε in ras. with e*
supr., T.W.A.).

73-4. This couplet was athetized by Ar., and seems quite indefensible. The dual ἐξέσθην must be meant to stand for the plural; there is no reason why Zeus should have taken two fates for each side. Matters are not mended by the alternative ἐξεσθεν mentioned by Schol. A. The lines seem to be a gloss on 72. The sinking of the Achaeans' fates (or souls?) is evidently symbolical of descent to Hades, X 213.

75. A free use of thunder and lightning is characteristic of this book; see 133, 170, 405.

78-183. We now come to a part where borrowed lines are less frequent: 80 cf. A 840, O 370, etc.; 82 = Γ 329; 93 passim in *Il.* and six times again in *Il.*; 95 cf. X 283; 99 cf. E 134; 105-7 = E 221-3; 112 = A 516; 122 = O 452; 123 = E 296; 124 cf. P 83 (121-5 are repeated in 313-7); 130 = A 310; 141 cf. Φ 570; 146 = A 286; 147 = O 208, etc.; 150 cf. Δ 182; 152 cf. Δ 370; 153-9 = O 589-90; 161 cf. Δ 257; 162 = M 311; 169 cf. E 671; 172 = Z 110;

173-4 = A 286-7 (and elsewhere); 182 cf. E 47; 183 cf. I 243.

81. Aristarchos, 'in some of the commentaries,' read ἐδάμνατο, which seems rather more appropriate to the effect of an immediately fatal wound.

83. πρῶται, i.e. the beginning of the mane.

84. καίριον: see Δ 185.

85. ἀνέπαλτο is a doubtful form; it may be divided either *ἀν-ἐπ-αλτο* or *ἀν-ἐπαλτο* (πάλλομαι). The former is best, as it is not clear that πάλλομαι can have any sense but that of *quivering*. See note on O 645. The passage is twice imitated by Virgil, *Aen.* x. 890 ff., xi. 637 ff.

86. περὶ χαλκῶι, a bold phrase, *writhing about the point of the arrow*. Similar expressions occur in N 441, 570, Φ 577, Ψ 30, λ 424, μ 395; but in all of these the victim is pierced through the middle of the body, which makes the expression more natural.

87. παρηγορίας, the *traces* of the *parhōros* or extra trace-horse, which is

φασγάνωι ἀίσσων, τόφρ' Ἐκτορος ὠκέες ἵπποι
 ἦλθον ἀν' ἰωχμὸν θρασὺν ἡνίοχον φορέοντες
 Ἐκτορα. καὶ νῦ κεν ἔνθ' ὁ γέρον ἀπὸ θυμὸν δλεσσεν, 90
 εἰ μὴ ἄρ' ὀξὺ νόησε βοὴν ἀγαθὸς Διομήδης.
 σμερδαλέον δ' ἐβόησεν ἐποτρύνων Ὀδυσῆα.
 "διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεύ,
 πῆμι φεύγεις, μετὰ νῶτα βαλὼν, κακὸς ὥς ἐν ὀμίλῳ;
 μὴ τίς τοι φεύγοντι μεταφρένῳι ἐν δόρῳ πῆξῃ. 95
 ἀλλὰ μέν', ὄφρα γέροντος ἀπώσομεν ἄγριον ἄνδρα."
 ὥς ἔφατ', οὐδ' ἐσάκουσε πολὺτλας δῖος Ὀδυσσεύς,
 ἀλλὰ παρήϊξεν κοιλας ἐπὶ νῆας Ἀχαιῶν.
 Τυδείδης δ' αὐτὸς περ ἐὼν προμάχοισιν ἐμίχθη,
 στῆ δὲ πρόσθ' ἵππων Νηληιάδαο γέροντος, 100

89. φέροντες GJQR. 90. ἀπὸ: μετὰ Mor. 94. ποι L. || φεύγει P¹. ||
 λαβὼν U¹. 99. περ ἐὼν: ποτέων Schol. Theokr. xi. 12. || εωαχον Pap. δ.
 100. κηληϊάδεω G: κηληϊάδο Pap. δ.

mentioned by Homer only here and in Π 152, cf. δ 590 τρεῖς ἵππους καὶ δίφρον.

89. ἡνίοχον is here used in the general sense of rider in the chariot, not as distinguishing the driver from the παραβάτης: so in T 401 ἡνιοχῆα means the fighter. From 121 we see that as a matter of fact Hector is not conceived as driving his own chariot. So also P 427. It may be noticed that ὁρατός is an epithet peculiarly appropriated to Hector; it is used eight times of him in Homer, and only four times of all other heroes together.

94. μετὰ νῶτα βαλὼν, generally rendered *turning thy back*, a strange use. It is perhaps allowable to understand the shield as the direct object of βαλὼν, *throwing thy shield behind thy back*, as we know was actually done in retreat, e.g. by Aias in A 545 ἐπιθεν δὲ γάκος βάλεν ἐπταβόειον. The taunt in 95 thus gains in sarcastic bitterness, 'take very good care of your back.' Platt in J. P. xviii. 131 would put a comma after ὀμίλῳι, and the interrogation after πῆξῃ. This is of course more logical, but weaker. Davis and Bentley both conj. βαλὼν σάκος, ὥς ἐν ὀμίλῳι μή τις κτλ., chiefly on the ground that the post-positive ὥς in comparisons is rare. This, however, is not clear, and the naming of the σάκος is not essential. Such an expression as μετὰ νῶτα βαλεῖν describing a well-known manoeuvre might easily pass into a technical phrase in

which it was needless to name the shield. In X 283, however, the words of l. 95 are used merely to express the inherent disgrace of a wound in the back; cf. also N 289.

97. It was debated by the old critics whether ἐσάκουσε meant that Odysseus did not *hearken*, or only that he did not *hear* what was said. The former was the view of Aristarchos, but the latter is supported by the fact that Homer never represents any of the leading Greek heroes as a downright coward. The compound does not recur in H., and both senses are found in Trag. *Hymn. Cer.* 284 is ambiguous. Platt, however (J. P. ut supr.), aptly quotes Thuc. iv. 34 ὑπὸ δὲ τῆς μείζονος βοῆς τῶν πολεμίων τὰ ἐν αὐτοῖς παραγγελλόμενα οὐκ ἑσακούοντες, which shews it to be 'the correct term for catching a word in the tumult of battle.' The fact that the flight here is caused by the act of Zeus would hardly exonerate Odysseus under the circumstances, as Diomedes is able to resist the panic for a while under the action of a special incentive.

99. αὐτός, i.e. *μόνος*, as B 233, N 729, Ω 499. The phrase προμάχοισιν ἐμίσχῃ seems out of place here, as it is regularly used of a hero who comes forward from the rear to take his place among the champions of his own side; but now there are no Greek πρόμαχοι at all, as all have fled. The phrase is merely copied from E 134.

καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ὦ γέρον, ἡ μάλα δὴ σε νέοι τείρουσι μαχηταί,
 σὴ δὲ βίη λέλνται, χαλεπὸν δέ σε γῆρας ὀπάξει·
 ἡπεδανὸς δέ νύ τοι θεράπων, βραδέες δέ τοι ἵπποι·
 ἀλλ’ ἄγ’ ἐμῶν ὀχέων ἐπιβήσεο, ὅφρα ἴδῃαι
 οἰοι Τρώϊοι ἵπποι, ἐπιστάμενοι πεδίοιο
 κραιπνὰ μάλ’ ἔνθα καὶ ἔνθα διωκόμεν ἡδὲ φέβεσθαι,
 οὓς ποτ’ ἀπ’ Αἰνείαν ἐλόμην, μήστῳρε φόβοιο.
 τοῦτῳ μὲν θεράποντε κομείτων, τῷδε δὲ νῶϊ
 Τρῳσὶν ἐφ’ ἵπποδάμοις ἰθύνομεν, ὅφρα καὶ Ἐκτωρ
 εἴσεται εἰ καὶ ἐμὸν δόρυ μαίνεται ἐν παλάμῃσιν.”
 ὧς ἔφατ’, οὐδ’ ἀπίθησε Γερήνιος ἱππότης Νέστωρ.
 Νεστορέας μὲν ἔπειθ’ ἵππους θεράποντε κομείτην,
 ἰφθίμος Σθένελός τε καὶ Εὐρυμέδων ἀγαπήνῳρ·
 τῷ δ’ εἰς ἀμφοτέρῳ Διομήδεος ἄρματα βήτην.

105

110

115

103. **οὐ** τε H. || **ὀπάξει** Ar. Ω: **ἐπείξει** Ixion: **ἰκάνει** HST Vr. b, Mosc. 1^m, Harl. b, King's, Par. a b c f g j k, and **ἐν ἄλλῳ** A. 108 **δο**. Ar. || **αἰνείου** HP, γρ. R: **αἰνείου** D (o *man.* 2). || **μήστῳρε** Ar. Ω: **μήστῳρε** JPS Harl. s King's (*supr.* ε), Par. (c *supr.* ε) e (*supr.* ε) h j, Plato *Lach.* 191 B, *twes* ap. Schol. T: **οἱ δὲ γράψαντες** **μήστῳρε** **φόβοιο** πάντῳ σφάλλονται τοῦ ὀρθοῦ Eust. See on E 272. 109. **κομείτην** Zen. (A *supr.* C) (*supr.* ων) DHU Vr. b, Mosc. 1¹, Par. d e (p. *ras.*) g k: **κομείτην** Par. δ. || **τῷδε** Par. δ. || **νῶϊ** GL. 110. **ἱπποδάμοις** (H) DGPQRSTU. || **ἰθύνομεν**: **εὐθύνομεν** G: **οὐθύνομεν** P: **ἀγρυπνομεν** U (*ἀγρυπνομεν*!). 111. **ει**: **Α** A (*supr.* α) (R?) T. 113. **κομείτην** J: **κομείτην** CG. 114. **Ἰφθίμος** ADJR (i: γρ. **Ἰφθίμοι**) U: **Ἰφθίμοι** Ω.

103. **γῆρας**: **ὀπάξει**: see A 493. Here as elsewhere the tradition varies between **ὀπάξει**, **ἐπείξει** and **ἰκάνει**.

104. For the horses of Nestor, which seem to have been as famous for their slowness as those of Diomedes for their speed, see Ψ 309. **ἡπεδανός** recurs also in θ 311, *Hymn. Ap.* 316. The scholiasts are probably right in taking it to be for **ἀ-πεδ-ανος**, the opposite of **εμπεδος**, lit. *not firm on the feet* (**πεδ-** weak form of **ποδ-**). But see Schulze *Q. E.* p. 148.

105-7. See E 221-3; and for the phrase **μήστῳρα** or **μήστῳρε** **φόβοιο**, E 272. Here, as there, ms. evidence is in favour of the latter reading, though the consensus is not so general.

108 was athetized by Aristarchos, according to Aristonikos, on the following grounds:—**ὅτι ἀποπον προστιθέναι τὴν ἱστορίαν τῷ εἰδότη καὶ ὁ καιρὸς δέεται συντομίας**· καὶ ὅτι τὸ ποτέ χρονικὴν ἔχει ἐμφασιν (i.e. implies a considerable interval of time), **τῆς ἀφαίρεσως γεγονυίας τῇ προ**

ταύτης ἡμέραι. These arguments hardly seem sufficient.

109. As usual **τοῦτῳ** refers to the person addressed (*iste*), **τῷδε** to the speaker. **θεράποντε**: Eurymedon (A 620) and Sthenelos. **κομείτων**: 3rd dual imper., an isolated form in Greek; for A 338 **ἔστων** is probably a plural. See Curtius *Verb.* ii.³ 67, van L. *Encl.* p. 295, *H. G.* §§ 5, 173. The form and contraction throw suspicion on the word, yet the want of analogy makes late coinage improbable.

111. For the use of the future instead of the subj. in final clauses see *H. G.* § 326. 3. For **ει**, which has by far the best ms. authority, most editors read **ε**. But this use of **ε** to introduce a single dependent interrogation is not well supported. See *H. G.* § 338, note. **μαίνεται**, *rages*, by a bold personification, as II 74-5 **Διομήδεος ἐν παλάμῃσι μαίνεται ἔγχελυ**.

114. **Ἰφθίμος** **Σθένελος**, as Ψ 511. **ἀγαπήνῳρ**: see on N 756.

Νέστωρ δ' ἐν χεῖρεσσι λάβ' ἡνία σιγαλόεντα,
 μάστιξεν δ' ἵππους· τάχα δ' Ἔκτορος ἄγχι γένοντο.
 τοῦ δ' ἰθὺς μεμαῶτος ἀκόντισε Τυδέος υἱός·
 καὶ τοῦ μὲν ῥ' ἀφάμαρτεν, ὁ δ' ἡνίοχον θεράποντα,
 υἱὸν ὑπερθύμου Θηβαίου Ἥνιοπῆα, 120
 ἵππων ἡνί ἔχοντα βάλε στήθος παρὰ μαζόν.
 ἥριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
 [ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε].
 Ἔκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἡνιόχοιο·
 τὸν μὲν ἔπειτ' εἶασε, καὶ ἀχνύμενός περ ἐταίρου, 125
 κείσθαι, ὁ δ' ἡνίοχον μέθεπε θρασύν. οὐδ' ἄρ' ἔτι διῖν
 ἵππῳ δευέσθην σημάντορος· αἰψα γὰρ εὗρεν
 Ἴφιτιδὴν Ἀρχεπτόλεμον θρασύν, ὃν ῥα τόθ' ἵππων
 ὠκύποδων ἐπέβησε, δίδου δέ οἱ ἡνία χερσίν.
 ἔνθα κέ λουγὸς ἔην καὶ ἀμήχανα ἔργα γένοντο, 130
 καὶ νύ κε σήκασθεν κατὰ Ἴλιον ἥτε ἄρνες,
 εἰ μὴ ἄρ' ὀξὺ νόησε πατὴρ ἀνδρῶν τε θεῶν τε.
 βροντήσας δ' ἄρα δεινὸν ἀφήκ' ἀργήτα κεραυνόν,
 καδὲ πρόσθ' ἵππων Διομήδεος ἦκε χαμᾶζε·
 δεινὴ δὲ φλόξ ὦρτο θεείου καιομένοιο, 135

116. χειρ(ι) DGJRU. || σιγαλόεντα : φοινικέοντα A (ἐν ἄλλῳ σιγαλόεντα)
 HQS Harl. a (γρ. σιγαλόεντα) Vr. b c, Mosc. 3, and γρ. J. 117. μάστιξεν :
 φοίνικεν H (φοίνικεν ?). 119. ἐφάμαρτε U. 121. στήθεος P. 123 om.
 D²H²TU Harl. b, King's, Par. a b c e¹ g. || αὐτ' ἐλύετο Mosc. 1. 126. μέθεπε J.
 128. ἀρχεπτόλεμον : ἐρασιπτόλεμον Zen. 129. δέ οἱ : δ' ὅτε P. 131. κ'
 ἐσέκασε T. || ἥτε : ἥτ' T : ἥτε r' S. || After this τινὲς τῶν παλαιῶν added
 Τρῶες ὑπ' Ἀργείων, ἔλιπον δέ κεν Ἔκτορα δίον χαλκῷ θυϊόεντα (θυϊόεντα
 La Roche), δάμασσε δέ μιν Διομήδης T. 135. θεεῖο P : θεοῖο LQ.

116. For the variant φοινικέοντα (with doubtful synizesis) compare the staining of harness in Δ 141, and of leather in ψ 201.

122. ὑπερώησαν, *swerved aside thereat*, on missing the guiding hand, as ψ 433 (ἵπποι) ἥρώησαν ὀπίσω. For the verb ἐρωέω see on B 179.

124. πύκασε, *covered up*, veiled his mind; in this metaphorical sense only in the present phrase, which recurs also in 316 and P 83. Cf. Γ 442, etc. ἐπος φρένας ἀμφεκάλυψεν.

126. μέθεπε, *drove in quest of*; the construction is the same as in E 329 (where see note) Τυδείδην μέθεπε κρατερῶνυχας ἵππους, the direct object ἵππους being omitted here, as continually with

ἔχειν when meaning 'to drive.' ἐφέπειν is used in a similar way II 724, 732, Ω 326.

130. The sudden turn in the battle is quite out of proportion to what has gone before; there is no indication of any general rally on the Greek side, and the idea that Diomedes could unaided have caused a general rout of the enemy seems to be a mere outbidding of his exploits even where he has divine assistance, as in the fifth book. These objections could to some extent be evaded by supposing 131 to be an interpolation. ἀμήχανα, *irremediable*, admitting no μῆχος to evade them.

135. For the smell of sulphur accompanying a lightning flash see ζ 415.

τὼ δ' ἵππῳ δείσαντε καταπτῆτην ὑπ' ὄχεσφι.
 Νέστορα δ' ἐκ χειρῶν φύγον ἡνία σιγαλόεντα·
 δείσε δ' ὃ γ' ἐν θυμῷ, Διομήδεα δὲ προσέειπε·
 “Τυδεΐδη, ἄγε δ' αὐτε φόβονδ' ἔχε μώνυχας ἵππους.
 ἢ οὐ γινώσκεις ὃ τοι ἐκ Διὸς οὐχ ἔπετ' ἀλκή; 140
 νῦν μὲν γὰρ τούτῳ Κρονίδης Ζεὺς κῦδος ὀπάξει,
 σήμερον· ὕστερον αὐτε καὶ ἡμῖν, αἳ κ' ἐθέλησι,
 δώσει· ἀνὴρ δέ κεν οὐ τι Διὸς νόον εἰρύσσαιτο,
 οὐδὲ μάλ' ἴφθιμος, ἐπεὶ ἢ πολλὸν φέρτερός ἐστι.”
 τὸν δ' ἡμείβετ' ἔπειτα βοὴν ἀγαθὸς Διομήδης· 145
 “ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες·
 ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει·
 “Ἐκτωρ γάρ ποτε φήσει ἐνὶ Τρώεσσ' ἀγορεύων·
 ‘Τυδεΐδης ὑπ' ἐμείῳ φοβούμενος ἵκετο νῆας.’
 ὥς ποτ' ἀπειλήσει· τότε μοι χάνοι εὐρεῖα χθών.” 150
 τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ·
 “ὦ μοι, Τυδεὸς νιὲ δαΐφρονος, οἶον ἔειπες.
 εἴ περ γάρ σ' Ἐκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει,

136. καταπτήτην L. || ὑπ' : ἐπ' J. 137. φύγον Ar. Ω: φύγει (A *supr.*)
 DJRU Harl. d, Par. f j¹ (?) k. || σιγαλόεντα: φοινικόντα Q Harl. d, Par. e (γρ
 σιγαλόεντα), ἐν ἄλλῳ A (A has σιγαλόεντα *in ras.*). 138. ὃ γ' ἐν: ὃ γε DJU.
 139. δ' αὐτε: νῶϊ Zen. 140. ὃ τοι AP[S]TU (*supr.* τι) Cant. Vr. a c,
 Lips.: ὅτι τοι J: ὃ τι Ω. 142. ὕστερον δ' DJRU. 144. ἐπεὶ ἢ: οὐδ' d
 R. || φέρτερος PQR Eust. 146. ναὶ: καὶ R (ναὶ R^m). || ἔειπας GJL (*supr.* εἰ).
 147. τόδ': τό γ' G. 148. γάρ: δέ J (*supr.* γάρ): δὲ Eust. 149. τυδεΐδης
 δ' DU. 150. χάνει J. 152. ἔειπας CH¹. 153. γε om. P: τε H.

136. For the form καταπτήτην see B 312.

139. φόβονδ' ἔχε, lit. 'drive towards flight.' Cf. E 252 φόβονδ' ἀγόρευε, and I¹ 263 πείλονδ' ἔχον.

141. ὀπάξει is of course the causative form of ἔπειτα above, 'makes to accompany.'

143. εἰρύσσαιτο: a singular use of this verb, obviously different from that in A 216 (see note there), where it means 'to obey, observe.' It appears to be rather analogous to B 859 ἐρύσατο κῆρα, *warded off fate*, here *no man can ward the design of Zeus*, the idea of *watching* (*ob-serv-are*) passing on the one hand into that of *guarding* a friend, on the other into that of *guarding against* a foe. φυλάσσω and φυλάσσομαι show a similar divergence in sense, as the scholia note; though there the distinction is aided by the difference of voice. Cf. π 463, where

εἰρύσται = *watch for* in a hostile sense. The form εἰρύσσαιτο for ἐρύσαιτο is due to the analogy of the reduplicated εἰρύμαι and the similar aor. of *φέρω*, *drive*, aided by metrical necessity.

147. It is most natural to take τόδε as agreeing with ἄχος, 'this is the sore grief.' It is, however, possible to understand it as an accusative anticipating the content of the following clause, 'It is in respect of this that great grief comes upon me, namely, that,' etc. For this use of the pronoun cf. E 827 τὸ γε, and Z 523 τὸ δέ.

148. The future φήσας is found in Homer only here and in 153.

150. ἀπαλῶσαι, here in the primitive sense, *declare loudly*, cf. Ψ 863, 872, and θ 383 ἀπειλήσας βητάρμονας εἰσα δρῶσιν. For the last half of the line see A 182.

153. εἴ περ φήσας admits Diomedes's

ἀλλ' οὐ πείσονται Τρῶες καὶ Δαρδανίῳνες
καὶ Τρώων ἄλοχοι μεγαθύμων ἀσπιστάων, 155
τάων ἐν κονίησι βάλες θαλεροὺς παρακοίτας."

ὥς ἄρα φωνήσας φύγαδ' ἔτραπε μώνυχας ἵππους
αὐτὶς ἀν' ἰωχμόν· ἐπὶ δὲ Τρῳῆς τε καὶ Ἑκτωρ
ἡχῇ θεσπεσίῃ βέλεα στονόεντα χέοντο.
τῷ δ' ἐπὶ μακρὸν ἄνυσε μέγας κορυθαίολος Ἑκτωρ· 160
"Τυδεΐδη, περὶ μὲν σε τίον Δαναοὶ ταχύπωλοι
ἔδρῃ τε κρέασίν τε ἰδὲ πλείοις δεπάεσσι·
νῦν δέ σ' ἀτιμήσουσι· γυναικὸς ἄρ' ἀντὶ τέτυξο.
ἔρρε, κακὴ γλῆνη, ἐπεὶ οὐκ εἴξαντος ἐμείο
πύργων ἡμετέρων ἐπιβήσεται, οὐδὲ γυναικάς 165
ἄξις ἐν νήεσσι· πάρος τοι δαίμονα δώσω."

ὥς φάτο, Τυδεΐδης δὲ διάνδιχα μερμήριζεν,
ἵππους τε στρέφει καὶ ἐναντίβιον μαχέσασθαι.
τρεῖς μὲν μερμήριξε κατὰ φρένα καὶ κατὰ θυμόν,

157. φύγαδε τράπε Ar. A: φύγαδ' ἔτραπε PQ Par. a e f. 158. αὖτις CQ.
159. σπειόμεντα J. 162. τ' ἡδὲ G: τε ἡδὲ QT. 163. ἄρ': γὰρ G. || ἀντὶ
τέτυξο Ar.: ἀντὶ τέτυξο DH: ἀντιπέτυξο J Mosc. 1: ἀντ' ἐτέτυξο or ἀντετέτυξο
Ω. 164. εἴσαντος J. || ἐμοῖο P. 164-6 ἀθ. Ar. Aph. 166. τοι: γάρ τοι
G. || δαίμονα δώσω: πότμον ἐφίσω Zen. 167. μερμήριζε(ν) LS Mor.
168. τρέψαι D. || ἀντίβιον H. || Some added ἢ μᾶτε στρέψαι μᾶτ' ἀντίβιον μαχέ-
σασθαι (An.). 169. μερμήριζε S.

view of Hector's action as right, *though Hector will indeed say*.

157. φύγαδ' ἔτραπε, like φόβονδ' ἔχε above (139).

161. Hector loses no time in justifying the opinion of Nestor and Diomedes. For the chief seat and other marks of distinction see Δ 262, H 321, M 310, with the notes on the two first passages.

163. ἄρα with τέτυξο, 'you are *after all*, as often. ἀντὶ, lit. *in the place of* a woman, i.e. no better than one. It may also mean 'as good as,' i.e. no worse than, I 116, Φ 75, θ 546; it merely indicates *equality*.

164. γλῆνη, *plaything*, doll, puppet. The word recurs in Ξ 494, ι 390, in the sense of *eye-ball* or *pupil* (so also Soph. *O. T.* 1277); and the cognate γλῆναι is found in Ω 192, meaning *trinkets* (compare τριγλῆνος Ξ 183, σ 298, with *three drops*, of earrings; Helbig, *H. E.*² 271). The word seems to come from the root γαλ, and to mean 'something bright.' In the present passage it

has been taken to mean *girl* by a process the inverse of that by which κόρη comes to mean the pupil of the eye. But it implies no more than 'you pretty toy.' οὐκ of course goes with ἐπιβήσεται, not with εἴξαντος.

166. δαίμονα δώσω, *I will deal thee fate*, a strange expression, not elsewhere found. Cf. I 571 δόμεν θάνατον, and the phrase δαίμονος αἶσα. Zen. read πότμον ἐφίσω, a more likely phrase, but to all appearance a mere conj.; cf. Δ 396 πότμον ἐφῆκε. Ar. and Aph. athetized 164-6, partly on account of this, partly because they considered the lines 'poor and unsuited to the characters of the speakers.' Against this may be set Bergk's remark that the speech of Hector without these lines is very weak and jejune.

167. διάνδιχα μερμήριζεν, followed by the statement of only one of the alternatives which present themselves, is exactly paralleled by our colloquial 'had half a mind to turn his horses and to fight.' See on A 189, where the same phrase is found.

τρὶς δ' ἄρ' ἀπ' Ἰδαίων ὀρέων κτύπε μητίετα Ζεὺς
σῆμα τιθεὶς Τρώεσσι, μάχης ἑτεραλκεία νίκην.

170

Ἔκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὔσας·

“Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
ἄνερες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς·

γινώσκω δ' ὅτι μοι πρόφρων κατένευσε Κρονίων
νίκην καὶ μέγα κῦδος, ἅτὰρ Δαναοῖσί γε πῆμα·

175

νήπιοι, οἳ ἄρα δὴ τάδε τείχεα μηχανόωντο
ἀβλήχρ' οὐδενόσωρα· τὰ δ' οὐ μένος ἄμὼν ἐρύξει·

ἵπποι δὲ ῥέα τάφρον ὑπερβορέονται ὀρυκτὴν.

ἀλλ' ὅτε κεν δὴ νηυσὶν ἐπι γλαφυρήισι γένωμαι,

180

μνημοσύνη τις ἔπειτα πυρὸς δητῖοιο γενέσθω,

ὥς πυρὶ νῆας ἐνιπρήσω, κτείνω δὲ καὶ αὐτοὺς

[Ἀργείους παρὰ νηυσὶν, ἀτυζομένους ὑπὸ καπνοῦ].”

ὥς εἰπὼν ἵπποισιν ἐκέκλετο φώνησέν τε·

170. ἄρ' om. QRT. || ἀπ': γρ. ἐπ' A. 174. ἄνδρες P. || δὲ om. P. 175. γινώσκω L. 177. οἳ Dion. Sid. || τάδε: τάγε Bar. || μηχανόωνται C'DJL (supr. o) RT (supr. o). 178. ἀβλήχρ' G: ἀβλήχ' J: αὐλήχρ' P. || οὐδ' ἐνόσωρα P: οὐδὲ νόσωρα G. || ἐμὼν JPQR (ε in ras.). || ἐρύξει L: ἀνίστα Harl. a (glossed ἀβλήκει: γρ. ἐρύξει). 181. γένεται T. 182. κτείνω Cant. 183 om. ACDH:PR:T Harl. a, King's, Par. a c^t e^t f^t g j k Lips.^t || καπνώ(ι) S Harl. b^m, Par. b c^m f^m, Mor. Vr. a c A, Mosc. 1 3 (περὶ καπνώ ἢ ὑπὸ καπνοῦ East. : ἔκτωρ Ἀργείους παρὰ νηυσὶν ἀτυζομένους γε Par. h. 184. ἵπποισι κέκλετο P. || φώνησέν τε: γρ. μακρὸν αὔσας Vr. A.

171. For the phrase μάχης ἑτεραλκεία νίκην see H 26. According to Nikanor, the comma must be put after Τρώεσσι, as is always printed, ἐὰν γὰρ συνάπτωμεν, σολοικοφανὲς γίνεται. I.e. he objects to taking σῆμα as adverbial accusative, 'by way of a sign,' and joining τιθεὶς ἐτ. νίκην Τρώεσσι, 'appointing for the Trojans a turning of the tide of battle.' This construction is perhaps possible, though not very Homeric; it may have been suggested by the fact that the common phrase is σήματα φαίνων, or the like. There is no difficulty in taking both νίκην and σῆμα with τιθεὶς by a slightzeugma.

177. For οἳ Dion. Sidon. (and Bentley) read αἳ, which is pleasing in itself, and agrees with the habit of making a decided pause after νῆπιος used interjectionally, instead of connecting it closely with what follows. We have, however, νῆπιοι οἳ in O 104 and α 8, so that the question is doubtful. μηχανάσθαι is elsewhere always followed by

an adj. in the neuter plural, not by a substantive.

178. ἀβλήχρ': E 337. οὐδενόσωρα not worth a thought; ἀπαξ λεγόμενον in Greek till Oppian. Döderl. takes it to mean recking of nothing, impious, which may be right. Hes. explains οὐδενὸς φυλακτικά, guarding nothing; hence Brandreth conj. οὐδενόσωρα (οὐρός = guard). For the almost unique composition of the word see H. G. §§ 124 f. The form in any case is not early, for οὐδείς is practically unknown to Homer, except in the form οὐδέν (the only exceptions are X 459, λ 515; H. G. § 356).

181. μνημοσύνη γενέσθω, a sort of periphrastic passive to μένημαι: cf. H 409 φειδῶ γίνεται.

183 is omitted by all the best mss.: it is merely intended to introduce Ἀργείους as a gloss on αὐτοῖς.

184. The following passage down to 212 has given rise to many well-founded suspicions. For 185 see below. 186-90

“Ξάνθέ τε καὶ σύ, Πόδαργε, καὶ Αἴθων Λάμπέ τε διέ, 185
 νῦν μοι τὴν κομιδὴν ἀποτίνετον, ἣν μάλα πολλὴν
 Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος,
 ὑμῖν παρ προτέροισι μελίφρονα πυρὸν ἔθηκεν
 οἶνόν τ’ ἐγκεράσασα πιεῖν, ὅτε θυμὸς ἀνώγει,
 ἢ ἐμοί, ὃς πέρ οἱ θαλερὸς πόσις εὐχομαι εἶναι. 190
 ἀλλ’ ἐφομαρτεῖτον καὶ σπεύδετον, ὅφρα λάβωμεν
 ἀσπίδα Νεστορέην, τῆς νῦν κλέος οὐρανὸν ἔκει
 πᾶσαν χρυσεῖην ἔμεναι, κανόνας τε καὶ αὐτὴν,
 αὐτὰρ ἀπ’ ὤμοιιν Διομήδεος ἵπποδάμοιο
 δαιδάλεον θώρηκα, τὸν Ἡφαιστος κάμε τεύχων. 195

185 δθ. Ar. || καὶ λάμπει τὸ J. 186. ἀποτίνετε G. 189 δθ. Ar. Aph. ||
 ἐγκεράσασα J. || ὅτι J. || ἀνώγει ADJQT: ἀνώγει Cant.¹: ἀνώγει Ω. 190.
 ὅστις οἱ C. 191. ὅφρα Ar. Ω: αἴ κε HT Harl. b, Par. b h k, and ἄλλοι (Did.). ||
 λάβωμεν Q. 192. νεστορίην GPR. || ἔκει GL (surp. i) Vr. A, Mosc. 3. 194.
 ὤμοιιν P.

are confused and absurd, even if we cut out 189; 192-7 are exaggerated, and do not agree with the rest of the *Iliad*. 198-211 are weak in themselves, contradict the introduction to this book, and have no bearing whatever on the story; 212 is a familiar sign of interpolation. 213 follows naturally after 182. The lines appearing in other places are only 184=Ψ 442; 187=Z 395; 210-11 cf. T 134-5; 212 passim. The passage is therefore substantially original.

185 was athetized by Ar. on the ground that H. knows nothing of four-horse chariots, and that the four names conflict with the dual ἀποτίνετον. It appears that some tried to evade the difficulty by taking ξάνθε and πόδαργε as epithets, not as proper names, which is equally un-Homeric. There is apparently an allusion to a four-horse chariot in the late passage A 699, and in a simile ν 81. The names of the horses are all copied from other places; see II 149, Ψ 295, ψ 246. There seems no good reason to reject this one line, which is of a piece with what follows. It is likely enough that the composer of the passage may have regarded dual and plural as interchangeable, like Zen.; or he may have carelessly copied from some lost passage where only two horses were addressed. The speech would begin very badly without the opening line.

188. The constr. changes, as often;

it begins as though ἔθηκεν alone were to follow, but the idea is expanded so that πυρὸν has to come in a rather awkward apposition with κομιδὴν.

189. This line was athetized by Aph. and Ar. on the ground that it is absurd to make the horses drink wine. The line in this case will be a singularly unfortunate expedient on the part of an interpolator who was offended at Hector's being made to eat grain, as is the case if we omit it. πυρὸς has to be ground before it can be the food of men, ν 109. The whole passage is too hopeless to be remedied by a single omission. The attention shewn to the horses is paralleled in Ψ 281-2.

192. A famous shield of Nestor is as little known elsewhere to the *Iliad* as a divine breastplate of Diomedes. As the story now stands, the latter must have belonged to Glaukos, with whom Diomedes had exchanged armour, and could not have failed to obtain mention in Z 236; while there is no allusion to the former in the passage which refers to the arms which Nestor may be presumed to have taken from Ereuthalion, H 146-55. Besides, the effect anticipated from the capture of these two pieces of armour seems quite disproportionate. Νῦν in 192 is a mere metrical makeshift; for the phrase see θ 74. For the κανόνες of the shield see App. B, i. 1.

εἰ τούτω κε λάβοιμεν, ἐελποίμην κεν Ἀχαιοὺς
αὐτοनुχὶ νηῶν ἐπιβησέμεν ὠκειάων."

ὥς ἔφατ' εὐχόμενος, νεμέσησε δὲ πότνια Ἥρη,
σείστατο δ' εἰνὶ θρόνῳ, ἐλέλιξε δὲ μακρὸν Ὀλυμπον,
καὶ ῥα Ποσειδάωνά μέγαν θεὸν ἀντίον ἦῤδα.

200

"ὦ πόποι, ἐννοσίγαι' εὐρυσθενές, οὐδέ νυ σοὶ περ
ὄλλυμένων Δαναῶν ὀλοφύρεται ἐν φρεσὶ θυμός.
οἱ δέ τοι εἰς Ἑλικὴν τε καὶ Αἰγὰς δῶρ' ἀνάγουσι
πολλὰ τε καὶ χαρίεντα· σὺ δέ σφισι βούλεο νίκην.
εἷ περ γέρ κ' ἐθέλοιμεν, ὅσοι Δαναοῖσιν ἄρωγοί,
Τρῶας ἀπώσασθαι καὶ ἐρυκέμεν εὐρύοπα Ζῆν,
αὐτοῦ κ' ἐνθ' ἀκάχοιτο καθήμενος οἶος ἐν Ἴδῃ."

205

τὴν δὲ μέγ' ὀχθήσας προσέφη κρείων ἐννοσίχθων·
"Ἥρη ἀπτοεπές, ποῖον τὸν μῦθον ξείπεις ;

197. αὐτοनुχὶ CDJQS and *ap.* Eust. 199. ἐλέλιξε J. 201. ἐννοσίγαι' G:
ἐννοσίγαι' P: αἰννοσίγαι' Q. || σοὶ γε H (*supr.* περ). 202. ἐν φρεσὶ: ἐνδοσὶ QR.
203. οὐ δέ τοι ἐς J. || τοι: τι P: τε G: καὶ Vr. b. || ἀνάγουσι Vr. b. 206.
Ζᾶν P: Ζᾶν' G (*supr.* α) LQR: Ζᾶνα HS: Ζᾶ with ν' at the beginning of next
line, Ar. ACDJT (γρ. Ζεύς). 207. ξῆσα κάθοιτο ἀκαχήμενος Zen. 209.
ἐαπας GH'S.

196. See note on E 273. Except in this place Hector, far from hoping to see the Greeks embark, desires to prevent them by burning the ships; see 182, 217.

199. This line seems like a poor imitation of the famous A 530. αἰν for ἐν is found only in this phrase (also O 150) and εἰνὶ θύρησι (θ 325(?), ι 417, κ 310, μ 256). It is a purely metrical form, excused in the case of εἰνὶ θύρησι by absolute necessity; ἐν θρόνῳ, however, is not impossible, so that Schulze regards εἰνὶ here as a later imitation of εἰνὶ θύρησι (Q. E. 221).

200. ἀντίον ἦῤδα must here be taken to mean *addressed*; it is elsewhere used only of a reply to something previously said.

203. Helike and Aigai are two cities in Achaia, both chief seats of the worship of Poseidon; B 575, N 21, T 404.

204. βούλεο is generally taken as an imperative, but it may equally well be an imperfect, 'you used to wish them the victory.' βούλεσθαι as usual indicates *preference* of one of two things; while ἐθέλωμεν in the next line = 'make up our minds,' B 123.

206. Ζᾶν: a somewhat doubtful form.

Ar. wrote Ζῆν', assuming a synaphea with the following line. There are some other traces of this in Homer, but they are all very doubtful, and the short form Ζῆν is defensible on analogy, though there is no direct evidence for it. It apparently represents the Skt. *Dhām*, as βῶν represents *gām*, see H 238. Herodians attests also a nom. Ζῆς, which might have an accusative Ζῆν on the analogy of nouns of the first declension. But the question is by no means certain; it is at least a curious coincidence that in every case where the form Ζῆν occurs, the following word, at the beginning of the next line, should commence with a vowel (Ξ 285, Ω 331). See *H. G.* § 108 (2). Van L. *Ench.* p. 11 compares δῶ for δῶμα at the end of a line (but see on A 426), and the cases of elision at the end of the Virgilian hexameter, *Georg.* i. 295, *Aen.* vii. 160, and others.

207. This is quite inconsistent with the introduction to the book. καθεήμενος is virtually the principal verb, 'he would sit alone, to his vexation.'

209. ἀπτοεπές used to be explained either as ἀπτόητος (undaunted) τοῖς ἔκταν or καταπτομένη τοῖς ἔκταν, neither of which will do. As the word stands it is

ἵκ' ἂν ἐγὼ γ' ἐθέλοιμι Διὶ Κρονίωνι μάχεσθαι 210
 μέας τοὺς ἄλλους, ἐπεὶ ἡ πολὺ φέρτερός ἐστιν."
 ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
 ὦν δ', ὅσον ἐκ νηῶν ἀπὸ πύργου τάφρος ἔεργε,

0. ἐγὼ γ': ἐγὼν G. 211. ὑμέας J. || φέρτατός DJPQRS. 213. ἀπὸ:
 Zen. (see Ludwig *ad loc.*). || ἐν τισι γρ. ἀπὸ τάφρου πύργος ἔεργεν A. ||
 'Ἀρίσταρχος καὶ ἔεργε καὶ ἔρυκε Did.

derived from root *jaπ* of *λάπτω*, in the sense of 'hurling words', reckless in speech (so Monro). there is much plausibility in Nagel's suggestion *ἀεπτοσπές* (or *ps* rather *ἀαπτοσπές*), 'unmanageable, uncontrollable, in language.' Cf. *arms* B 212 *ἀμετροσπής*, N 824 *ἀμαρ*; and for *ἀεπτος* or *ἀαπτος* see on I. Tradition varies between *ἀπ*-

65. The repeated lines here are A 300, T 204; 220=N 167, 208; cf. θ 84; 222-6=Δ 5-9; 227=Δ etc.; 228=E 787; 232 cf. β 431; cf. O 507, X 374; 242 cf. A 455; O 376; 245=P 648; 246 cf. A 117; Ω 315; 252=Ξ 441; 258-9=Δ 447-30=E 294; 262-5=H 164-7.

It seems impossible to get a good out of the text as it stands, and variants recorded do not materially with the exception of Zen.'s *καὶ* for of which more below. There are possible explanations of the space by the Achaeans: (1) ships and may be regarded as close together, the trench at a considerable distance the Greeks are driven behind the h but not inside the wall. (2) Wall trench are regarded as close together; Greeks are driven inside both, and the space between them and the ships. (3) (2) is by far the most natural, as what we should like to get; but one form or another is what the text seems to imply. While *ἐκ* signifies *from*, and does not connote distance, *ἀπὸ* distinctly implies *far away*, e.g. I 353 *ἀπὸ τείχεος*, *far from the*; so that whether we take *ἀπὸ* or *ἐκ* with *ἔεργε* or attributively with *πύργου*, emphasis is laid upon the *separation* of wall and trench. The same sense is from Zen.'s *καὶ* for *ἀπὸ*, for this is ships and wall one limit, the h the other. Now in some places the trench is clearly conceived as being some little distance from the wall;

see particularly Σ 215 *σῆ δ' ἐπὶ τάφρον ὡν ἀπὸ τείχεος*. The interval between them is the station where the sentinels are posted in I and K. But we are nowhere led to believe that the distance is such as to afford a *place d'armes* for the whole Greek host; if the trench were virtually a separate first line of defence, we should look for more recognition of the fact in the long battles from M to O. This is the serious objection to Zen.'s *καὶ*. With the text we have the following alternative renderings: (a) *the space which, beginning from the ships, the trench cut off at a distance from the wall*. This is a clumsy way of expressing the same thing, and *ἐκ νηῶν* seems entirely otiose. We cannot take *ἐκ νηῶν* as *outside the ships*, i.e. in a space separated from them, for *ἐκ*, unlike *ἀπὸ*, implies *connection* (*ἐκ βελέων* in Ξ 130 is the nearest analogy; but that means 'in a space measured from the (range of) darts'). This would involve reading *ἐκ πύργου ἀπὸ νηῶν*. (b) Take *ἀπὸ* with the verb, and join *πύργου τάφρος*, *all that the moat of the wall enclosed, starting from the ships*. This gives the desired sense (2), but the order of the words is intolerably harsh. (c) We might take *πύργου* not in the Homeric sense, *wall*, but in the later, *tower*; *all that, starting from the ships, the trench, away from the tower, enclosed*. This involves the entirely unsupported assumption that there is some definite tower (the common grave?) used as a landmark, and that the space enclosed is defined as being 'away from' this. Apparently there is no alternative but conjecture. Monro suggests *ἐπὶ πύργου* for *ἀπὸ πύργου*, *the trench at the wall*, i.e. 'the wall with the trench.' This gives the required sense; but still better would be *ἐπὶ πύργου*, 'all the space that the trench enclosed, from ships to walls.' *ἐπὶ* with acc. is the regular word for expressing extension, as far as a limit, e.g. 224 *γεγωνέμεν ἐπὶ κλισίας*; and *πύργου* is rather commoner than

πλήθεν ὁμῶς ἵππων τε καὶ ἀνδρῶν ἀσπιστάων
 εἰλομένων· εἴλει δὲ θοῶι ἀτάλαντος Ἄρηι 215
 Ἔκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκε.
 καὶ νῦ κ' ἐνέπρησεν πυρὶ κηλέω νῆας ἔϊσας,
 εἰ μὴ ἐπὶ φρεσὶ θῆκ' Ἀγαμέμνονι πότνια Ἥρη
 αὐτῶι ποιπνύσαντι θοῶς ὀτρύναι Ἀχαιοὺς.
 βῆ δ' ἰέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν 220
 πορφύρεον μέγα φᾶρος ἔχων ἐν χειρὶ παχείη,
 στή δ' ἐπ' Ὀδυσσῆος μεγακῆτεϊ νηὶ μελαινῇ,
 ἧ ῥ' ἐν μεσάτῳ ἔσκε γεγωνέμεν ἀμφοτέρωσε,
 [ἦμὲν ἐπ' Αἴαντος κλισίας Τελαμωνιάδαο
 ἧδ' ἐπ' Ἀχιλλῆος, τοί ῥ' ἔσχατα νῆας ἔϊσας 225
 εἵρυσαν, ἡγορέη πίσυνοι καὶ κάρτεϊ χειρῶν]
 ἦυσεν δὲ διαπρύσιον Δαναοῖσι γεγωνῶς·
 "αἰδώς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί·
 πῆι ἔβαν εὐχῶλαί, ὅτε δὴ φάμεν εἶναι ἄριστοι,

214. πλᾶσεν C. 217. κ' ἐνέπρησε(ν) CQS Harl. a, Lips. Vr. b: καὶ ἐνέπρησεν T: κεν' ἐπρησε R (sic): καὶ ἐπρησε(ν) Ω. || ἔϊσας: ἀχαῖων! Pap. ε (the preceding line ends with ἵκοντο—ἐνθα κε λοιγὸς ἔην καὶ ἀμύχανα ἔργα γέγοντο Monro). 219. ποιπνύσαντι U. || ἀχαιοὺς: εἵλαιρους Pap. ε. 220 om. L. || ἔϊσας Vr. b (γρ. ἀχαῖων). 223. ἀμφοτέρωσεν P^{2m} Vr. c, Mosc. 3. 224-6 om. ACDGPQTU⁶ Harl. a, Lips. Vr. b, Mosc. 1. 224. κλισίης S: κλισίης P^{1a}: κλισίην U^m. 225. ἧδ' ἀχιλλᾶος R. || ἔσχατοι P^m Vr. c A. 229. ποῖ P. || ἀρίστους U.

πύργος when the fortification of the camp is spoken of as a whole. The loss of the final *s* of πύργους would easily lead to the change of ἐπὶ to ἀπό, ἐπὶ πύργου being meaningless. (ἐπὶ πύργου would of course be wrong, as a syllable long by position only cannot stand in the second half of the fourth foot.) The relative sentence ὅσον . . . ἔεργε is the nom. to πλήθεν, τῶν anticipating ἵππων τε καὶ ἀνδρῶν.

221. It is not quite clear whether Agamemnon holds the mantle in his hands in order to be the freer, like Odysseus in B 183, or as a sort of flag, to call attention to what he is doing; perhaps both ideas may be intended. It may be noticed that purple does not seem to be a distinctively royal colour in Homer, see θ 84, δ 115, etc. But it was the only colour with which the ancients could dye linen, the material of the luxurious φᾶρος (see on B 43, Ω 230), which is the apparel of the great alone.

222. μεγακῆτεϊ, with mighty hollow,

capacious; so Φ 22, with mighty man, and γ 158 of the sea with mighty deeps. Jordan proposes to derive the word from the ordinary sense of κῆτος, monster, explaining πόντος μεγακ. as teeming with great monsters, and μεγακ. νηὶ as 'with a great monster' at the prow; for it was a common practice to make the prow of the ship in the form of an animal's head; see the Egyptian ship of about 1000 B.C. in Torr, *Ancient Ships*, p. 65 and fig. 6. The 'ram' in the form of a head, a pig's for choice, is apparently post-Homeric: see Helbig *H. E.*² p. 77. The phrase recurs in A 600.

223. μεσάτῳ: a superlative form recurring only in the parallel passage A 6 (whence a few mss. have added 224-6). γεγωνέμεν οὐ ψιλῶς ἐστὶ φωνεῖν, ἀλλ' ἀκουστόν φθέγγεσθαι, Schol. A.

228. ἐλέγχεα: see note on Δ 242.

229. εὐχῶλαί, boastings, not in a bad sense, which is only given by κεραυνῶσι. For the phrase πῆι ἔβαν cf. E 472, Ω 201. The following relative clause is evidently

ἀς ὁπότ' ἐν Λήμνῳ κενεαυχέες ἡγοράασθε, 230
 ἔσθοντες κρέα πολλὰ βοῶν ὀρθοκραϊράων,
 πίνοντες κρηττήρας ἐπιστεφέας οἶνοιο,
 Τρώων ἄνθ' ἑκατόν τε διηκοσίῳ τε ἕκαστος
 στήσεσθ' ἐν πολέμῳ· νῦν δ' οὐδ' ἐνὸς ἀξιοί εἰμιν
 Ἔκτορος, ὃς τάχα νῆας ἐνιπρήσει πυρὶ κηλέῳ. 235
 Ζεὺ πάτερ, ἦ ρά τιν' ἤδη ὑπερμενέων βασιλῆων
 τῇδ' ἄτῃ ἄσας καὶ μιν μέγα κύδος ἀπηύρας;
 οὐ μὲν δὴ ποτὲ φημι τεὸν περικαλλέα βωμόν

230. ἡγοράασθε: ἐν ἄλλῳ εὐχετάσθε A. 231 ἀθ. Ar. || ὀρθοκραϊράων G
 (p. ras.) U. 232. κρατῆρας J. 233. ἑκατόν (om. τε) GR. 234. δ' om. A. ||
 οὐδ' ἐνὸς HP: οὐδανὸς Ω. 235 ἀθ. Ar. Aph. (Ar. mentions with disapproval
 a variant ἔκτορος ὧι δὴ κύδος Ὀλύμπιος αὐτὸς ὀπάξει). 237. ἄσας (ἄσας)
 AD¹ (?) HT (surp. ἀ?) Ambr. Lips. Vr. b: ἄσας P (cas P² e corr.). 238. δὴ:
 γάρ H: γὰρ δὴ T.

imperfect, as there is a verb wanting either after ἄσ or ὀπότε according as we punctuate. If we put a comma after Λήμνῳ, we must assume an ellipse of ἦτε, as in our idiomatic 'you boasted when in Lemnos.' We may compare ὅς τ' ἐπεὶ followed by one verb only in Ω 42 (where see note), and ὡς ὅτε in similes without a verb. It is common enough for the substantive verb to be omitted in relative clauses (H. G. § 271), and an instance after a temporal adverb will be found in κ 176 ὅφρ' ἐν νηὶ θαγῇ βρώσις τε πόσις τε: but here the omission is harsh, because the subject of the verb is not expressed. Hence some join ὁπότε with ἡγοράασθε, and hold that there is an anacoluthon, the verb governing ἄσ being forgotten after the interposed relative clause. Bentley conj. ἄσας ποτ', van L. ἄσ τὸτ' ἐνί. Von Christ, thinks that the confused construction indicates interpolation from the Kypria, which may from the abstract have given some such story of a feast on the journey to Troy. But this is hardly probable. There is an evident allusion to the wines of Lemnos; see H 467. κενεαυχέας, only here and in late imitators. The verb αὐχεῖν does not reappear in H.

231 was athetized by Aristarchos on the ground that beef does not tend to make men boastful.

232. For ἐπιστεφέας see A 470.

234. στήσεσθαι is taken by Porphyrios to mean weigh (ἀπὸ τῶν ἐν τοῖς ζυγοῖς ἰσχυμένων εἰρηται . . . ἐφασκεν ἕκαστον τὸν λέγειν ἀντίσταθμον εἶναι ἑκατόν καὶ

διακοσίῳ). In this case we must read ἀνθ' (= ἀντι) in 233, cf. 163. This gives excellent sense and suits also the literal sense of ἀξιοί: but στήσαι = weigh (trans.) is very rare in H., if found at all (T 247, X 350, Ω 232 are all more or less ambiguous), and the use of the mid. = weigh (intrans.) is apparently without a parallel in Greek. It is therefore best to write ἀνθ' (= ἀντι) with Herodianos and accept the obvious *would stand up to face*.

235. Athetized by Ar. and Aph. on the ground that it quite spoils the rhetorical effect of the reproach; Agamemnon ought to say 'we are no match even for the *weakest* Trojan.' It has all the appearance of a gloss. ἦττον ἂν φησιν Ἀρίσταρχος ἀνεῖδιςτικὸν εἶναι, εἰπερ οὕτως ἐγγράψτο Ἔκτορος, ὧι δὴ κύδος Ὀλύμπιος αὐτὸς ὀπάξει, i.e. Ar. objected to some critic, who had proposed this emendation, that it weakened the force of Ag.'s objurgation to admit that Hector's success was due to Zeus.

237. This throwing of the blame upon the ἄτη of Zeus is a favourite resource of Agamemnon; see T 91, etc. ἄσας, like all other forms of the verb except the isolated δάσαι T 91, 129, is best referred to *ἀφάτω, aor. δάσα having an augmented form with ἀά- and an un-augmented with ἄά-, and, like other verbs of this class, a by-form δάσσαν κ 68, δάσσατο I 537, though mss. and edd. mostly write the σ single. Of course in a book like the present there can be no great objection to the late contracted δάσα (cf. T 95, λ 61).

νηϊ πολυκλήιδι παρελθέμεν ἐνθάδε ἔρρων,
 ἀλλ' ἐπὶ πᾶσι βοῶν δημόν καὶ μηρί' ἔκκα,
 240 ἰέμενος Τροίην εὐτείχεον ἐξαλαπάξει.
 ἀλλὰ, Ζεῦ, τόδε πέρ μοι ἐπικρήνηον ἐέλδωρ·
 αὐτοὺς δὴ περ ἔασον ὑπεκφυγέειν καὶ ἀλύξαι,
 μηδ' οὕτω Τρώεσσιν ἔα δάμνασθαι Ἀχαιοὺς."
 ὧς φάτο, τὸν δὲ πατὴρ ὀλοφύρατο δάκρυ χέοντα,
 245 νεύσε δέ οἱ λαὸν σόον ἔμμεναι οὐδ' ἀπολέσθαι.
 αὐτίκα δ' αἰετὸν ἦκε, τελειότατον πετεηνῶν,
 νεβρόν ἔχοντ' οὐνχεσσι, τέκος ἐλάφοιο ταχείης·
 παρ δὲ Διὸς βωμῶι περικαλλεῖ κάββαλε νεβρόν,
 250 ἔνθα πανομφαίωι Ζηνὶ ῥέζεσκον Ἀχαιοί.
 οἱ δ' ὡς οὖν εἶδονθ' ὃ τ' ἄρ' ἐκ Διὸς ἦλυθεν ὄρνις,
 μᾶλλον ἐπὶ Τρώεσσι θόρον, μνήσαντο δὲ χάρμης.
 ἔνθ' οὐ τις πρότερος Δαναῶν πολλῶν περ ἐόντων
 εὗξατο Τυδεΐδαο πάρος σχέμεν ὠκέας ἵππους

240. ἔκκαον Q Ambr.: ἔκκον A (supr. α) H (e corr.) P: ἔκκαεν U. 241. οἰόμενος R (ἰέμενος R^m). 243. δέ (i. || In G Mor. Bar. the line stands after 244. 244 om. Ambr. 245. δέ: δ' ὁ GJ Vr. a. || ὀλοφύρατο A (supr. α) CHJPRS Vr. b² A. 246. ἀπολείσσει Ar. 247. πετεηνῶν GL¹QRT: πετεηνῶν J. 249. κάββαλε CGQST: ἐν ἄλλωι θάκκατο A. 250. πανομφαίω P. 251. εἶδον GR: ἤθεον U, γρ. Lips.: ἰδονε² Ambr. || εἶδοντο διοστρεας [αιτοχοιο Pap. e. After 252 Pap. e has two lines beginning Ζεὺς δὲ πατὴρ ὠτρυνε φ[..... (φόνον δ' ἀμέγατον ὕφελεν? φάλαγγας is obviously inadmissible) and εἶπεν δὲ τρώες τυτθον δα[νων ταχυπόλων?]. 254. τυδεΐδαο C: τυδεΐδα U. || ἐχέμεν D²JQR.

239. The derivation and original sense of ἔρρειν are obscure. In Homer, as in Attic Greek, the verb is always used where the sense of going in misfortune, under a curse, and the like, is appropriate, if not necessary. Cf. I 364, Σ 421. The sense 'on my ill-omened journey hither' is obviously suitable here.

243. αὐτούς, i.e. even if we fail of our purpose let us at least save our lives.

246. ἀπολείσσει mss., ἀπολείσθαι Ar., which is adopted by Naber; δλέσθαι von Christ. Similarly Cobet conj. δλείσθαι for δλέσθαι in ι 496. But the aor. is quite in place (cf. I 230); he vouchsafed safety and not destruction, the idea of futurity being subordinated. See on Γ 28.

247. τελειότατον, ὅτι οὐ τὸν τῷ σώματι τέλειον, ἀλλὰ τὸν ἐπιτελεστικώτατον (An. on Ω 315), most sure of fulfilment. The word, like τέλος itself, evidently had a technical religious sense; cf. Aisch. Ag.

249 Ζεῦ Ζεῦ τέλειε, τὰς ἐμὰς εὐχὰς τέλει. On the other hand, in A 66, Ω 34 it is more naturally taken to mean unblemished; cf. A 315 τελέσσας ἐκατόμβας (and the τέλειον σύμβολον of Hymn. Merc. 526? but see Allen).

250. πανομφαίω, i.e. to whom belong all omens by sounds or voices, such as Odysseus asks from Zeus in υ 100 φήμη τίς μοι φάσθω. The epithet only occurs here in H., and is certainly not very appropriate to the particular omen. For δμφή cf. B 41.

254. εὗξατο κτλ., could boast that he had driven his horses in front of Tydides. This is the only case in Homer of πάρος with the genitive. It takes up πρότερος in the preceding line. La R., however, prefers to connect Τυδεΐδαο with πρότερος, and πάρος with ἐχέμεν, to drive right onwards, a use for which there seems to be no analogy whatever. ἐπελάσσει a final infin. after σχέμεν: in Attic it would require ὥστε. μαλέεσσαι, aor.

τάφρου τ' ἐξελάσαι καὶ ἐναντίβιον μαχέσασθαι, 255
 ἀλλὰ πολὺ πρῶτος Τρώων ἔλεν ἄνδρα κορυστήν,
 Φραδμονίδην Ἀγέλαον. ὁ μὲν φύγαδ' ἔτραπεν ἵππους·
 τῷ δὲ μεταστρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν
 ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.
 ἥριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 260
 τὸν δὲ μετ' Ἀτρεΐδαι Ἀγαμέμνων καὶ Μενέλαος,
 τοῖσι δ' ἐπ' Αἴαντες θοῦριν ἐπιειμένοι ἀλκήν,
 τοῖσι δ' ἐπ' Ἴδομενεὺς καὶ ὀπάων Ἴδομενῆος
 Μηριόνης, ἀτάλαντος Ἐνυαλίῳ ἀνδρεΐφόντῃ,
 τοῖσι δ' ἐπ' Εὐρύπυλος Εὐαίμονος ἀγλαὸς υἱός. 265
 Τεῦκρος δ' εἵνατος ἦλθε παλίντονα τόξα τιταίνων,
 στή δ' ἄρ' ὑπ' Αἴαντος σάκεϊ Τελαμωνιάδαο.
 ἐνθ' Αἴας μὲν ὑπεξέφερεν σάκος· αὐτὰρ ὃ γ' ἥρως
 παπτήνας, ἐπεὶ ἄρ' τιν' οἷστέυσας ἐν ὀμίλῳ
 βεβλήκοι, ὁ μὲν αὖθι πεσὼν ἀπὸ θυμὸν ὄλεσεν, 270

255. τάφρου G (om. τ'). || ἀντίβιον HU. 257. φραγμονίδην (S sup.) Vr.
 c. || ἔτραπεν A sup. 258. μεταστρεφέντι L Mor.: μεταστραφέντι JS: μετα-
 στρεφέντι P. 260. ἀράβησε κτλ.: ἐν ἄλλῳ ὑπερώησαν δέ οἱ ἵπποι A.
 262. σοῦροι G. 264. ἀνδρεΐφόντῃ DGHT². 267. στῆ δὲ παρ' A (γρ. στῆ δ'
 ἄρ' ὑπ'). || ὑπ': ἐπ' HR. 268. ὑπεξέφερεν: γρ. ὑπαίε' ἔφερεν Schol. BT(?).
 269. ἐπεὶ: ἐπὶ G. || ἄρ: ἔν R² Harl. a. 270. βεβλήκοι Ar. CHS: βεβλήκει
 Ω. || ὄλεσεν H: ὤλεσεν R.

to take up the fight. πρῶτος: Tydeides, by a rather awkward change of subject.

261. After τὸν δὲ μετ' we must supply a verb, ἔσχον ἵππους, ἦλθον or the like, from 254. It is strange that Odysseus is not named here. Of all the heroes repeated from the preceding book the greater Aias is the only one who does anything at all.

266-334. It has been mentioned in the Introd. that the repeated lines in this *diastola* of Teukros are few. They are: 278=Δ 255; 280 cf. H 46; 282 cf. II 39; 286 cf. A 212; 288=Δ 33; 298 cf. O 315; 309 cf. O 458; (313-7=121-5); 320=Ψ 509; 321=E 302; 331-4=N 420-3 (see note on 331).

266. παλίντονα probably alludes to the form of the 'Scythian' bow, with a double curve, bent back in the middle to form a handle. Or it may mean simply elastic, springing back when bent.

267. This mode of fighting is characteristically oriental. In the Assyrian sculptures, especially in sieges, we often find a warrior with a large shield and

crouches down and shoots from under the shield. The same practice is also found, though rarely, on the old Greek vases, and is recorded in the verb ὑπασπίζειν, to be shield-bearer, and its derivatives in Pindar, Herod., Euripides, etc.

270. The perf. opt. βεβλήκοι with the thematic form is very rare. Cf. Δ 35 βεβρώθεις, (Φ 609 πεφείγῃ), Hymn. Ap. 165 ἰλῆκοι. But the iterative opt. on the whole seems best among all the other iterative forms; cf. ἐπεὶ ζεύξειεν in Ω 14, with similar surroundings, and ω 254 ἐπεὶ λούσατο φάγοι τε. The indic., however, is defensible, especially in connexion with the aor. ὄλεσεν, which shews that a single case is taken for the sake of illustration, the repetition being for the moment lost sight of. The Epic style always tends thus to drop the general in favour of the particular. It is needless to follow Bekker in writing ὄλεσεν, with very faint ms. support. The clause ὁ μὲν . . . ὄλεσεν is interposed in such a way as to leave ἥρως as a *nom. pendens* till it is taken up again by ὁ in 271.

αὐτὰρ ὁ αὐτὶς ἰὼν, παῖς ὥς ὑπὸ μητέρα, δύσκειν
 εἰς Αἴανθ· ὁ δέ μιν σάκεϊ κρύπτασκε φαεινῶι.
 ἔνθα τίνα πρῶτον Τρώων ἔλε Τεύκρος ἀμύμων ;
 Ὅρσίλοχον μὲν πρῶτα καὶ Ὅρμενον ἥδ' Ὅφελέστην
 Δαίτορά τε Χρομίον τε καὶ ἀντίθεον Λυκοφόντην
 καὶ Πολυαιμονίδην Ἀμοπάονα καὶ Μελάνιππον.
 [πάντας ἐπασσυντέρους πέλασε χθονὶ πουλυβοτείρῃ.]
 τὸν δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 τόξου ἄπο κρατεροῦ Τρώων δλέκοντα φάλαγγας·
 στῇ δὲ παρ' αὐτὸν ἰὼν καὶ μιν πρὸς μῦθον ἔειπε·
 “Τεύκρε, φίλῃ κεφαλῇ, Τελαμώνιε, κοίρανε λαῶν,
 βάλλ' οὕτως, αἶ κέν τι φόως Δαναοῖσι γένηαι
 πατρί τε σῶι Τελαμῶνι, ὃ σ' ἔτρεφε τυτθὸν ἔοντα,
 καὶ σε νόθον περ ἔοντα κομίσσατο ὦι ἐνὶ οἴκῳ·
 τὸν καὶ τηλόθ' ἔοντα ἐυκλείης ἐπίβησον.
 σοὶ δ' ἐγὼ ἐξερῶ ὥς καὶ τετελεσμένον ἔσται·
 αἶ κέν μοι δῶμι Ζεὺς τ' αἰγίοχος καὶ Ἀθήνη
 Ἰλίου ἐξαλαπάξαι ἐυκτίμενον πτολίεθρον,
 πρῶτῳ τοι μετ' ἐμὲ πρῆσβήϊον ἐν χειρὶ θήσω,

271. αὖθις C. 274. ἡδὲ φολέστην H. 275. δαίτονα P. || πολυφόντ (cf. Δ 395). 276. ἔμ' ὀπάονα H²PQ and ap. Herod. and Eust. || μελάνιπι πολύαδον T. 277 habent HJS: om. Ω. || πολυβοτέρη J. 282. φόω (συγρ. ω). || γένιοιο Q (συγρ. και). 283. ὃς c' ACT: ὃς c' U: ὃς Ω. 28 Ar. Aph.: om. Zen. 286. ἐγὼν H. || ὥς: ὃ GJR. || ἐπὶ H p. ras. 28 om. GS. 288. ὕλιον Mor. || ἐξαλαπάξαι: ἐκπέρσαι GJ Mosc. 1. 289. P: χαρὶ DQRU. || οἴω D: οἴω V. b^m.

272. κρύπτασκε is evidently a false form for κρύψασκε or κρύπτεσκε. Cf. note on O 23 ῥίπτασκον.

277 is interpolated from M 194, II 418.

279. ἄπο, as Ω 605 πέφηνεν ἀπ' ἀργυρέοιο βιοῖο.

281. φίλῃ κεφαλῇ: cf. Ψ 94, Σ 82, 114, O 39, and the allusion in Plato, *Phaedr.* 264 A Φαῖδρε φίλῃ κεφαλῇ.

282. φόως, which generally means *safety, succour*, here, by a slight zeugma, includes the idea of *glory* to the father.

284. Athetized by Ar. and Aph., and entirely rejected by Zen., on the ground that the mention of Teukros' origin is out of place, and is of a nature rather to displease than to encourage. κομίσσατο, *took up*, is a slight *hysteron proteron* with ἔτρεφε. According to the common tradition, Teukros was the son of Telamon by Hesione, daughter of Laomedon, who had been captured by Herakles when

he took Troy, and given to Telamon whence the name Teukros. But 439 Aias speaks to Teukros as a brother (ἴσα φίλοισι τοκεῦσιν ἐτίμεν) Teukros is repeatedly called the *καστός* of Aias (see M 371 *κασ. καὶ δῖα* a word which is commonly used of brothers uterine (see Δ 257, Ω 47). therefore thought that the leger Hesione was not known to Homer that Teukros was regarded as a legitimate son. But Polydorus is the *κασίγνη* Hector (T 419), though by a different mother (Φ 91). The mother of Aias Eëriboia.

285. ἐπίβησον: cf. B 234, ψ 13 χ 424. So also Pind. *I.* i. 39 ἀρ' ἐπέβασε πότμος συγγενῆς εὐαμερίας, ξ O. C. 189 εὐσεβίας ἐπιβαίνοντες. metaphor seems to be that of 'ent into the pale' of.

289. πρῆσβήϊον: here only in

ἡ τρίποδ' ἥε δύνω ἵππους αὐτοῖσιν ὄχεσφιν 290
 ἥε γυναιχ', ἥ κέν τοι ὁμὸν λέχος εἰσαναβαίνοι."
 τὸν δ' ἀπαμειβόμενος προσεφώνεε Τεῦκρος ἀμύμων·
 "Ἀτρεΐδῃ κύδιστε, τί με σπεύδοντα καὶ αὐτὸν
 ὀτρύνεις; οὐ μὲν τοι, ὄση δύναις γε πάρεσσι,
 παύομαι, ἀλλ' ἐξ οὗ προτὶ Ἴλιον ὠσάμεθ' αὐτούς, 295
 ἐκ τοῦ δὴ τόξοισι δεδεγμένος ἄνδρας ἐνάλρω.
 ὀκτὼ δὴ προέηκα τανυγλώχινας οἰστούς,
 πάντες δ' ἐν χροῖ πῆχθεν ἀρηϊθῶν αἰζηῶν·
 τοῦτον δ' οὐ δύναμαι βαλέειν κύνα λυσσητήρα."
 ἡ ῥα καὶ ἄλλον οἰστὸν ἀπὸ νευρῆφιν ἵαλλεν 300
 "Ἐκτορος ἀντικρύ, βαλέειν δέ ἐΐετο θυμός.
 καὶ τοῦ μὲν ῥ' ἀφάμαρθ', ὁ δ' ἀμύμονα Γοργυθίωνα,
 υἱὸν ἐν Πριάμοιο, κατὰ στήθος βάλεν ἰῶι·
 τὸν ῥ' ἐξ Αἰσύμῃθεν ὀπυιομένη τέκε μήτηρ
 καλὴ Καστιάνειρα, δέμας εἰκνία θεῇσι. 305
 μῆκων δ' ὥς ἐτέρωσε κάρη βάλεν, ἥ τ' ἐνὶ κήπῳ,

290. ἦ: καὶ J. || ἵππῳ Zen. Aph. T. 291. ΓΥΝΑΪΧ': Ἰόη Zen. (so Schol. Γ: a corruption of ἵππῳ from the preceding line?). 292. προσέφη GJ. 294. γοῖ: μοι APST: τι J. 295. παύεσθαι Q: παύομαι Vr. b² and ap. Eust. || τοτὶ S. || ὠσάμεθ' J. 296. ἐκ τοῦ: αἰδ S^m Cant. || δεδεγμένος Herod. || ἱπαιρῶ Mor. 299. λυσσητήρα ἢ λωβητήρα Eust. 300. ἀπαι νευρῶσιν G: 302. ἀφάμαρτεν GJQR: ἀφάμαρτο T (o in ras.). 304. αἰκύμνησεν Ar. Aph. Zen. || ὀπυιομένη DGQRU. 305. οἰκνία G. || εἰκνία Cant. Par. g (T¹? Ai is by man. 1 in ras.). 306. κάρην G.

sense of 'prize to the first man' (see note on Δ 59 *πρεσβυτάτην*); compare Ψ 785 *λοισσθήιον*, and the later *πρωτεῖον*, *δευτερεῖον*, etc.

291. *εἰσαναβαίνοι*: for the opt. after the future cf. H 342.

297. *τανυγλώχινας*, with long bars, here only. For *γλωχίν* see Ω 274, and cf. *τριγλώχιν* E 393, Δ 507, *χαλκογλώχιν* K 225, and note on Δ 151.

299. Hector is several times compared to a mad dog: I 239, 305, N 53. So *λύσσα* is used of Achilles Φ 542.

304. *ἐξ Αἰκύμνησεν* (or *Αἰσύμνηθεν*, as Zen., Aph., and Ar. wrote) of course goes with *ὀπυιομένη*, taken as a wife from A. The town is not elsewhere named, so we cannot say which form is right. Steph. Byz. identifies it with Oisyme, a Greek colony on the Thracian coast opposite Thasos.

305. Athenaios (xiv. 632 F) quotes as an instance of a *στίχος μείλιπος* (i.e. having a short syllable in place of a long

one in either of the last two feet), *καλὴ Κασσιέπεια θεοῖς δέμας εἰκνία*. This is commonly cited as a corruption of the present line; but there is nothing whatever to shew it. For all we know the line may come from some lost 'Homeric' poem.

306. *ἥ τ' ἐνὶ κήπῳ*, sc. *ἐστίν*. This is the simple explanation; though Lehrs considers it weak, and prefers to supply *κάρη βάλλει* from the preceding clause, comparing II 406, where *ἐλκει* has to be supplied after *ὥς ὅτε τις φῶς*. This famous simile is imitated by Virgil, *Aen.* ix. 436 *lassove papavera collo Demisere caput, pluvia cum forte gravantur*. Van Leeuwen remarks that the simile is not very appropriate, as, though the poppy-bud is turned down, the flower and fruit stand upright in spite of moisture. Virgil by omitting the *καρπῶν* has avoided this difficulty. *νοτῆς* as a subst. = *shower* occurs only here, until Aristotle. Cf. δ 785 *ἐν νοτίῳ* = *ἐν ὑγρῶν*.

καρπῶι βριθομένη νοτίηισί τε εἰαρινῆισιν·
ὥς ἐτέρωσ' ἤμυσε κάρη πῆληκι βαρυνθέν.

Τεύκρος δ' ἄλλον οἷστον ἀπὸ νευρήφιν ἱαλλεν

Εκτορος ἀντικρὺ, βαλέειν δέ ἐ ἴετο θυμός.

310

ἀλλ' ὃ γε καὶ τόθ' ἄμαρτε· παρέσφηλεν γὰρ Ἀπύλλων·

ἀλλ' Ἀρχεπτόλεμον, θρασὺν Ἐκτορος ἡνιοχῆα,

ἰέμενον πόλεμόνδε βάλε στήθος παρὰ μαζόν·

ἥριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι

ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.

315

Εκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἡνίοχοιο·

τὸν μὲν ἔπειτ' εἵασε καὶ ἀχνύμενός περ ἐταίρου,

Κεβριόνην δ' ἐκέλευσεν ἀδελφεὸν ἐγγὺς ἔοντα

ἵππων ἡνί ἐλείν· ὃ δ' ἄρ' οὐκ ἀπίθησεν ἀκούσας.

αὐτὸς δ' ἐκ δίφροιο χαμαὶ θόρε παμφανώωντος

320

σμερδαλέα ἰάχων· ὃ δὲ χερμάδιον λάβε χειρί,

βῆ δ' ἰθὺς Τεύκρου, βαλέειν δέ ἐ θυμός ἀνώγει.

ἦ τοι ὃ μὲν φαρέτρης ἐξείλετο πικρὸν οἷστον,

θῆκε δ' ἐπὶ νευρῇ· τὸν δ' αὖ κορυθαίολος Ἐκτωρ

αὐερούοντα παρ' ὤμων, ὅθι κληῖς ἀποέργει

325

αὐχένα τε στήθός τε, μάλιστα δὲ καίριόν ἐστι,

τῇ ῥ' ἐπὶ οἱ μεμαῶτα βάλεν λίθω ὀκρίονεντι,

ῥῆξε δὲ οἱ νευρήν· νάρκησε δὲ χεὶρ ἐπὶ καρπῶι,

307. εἰαρινοῖσιν JP. 309. νευρᾶσφιν G. 311. καὶ τόθ' and τοῦ μὲν
Ar. διχῶς. 313. νισσόμενον (γρ. ἰέμενον) DR. 315 om. U¹. [δ' : ε' U^m.
319. ἐλείν : ἔχων R (and P¹?). 322. βα : στᾶ J. || τευκροῖο DQRT. || βαλεῖν
T. || ἀνώγει JRU : ἀνώγει D. 325. αὐερούοντα A (with hyphen): αὐ
ερούοντα Ω; see A 459. || ἀποέργει Ar. Ω: ἀποέρει others (see Schol. T).
327. ὀκρίονεντι GJR (supr. i) S. 328. χεῖρ Ptol. Ask. Ω: χεῖρ' GHPQT³U¹, and
τινὲς Did.

312. For Archoptolemos see 128, and
for 313-7 see 121-5.

318. ἀδελφεόν, sc. of Hector, as
Kebriones was a natural son of Priam,
II 738.

321. ὃ δέ, as often, introduces a fresh
act of the subject of the preceding clause;
e.g. 302 above.

323. φαρέτρης: the shortening of the
second syllable is Attic, not Homeric.
Schulze conj. φάρτρης on the analogy of
φάρτρον. ἐξείλετο: in sense a pluperfect.

325. αὐερούοντα: see A 459. The word
recurs in a similar sense M 261. παρ'
ὤμων naturally goes with it in the sense
'drawing the bow back to the shoulder,'

but the following clause shows that
it has to be taken also with βάλεν.
ἀποέργει: cf. X 324 ἢ κληῖδες ἀπ' ὤμων
αὐχέν' ἔχουσι, λαυκανίην, ἵνα τε ψυχὴ
ὠκιστος δλεθρος. The expression is hardly
so exact here, as the collar-bone cannot be
said to hold asunder neck and breast in
the same way as it holds apart neck and
shoulder; still the meaning is clear.

326. For καίριον see Δ 185. The
phrase seems out of place when the
wound which follows is not fatal.

328. νευρήν, according to the use of
the word in Homer, must mean bow-
string (cf. O 469), but the breaking of
this seems such a subordinate matter

στῇ δὲ γνύξ ἐριπών, τόξον δὲ οἱ ἔκπεσε χειρός.
 Αἶας δ' οὐκ ἀμέλησε κασιγνήτοιο πεσόντος, 330
 ἀλλὰ θεῶν περίβη καὶ οἱ σάκος ἀμφεκάλυψε.
 τὸν μὲν ἔπειθ' ὑποδύντε δύω ἐρίηρες ἐταῖροι,
 Μηκιστεὺς Ἐχίοιο παῖς καὶ δῖος Ἀλάστωρ,
 νῆας ἐπὶ γλαφυρὰς φερέτην βαρέα στενάχοντα.
 ἄψ' δ' αὐτὶς Τρώεσσιν Ὀλύμπιος ἐν μένος ὤρσεν· 335
 οἱ δ' ἰθὺς τάφροιο βαθείης ὥσαν Ἀχαιοὺς,
 Ἔκτωρ δ' ἐν πρώτοισι κίε σθένει βλεμεαίνων.
 ὥς δ' ὅτε τίς τε κύων σὺς ἀγρίου ἢ λέοντος
 ἄπτηται κατόπισθε, ποσὶν ταχέεσσι πεποιθώς,
 ἰσχία τε γλουτοὺς τε, ἐλισσόμενόν τε δοκεύει, 340
 ὥς Ἔκτωρ ὤπαζε κάρη κομόωντας Ἀχαιοὺς,
 αἶεν ἀποκτείνων τὸν ὀπίστατον· οἱ δὲ φέβοντο.
 αὐτὰρ ἐπεὶ διὰ τε σκόλοπας καὶ τάφρον ἔβησαν
 φεύγοντες, πολλοὶ δὲ δάμεν Τρώων ὑπὸ χερσίν,
 οἱ μὲν δὴ παρὰ νηυσὶν ἐρητύοντο μένοντες, 345
 ἀλλήλοισι τε κεκλόμενοι καὶ πᾶσι θεοῖσι
 χείρας ἀνίσχοντες μεγάλ' εὐχετόωντο ἕκαστος·

335. ἄψ: αὐ U. || δ' om. R. || αὖθις C. || ἐμμένος (or ἐμμενος) DJR.
 337. δ' ἐν: δὲ Ar. 338. ἀγρίου θνίου Par. a (γρ. σὺς ἀγρίου). 339.
 πεποιθώς: διώκων A (γρ. πεποιθώς) T. 340. ἐλισσόμενός (C¹?) GR Par. h j,
 Vr. c A. || τε: δὲ P Harl. a. 344. δάμων G.

that we might rather have expected *νεῦρον*, the sinew of the arm. However, the breaking of the string puts an end to Teukros's prowess in O; so here it helps to bring the episode to a fitting close.

332. *ὑποδύντε*, getting under him to bear him off, as P 717. 331-4=N 420-3. It will be seen from the note there that the passage is original here; for in N the word *στενάχοντα* (334) is copied, though obviously inapplicable to the corpse of Hypsenor. This is a strong ground for regarding this *ἀριστέα* of Teukros as older than the rest of the book.

335-80. The repeated lines in this section are: 342=A 178; 343=O 1; 344-5 cf. O 2-3; 345-7=O 367-9; 351=T 341; 352 cf. B 157; (354=34); 356 cf. E 175; 372=O 77; 376 cf. E 737; 379 cf. N 831; 380=N 832.

337. *βλεμεαίνων*: a word of unknown significance recurring only in the same phrase (M 42, etc.) and corruptly in *Batr.*

274. Hesych. gives *ἀβλεμής*: ἀτολμος, ἀτερπής, παρειμένος, οἱ δὲ, κακός, and ἀβλεμής ἀσθενής. Cf. Schol. T on M 42, *ἀβλεμής*: ἀόργητος. The scholia explain by *γαυριῶν, ἐπαιρόμενος*, and the like.

340. *ισχία*: accus. of the part affected, as though *δάκνη* or the like preceded; for *ἀπτομαι* does not take a direct accusative in Homer. *δοκεύει*: this change from subjunctive to indicative is very rare after the simple *τε*, though common after *δέ τε*: hence Thiersch is perhaps right in reading *δοκεύει*. In such a matter the tradition is of little importance. The verb means 'watches for him as he keeps turning round.'

341. *ὤπαζε*, pressed hard upon, cf. *γῆρας ὀπάζει*, and see E 334. The use of the cognate *ἐφέπειν* (A 177) may also be compared.

345. The wall is not mentioned here, and seems to be included in the phrase *σκόλοπας καὶ τάφρον*. See on 213.

347. For *εὐχετόωντο* the more regular construction after *τε καὶ* would be a

Ἔκτωρ δ' ἀμφιπεριστρώφα καλλίτριχας ἵππους
Γοργοὺς ὄμματ' ἔχων ἢ βροτολοιοῦ Ἄρηος.

τούς δὲ ἰδοὺς ἔλεψε θεὰ λευκώλενος Ἥρη,
αἶψα δ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·

“ὦ πόποι, αἰγίοχοιο Διὸς τέκος, οὐκέτι νῶϊ
ὄλλυμένων Δαναῶν κεκαδησόμεθ' ὑστάτιόν περ;
οἷ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται
ἄνδρὸς ἐνὸς ῥίπῃ· ὁ δὲ μαίνεται οὐκέτ' ἀνεκτῶς
Ἔκτωρ Πριαμίδης, καὶ δὴ κακὰ πολλὰ ἔοργε.”

τὴν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
“καὶ λίην οὗτός γε μένος θυμὸν τ' ὀλέσειε,
χερσὶν ὑπ' Ἀργείων φθίμενος ἐν πατρίδι γαίῃ·
ἀλλὰ πατὴρ οὐμὸς φρεσὶ μαίνεται οὐκ ἀγαθήσι,
σχέτλιος, αἰὲν ἀλιτρός, ἐμῶν μενέων ἀπερωεύς·
οὐδέ τι τῶν μέμνηται ὃ οἱ μάλα πολλάκις υἷδν
τειρόμενον σώεσκον ὑπ' Εὐρυσθήος ἀέθλων.”

348. ἀμφιπεριστρώφα G^T (*supr.* ω). 349. γοργόνος Zen. || δμματα': οἰματ' Ar. || ἢ Zen. Par. f (*p. ras.*): ἢδὲ Ω. 352. οὐδέ τι Bar. || νῶϊν Q^U. 353. ΔΑΝΑΩΝ: γρ. ἈΡΓΕΩΝ A. 354. ἀναπλήσαντες Lips. *in ras.* || ὄλωνται J^Q. 355. ἀνεκτῶς Ar. Ω: ἀνεκτῆ P. 356. πολλὰ κακὰ G^JP. 358. οὕτως H (*supr.* ο). || θυμὸν τ': καὶ θυμὸν GR. 362. ὃ: οἱ H.

participle co-ordinate with κεκλόμενοι. Cf. I 80. Nikanor suggests that μετὰλ' may be a γραφικὸν ἀμάρτημα for μέγα δ' (Λ for Δ).

348. There is no mention of Hector having again mounted his chariot since 320. This is one of the points in which the poems often shew a certain want of clearness. The idea is that it was the practice of each warrior to be accompanied by his chariot close at hand, and to mount or descend from time to time, according to the convenience of the moment. Warriors burdened with the ponderous 'Mykenacan' shield needed chariots chiefly to enable them to move from one point of the field to another, but preferred to fight on foot. Compare Caesar's description of the British tactics in *B. G.* iv. 33.

349. For δμματα Aristarchos read οἰματα, "τὰς ὁδοὺς καὶ τὰ ὁρήματα," which is far less appropriate here than in the other passage where the word occurs, φ 252. In fact to Homer Gorgon was probably nothing more than a face. See A 36, and cf. A 225 κυνὸς δμματ' ἔχων. For ἢδὲ, which was read by

Zen., mss. have ἢδὲ, which can hardly be right. Platt (*J. P.* xviii. 131) would write ἢ δέ, on the ground that ἡμὲν . . ἢδὲ are merely the disjunctive ἡ + μέν and δέ, and could therefore presumably be used as disjunctives. Of this, however, there is no other evidence.

353. κεκαδησόμεθα, from κηδομαι. It must not be confused with κεκάδομαι, retired, Δ 497, Λ 334. ὑστάτιόν περ, as we should say 'even at this eleventh hour.'

355. ῥίπῃ, rush, furious onset; elsewhere only of inanimate things (missiles, wind, fire).

358. ὀλέσειε, a proper opt., *I wish he might lose*. The ordinary phrase θυμὸν ὀλέσσει is enlarged by μένος, apparently with a consciousness of its etymological connexion with μαίνεται in 355, which is again alluded to in the μαίνεται of 360. On the other hand, there can be no such allusion in 361 μενέων ἀπερωεύς.

360. οὐμὸς: rather ἀμός, the crasis being non-Homeric. (So Brandreth, and afterwards Nauck. See on Z 414.)

363. Eurystheus is mentioned by name

ἦ τοι ὁ μὲν κλαίεσκε πρὸς οὐρανόν, αὐτὰρ ἐμὲ Ζεὺς
 τῶι ἐπαλεξήσουσαν ἀπ' οὐρανόθεν προτάλλεν. 365
 εἰ γὰρ ἐγὼ τάδε ἦιδε' ἐνὶ φρεσὶ πευκαλίμησιν,
 εὐτέ μιν εἰς Ἀῖδαο πυλάρταο προύπεμψεν
 ἐξ ἐρέβευς ἄξοντα κύνα στυγεροῦ Ἀῖδαο,
 οὐκ ἂν ἱπεξέφυγε Στυγὸς ὕδατος αἰπὰ ρέεθρα.
 νῦν δ' ἐμὲ μὲν στυγέει, Θέτιδος δ' ἐξήνυσε βουλάς, 370
 ἦ οἱ γούνατ' ἔκυσσε καὶ ἔλλαβε χειρὶ γενείου,
 λισσομένη τιμῆσαι Ἀχιλλῆα πτολίπορθον.
 ἔσται μὰν ὅτ' ἂν αὐτε φίλην γλαυκώπιδα εἶπη.
 ἀλλὰ σὺ μὲν νῦν νῶϊν ἐπέντυε μώνυχας ἵππους,
 ὄφρ' ἂν ἐγὼ καταδύσα Διὸς δόμον αἰγίοχοιο 375
 τεύχεσιν ἐς πόλεμον θωρήξομαι, ὄφρα ἴδωμαι
 εἰ νῶϊ Πριάμοιο παῖς κορυθαίολος Ἔκτωρ
 γηθήσει προφανέντε ἀνὰ πτολέμοιο γεφύρας,

366. ἦιδε' A (*supr. α over ε*). 371-2 *ab. Ar.: om. Zen.* 373. ἔσεται ἡμαρ ὅταν GJ (*γρ. ἔσται μὰν*): ἔσεται ἡμαρ ὅτ' Mor. Bar. || ὅτ' ἂν: ὅτε Cant.
 374. Μῦθον om. C: οὔν GJ. || ἐπέντυε Vr. c. 376. ὄφρ' ἂν R. || Ἰδωμαι Vr. b, Mosc. 1 *c corr.*, γρ. A: ἴδω GJ. 377. εἰ JPQRT Harl. a (La R. gives H and mentions no variant, but probably all mss. read *εἰ*. Heyne says nothing of H). || νῶϊν Zen. DHJQTU Harl. b d, Par. a f j k. 378. γηθήσει Q. || προφανέντε Ar. A King's Mosc. 1 (*c corr.*) 3: προφανεία D¹J¹ (? altered to -εία) R¹T¹ Harl. a¹, Par. b² c² g² j²: προφανείας Zen. CD²J²PQR²T² Cant. Mor. Harl. a², Par. j¹: προφανείαν Par. c¹ g¹: προφανεία Vr. A, and γρ. A: προφανείαν S: προφανείαν U Vr. c, Par. k¹: προφανήσαι H: προφανήσαιν γρ. C *man. rec.*: προφανήσας G (*p. ras.*): προφανείαι Par. b¹ k²: προφανεί+στε Par. e (*ca in ras.*): προφανεία+ Par. f (*in in ras.*). || ἀνὰ κτλ.: ἰδὼν ἐς δοῦπον ἀκόντων Zen. || πολέμοιο J.

again in O 639, T 133; cf. also the late passage λ 621. There is no reason to suppose that the *ἀεθλα*, which are left indeterminate here, are the famous twelve; this number probably came from Eastern sources in post-Homeric times.

367. For the journey of Herakles to Hades to bring up Kerberos (who is not named in H.), see λ 623, E 397. He is first mentioned by name, as *πεντηκοντακέφαλος*, in Hesiod *Theog.* 311. *πυλάρταο*, 'warder of the gate' of the prison-house of the dead. On *εἰς* with the gen. see an interesting discussion by Meister *Gr. Dial.* ii. 298-301. He objects to the usual explanation by the ellipse of *δῶμα* that it does not account for δ 581 *εἰς Αἰγύπτιοιο δι' ἑταίρους ποταμοῖο στήσα νέας*, or β 55 *ἐς ἡμετέρου, ρ 534, Hymn. Merc.* 370, and suggests that the gen. is that of the point aimed at (*H. G.*

§ 151). With this *εἰς* could originally be used just as well as *ἐπὶ*. In the case of *εἰς*, however, the use with the acc. prevailed when the primitive adverbial sense grew into the purely prepositional, so that a survival like *εἰς Ἀῖδαο* was felt as *εἰς Ἀῖδαο δῶμα*, and hence gave rise to other phrases such as *εἰν Ἀῖδαο προὔπεμψεν*, sc. Eurystheus.

369. *αἰνὰ*, *headlong*, perhaps in allusion to the cataract formed by the terrestrial Styx in Arkadia, which by its wild surroundings and dizzy precipices typified the river of hell. See the graphic description in Frazer *Paus.* iv. 250.

371-2 were athetized by Zen. and Ar. as superfluous here. See A 512.

373. *ἔσται ὅτ' ἂν*, *the day shall come when he will again call me his darling*. See Δ 164, Z 448.

378. The array of variants on this line (nowhere equalled in the *Iliad*) is

ἢ τις καὶ Τρώων κορέει κύνας ἡδ' οἰωνοὺς
 δημῶι καὶ σάρκεσσι, πεσῶν ἐπὶ νηυσὶν Ἀχαιῶν." 380
 ὥς ἔφατ', οὐδ' ἀπὶθῆσε θεὰ λευκώλενος Ἥρη.
 ἡ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους
 "Ἥρη πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνιοιο·
 αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
 πέπλον μὲν κατέχευεν ἑαυτὸν πατρὸς ἐπ' οὔδει, 385
 ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν,
 ἡ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρύνοντα.
 ἐς δ' ὄχρα φλόγεα ποσὶ βήσετο, λάζετο δ' ἔγχος
 βριθὺ μέγα στιβαρόν, τῶι δάμνησι στίχας ἀνδρῶν 390
 ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.
 "Ἥρη δὲ μάστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·
 αὐτόματα δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὀραιοί,
 τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλυμπὸς τε,
 ἡμὲν ἀνακλίνει πικινὸν νέφος ἡδ' ἐπιθεΐναι. 395
 τῇ ῥα δι' αὐτῶν κεντρηnekέας ἔχον ἵππους.
 Ζεὺς δὲ πατὴρ Ἴδηθεν ἐπεὶ ἶδε, χώσατ' ἄρ' αἰνῶς,

379. ἦ: δc LU (P *supr.*). || κορέει(c) GJQRT Harl. a. 381. οὐα γλαυκῶπις
 ἀθήνη H. 382. ἡντυεν Vr. c. 383 om. D²T² (added by Rhosos in margin).
 ἡρα H. 385-7 dō. Ar. Aph., om. Zen. 388. ἐωρήσατο T. 389. Βίκατο
 P. || Λάζυτο Ptol. Orsind. 390-1 dō. Ar. 391. τε: κε R (*supr.* τ). || ἀμ-
 βριμοπάτρη CG Vr. b. 392. εὐδc Mor. || ἐπμαίετ' U. 394. ταῖς G. 397.
 χώσατ' J Lips.

less formidable than it looks. The favourite *προφανείσας* is naturally out of court, the short -as being unknown in Epic, though regular in Doric. Several mss. seem to aim at *νῶν* . . . *προφανείσιν*, but this is evidently a conjecture. Thus we are reduced to the choice between *προφανέντε* and *προφανείσα*. Both are possible, but the former is preferable as being more likely to be changed, on account of the hiatus and perhaps the masc. form. The masc. dual used as feminine is of course common enough in Attic, and is supported here by *πληγέντε* in 455; cf. Hes. *Opp.* 199 *πρωλιπόντ' ἀνθρώπων αἰδῶ καὶ νέμεσις* (for Attic see Soph. *O. C.* 1676 with Jebb's note in Appendix). There remains the undoubtedly harsh constr. of the acc. after *γηθείν*: we have I 77 *τις ἂν τάδε γηθήσειε*; but N 352 *ἤχθετο γάρ ῥα Τρωσὶν δαμναμένους* is perhaps more to the point. There are several cases of similar constr.

in Trag.: Soph. *Aj.* 136 *σὲ μὲν εἰ πράσσοντ' ἐπιχαίρω*, Phil. 1314, *O. T.* 936. Eur. *Hipp.* 1339 *τοὺς γὰρ εὖσεβεῖς θεοὶ θνήσκοντας οὐ χαίρουσι*. See *H. G.* § 245. Zen.'s *ἰδῶν ἐς δοῦπον ἀκόντων* would (with *προφανέντε*) make things smoother, but this again has all the look of a conjecture. For *πτολέμοιο γεφύρας* see Δ 371.

381-3 = E 719-21; 384-8 = E 733-7; 389-96 = E 745-52; where see notes. 385-7 were athetized here by Ar. and Aph., and omitted by Zen., as being out of place, because all these preparations lead to nothing, and Zeus is wearing his own panoply, see 43. So also were 390-1, as inappropriately repeated from the fifth book.

397-488. The repeated verses are 398 = A 185; 401 = A 212; (402-8 cf. 416-22); 409 = O 77; 410 = O 79; 425 = Δ 210 etc.; 426-7 cf. B 156-7; 434 cf. δ 40; 435 = δ 42; 445-6 = A 332-3; 454

Ἴριν δ' ὥτρυνε χρυσόπτερον ἀγγελέουσιν·
 “βάσκ' ἴθι, Ἴρι ταχεῖα, πάλιν τρέπε μῆδ' ἔα ἄντην
 ἔρχεσθ'· οὐ γὰρ καλὰ συνοισόμεθα πτόλεμόνδε. 400
 ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 γυιώσω μὲν σφῶϊν ὑφ' ἄρμασιν ὠκέας ἵππους,
 αὐτὰς δ' ἐκ δίφρου βαλέω κατὰ θ' ἄρματα ἄξω·
 οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς
 ἔλκε' ἀπαλθήσεσθον ἃ κεν μάρπτησι κεραυνός· 405
 ὄφρ' εἰδῇ γλαυκῶπις ὅτ' ἂν ὦι πατρὶ μάχῃται.
 “Ἦρμι δ' οὐ τι τόσον νεμεσίζομαι οὐδὲ χολοῦμαι·
 αἰεὶ γάρ μοι ἔωθεν ἐνικλᾶν ὅττι κεν εἴπω.”
 ὥς ἔφατ', ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελέουσα,
 [βῆ δὲ κατ' Ἰδαίων ὀρέων ἐς μακρὸν Ὀλυμπον]. 410

399. τράπε Q. || ἄντα P. 400. πόλεμόν δε DGJQRU. 401. τὸ δὲ: ὡς
 A (γρ. τὸ δὲ) S. 403. δίφρου QT. || θ': δ' P V r. b. 405. ἀπαλθήσονται Ar.
 in one ed.: ἀπαλθήσεσθαι S: ἀπαλθήσεσκον U. || αἶ κεν J (γρ. ἃ κεν). || μάρπηαι
 JQ. 406-19 om. J. 406. ὄφρα ἴθι Tryph. *Rhet.* viii. 757. 407. οὐ τόσσον
 U. 408. κεν εἴπω Ar. LQ, γρ. P: νοίεω Ω. 409. ἔφατ': φάτο L. ||
 ἀελ(λ)όπους GPT. 410 om. A^cQ Par. b¹ e¹. || δὲ κατ': δ' ἐκ Ar. || ἐς: ἐπὶ
 Ar.

cf. A 212; 456 cf. E 360; 457-62 = Δ 20-5; (463-5 cf. 32-4); 484 cf. A 511.

398. This is the only mention in Homer of a winged deity; the conception seems to have been introduced from the East in post-Homeric times. When Hermes wishes to fly he puts on the magic sandals—other gods drive their chariots. The epithet recurs only in A 185, *Hymn. Cer.* 314 (also of Iris).

400. οὐ καλὰ συνοισόμεθα, *it will not be well for us to fight*; cf. Z 326 οὐ μὲν καλὰ χόλον τόνδ' ἐνθεο θυμῷ.

402. Observe σφῶϊν here in the third person, σφῶϊν in the second in 416; see A 8.

404. ἐς δεκάτους ἐνιαυτούς seems to be a confusion between ἐς δέκα ἐνιαυτούς and ἐς δέκατον ἐνιαυτόν. Compare Aisch. *Sept.* 125, where πύλαις ἐβδόμαις seems to stand for ἐπὶ πύλαις. The κεν with fut. indic. indicates that this sentence is a consequence of the former, *then* or *so* shall they not, etc.

405. ἔλκεα is no doubt here the accusative, *shall they be healed of the wounds*. If we take ἔλκεα as the subject, the use of the dual to mean 'the wounds of the two' is very harsh. Ar., however, seems to have understood it in this way, as he read in one of his editions ἀπαλθήσονται,

which Did. prefers. So also Hippocrates, who uses so many Epic expressions, says ἐπὴν τὸ ἔλκος ἀλθαίνηται. But the use of the accusative is quite Greek and simple, and is the same as that in the next phrase, ἃ κεν μάρπτησι, with which compare E 795 ἔλκος τό μιν βάλε Πάνδαρος ἰω. The sense is 'the wounds which the thunderbolt shall make by fastening upon them.' There is no other similar use of μάρπτω in Homer. For ἀλθεσθαι = *be healed* see E 417.

406. εἰδᾶι ὅτ' ἂν μάχῃται, *that she may know when she is fighting*, i.e. in our idiom 'that she may know what it is to fight' with her father. For this pregnant use of εἰδέναι, *to find the meaning* of a thing, cf. A 185, H 226. ὄφρα ἴθι Bentley, which comes to much the same.

407. Compare Z 335. ἐνικλᾶν, literally *to break off*, i.e. thwart, like διακέρσαι in l. 8.

410. For δὲ κατ' Aristarchos read δ' ἐξ, and for ἐκ ἐπὶ, on the ground that the prepositions κατὰ and ἐς are only appropriate when used of a journey from Olympus to the lower earth, not of a passage from one mountain-top to another, ἀπ' ἴσου ἐπ' ἴσον. But the

πρώτησιν δὲ πύλησι πολυπτύχου Οὐλύμποιο
 ἀντομένη κατέρυκε, Διὸς δὲ σφ' ἔννεπε μῦθον·
 “πῆι μέματον; τί σφῶϊν ἐνὶ φρεσὶ μαίνεται ἦτορ;
 οὐκ ἑάαι Κρονίδης ἐπαμνύμεν Ἀργείοισιν.
 ὦδε γὰρ ἠπείλησε Κρόνου πάϊς, ἥι τελέει περ, 415
 γυνιώσειν μὲν σφῶϊν ὑφ' ἄρμασιν ὠκέας ἵππους,
 αὐτὰς δ' ἐκ δίφρου βαλέειν κατὰ θ' ἄρματα ἄξειν·
 οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς
 ἔλκε' ἀπαλθήσεσθον ἃ κεν μάρπτησι κεραυνός,
 ὄφρ' εἰδήης, γλαυκῶπι, ὅτ' ἂν σῶι πατρὶ μάχηαι. 420
 “Ἡρῃ δ' οὐ τι τόσον νεμεσίζεται οὐδὲ χολοῦται·
 αἰεὶ γάρ οἱ ἔωθεν ἐνικλᾶν ὅττι κεν εἴπηι.
 ἀλλὰ σύ γ' αἰνοτάτη, κύον ἀδδεές, εἰ ἐτεόν γε
 τολμήσεις Διὸς ἄντα πελώριον ἔγχος ἀεῖραι.”
 ἥ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις, 425
 αὐτὰρ Ἀθηναίην Ἥρῃ πρὸς μῦθον ἔειπεν·
 “ὦ πόποι, αἰγιόχοιο Διὸς τέκος, οὐκέτ' ἐγὼ γε
 νῶϊ ἐῷ Διὸς ἄντα βροτῶν ἔνεκα πτολεμίζειν.

411. δλύμποιο U. 412. σφ': σφιν T. 413. σφῶϊ G. 415. ἦι (or ἥ)
 Ar.: εἰ Ω. || ὦδε γὰρ ἐπερέαι· τὸ δὲ καὶ τετελεσμένον ἔσται T (in place of 415,
 which γρ. in margin; the same words added after 415 by GR). 416. γυνώσκει P
 Par. c g: γυνώσκει U (u in ras.). 417. δίφροιο PT. 419. ἀπαλθήσεσθαι S:
 ἀπαλθήσεσθον U (supr. κ over second σ). || μάρπησι Q: μάρπησι R. 420-4
 αθ. Ar. 420. ὄφρ' ἂν εἰδᾶς R. || γλαυκῶπις Mor. Vr. a, Mosc. 3. || σῶι: σῶ(i)
 GJQR. || μάχηται U. 422. κεν εἴπηι Ar. LQ: νοήσαι CGJRU Vr. b: νοήσαι
 Ω. 423. σύ γ' Ar. Ω: σύ U: σοί γ' J (γρ. σύ) RS: σοί P Vr. b. || ἀδδεές
 Nikias Ω: ἀδεές Ar. GQT: ἀναιδεές U. || ἐτεόν τε U. 424. τολμήσας U.
 425. ἀπεβήκατο Q. 427. τέκος ἀτρυτώνη U. 428. νῶϊ Ar. Ω: νῶϊν
 CHJQST (διχῶς τοῦ ν τὸ νῶϊ Tm): νῶϊ τ' PU: νῶ D. || πολεμίζειν DJP¹QRU.

whole line is interpolated here from O 79, as is shown by the mss. which omit it.

411. *πρώτησιν*, at the entrance to the gate, from which the goddesses are just issuing. The scholia remark on the speed of Iris, who, like Hera in O 80-3, is literally 'as quick as thought.'

415. The *εἰ* of mss. cannot be made to give a really satisfactory sense. A writes (twice over) 'Ἀρ. διὰ τοῦ η, ἥ τελέει περ, and again αἰ Ἀριστάρχου διὰ τοῦ η, ἥ τελέει περ. This probably means, as is commonly understood, that he wrote ἦ. But he may have meant ἥ, which was explained as = ὥς in the phrase ἥ θέμις ἐστίν, see Herod. in Schol. A on B 73. This is defensible as an instrumental, cf. *φῆ*, *λάθρη*, *πάντη*, *πῇ*, etc. (Brugmann *Gr.* ii. p. 629).

419. Observe the return to the *oratio*

recta; the construction of *κεν* with an infin. in *oratio obliqua* is found only once in Homer, see on I 684.

420-4 were athetized by Aristarchos, not without good reason, as they are quite unsuited to the character of Iris, who always appears as a mere messenger. Of course the case against 423-4 is much stronger than against the first three lines. The last couplet is quite in the spirit of the unmannerly rudeness of the gods in the Theomachy in Φ, and in sharp contrast with the courteous tone of Iris in O 200-4, where again she speaks on her own account.

423. *αἰνοτάτη*, sc. *ἑσσι*. This was the reading of Ar., but the variant *σοί* (sc. *νεμεσίζεται*) for *σύ γ'* would make the constr. simpler.

428. *νῶϊ ἐῷ*, i.e. *νῶ' ἐῷ*.

τῶν ἄλλος μὲν ἀποφθίσθω, ἄλλος δὲ βιώτω,
ὅς κε τύχηι· κείνος δὲ τὰ ἅ φρονέων ἐνὶ θυμῷ 430
Τρωσὶ τε καὶ Δαναοῖσι δικαζέτω, ὥς ἐπιεικές.”

ὥς ἄρα φωνήσασα πάλιν τρέπε μώνυχας ἵππους.
τῆισιν δ' ὦραι μὲν λῦσαν καλλίτριχας ἵππους,
καὶ τοὺς μὲν κατέδησαν ἐπ' ἀμβροσίησι κήπησιν,
ἄρματα δ' ἔκλιναν πρὸς ἐνώπια παμφανόωντα· 435
αὐταὶ δὲ χρυσεόισιν ἐπὶ κλισμοῖσι καθίζον
μύγδ' ἄλλοισι θεοῖσι, φίλον τετιημέναι ἦτορ.

Ζεὺς δὲ πατὴρ Ἴδηθεν εὐτροχον ἄρμα καὶ ἵππους
Οὐλυμπόνδε δῖωκε, θεῶν δ' ἐξίκετο θώκους.
τῷ δὲ καὶ ἵππους μὲν λῦσε κλυτὸς ἐννοσίγαιος, 440
ἄρματα δ' ἄμ βωμοῖσι τίθει, κατὰ λίτα πετάσσας·

429. ἀποφθείσσω A, and *ap.* Eust. i: διώτο Mor. 432. πάλιν *om.* LP. ||
τρέπε: ἐπέτρπε L: τράπε CGJQ. 433. τοῖα U. 434. ἐφ' Ἰππείνια T (= δ
40). || ἐπ': ὑπ' Q. || ἀμβροσίησι L: ἀμβροσίαι D. 435. ἔκλιναν Trypho *Rhet.*
viii. 755. || προενώπια Mor. 441. ἄμ βωμοῖσι Ar.: ἀμβωμοῖσι Chrysippos
Ω (ἀμβωμοῖσι H Vr. b): ἀμβώνεσσι Diogenes. || λίτα P (λίτα P^m).

430. τὰ ἅ, contemptuously, 'those plans of his.' Cf. M 280. The combination of the possessive δς with the article is not common, occurring only eight times in the *Iliad* and six in the *Odyssey*. Here P. Knight reads *ἐφά*. Cf. notes on A 185, Z 490. *δικαζέτω*, *let him decide for them*, as A 542.

433. For the position of the Horai as servants of the gods cf. 393 above. It is clear that when Poseidon performs a similar office for Zeus in 440 we cannot conclude that it is in virtue of his functions in later Greek mythology as *ἱππιος*, for the Horai never possessed such an attribute, and as applied to Poseidon it seems to be post-Homeric, due probably to the fusion with him of a 'Pelasgian' horse-god. But Poseidon stands to his elder brother in the honourable position of *θεράπων* or squire for the moment; though it is strange that he should be upon Olympus without warning, see H 445.

434. The ἀμβροσίαι κήπαι reappear in Pind. *O.* xiii. 92 as the *φάτναι* Ζηνὸς ἀρχαῖαι to which Pegasus is welcomed.

435. ἐνώπια: a much disputed word, recurring only in N 261, δ 42, χ 121, always with the same epithet, and always as a support against which something is leant. Various attempts have been made to identify it with some particular spot in

the Homeric house—either the side walls of the entrance, a short passage leading from the street into the courtyard, or the front wall of the μέγαρον, at the side of the main door-way, facing the person who entered the courtyard from the street. But the word is better taken quite generally, *inner walls* or rather *inner face of the walls*. This suits the form of the word (cf. note on O 653 *είσωπολ*), and its use in all places. Here and δ 42 it means the inner face of the wall of the αὐλή: in N and χ it is used of the walls of the μέγαρον itself. *παμφανόωντα*, because covered with polished stucco, like the walls at Tiryns, or perhaps with polished wood, cf. Ξ 169 *θύραι φαεινὰι*.

439. δῖωκε, *drove*; cf. ν 162 *νῆος ῥάμφα διωκομένη*, *Hymn.* ix. 4 ἄρμα δῖωκε.

441. βωμοῖσι, *stands* on which the upper part of the chariot was placed when the wheels were taken off. That this was habitually done is clear from E 722. So the mule-car has a detachable top, *ὑπερτερή* (or *περίωτος*) in Ω 190, ζ 70. *βωμός* is used again to mean the base of a statue in η 100, but these two appear to be the only passages in classical Greek where the word is used of anything but an altar. The variants *ἀμβωμοῖσι*, *ἀμβώνεσσι* both seem to have been taken to mean 'on the steps'

αὐτὸς δὲ χρύσειον ἐπὶ θρόνον εὐρύοπα Ζεὺς
 ἔζετο, τῶι δ' ὑπὸ ποσσὶ μέγας πελεμίζεται Ὀλύμπος.
 αἱ δ' οἶαι Διὸς ἀμφὶς Ἀθηναίη τε καὶ Ἥρη
 ἦσθην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο. 445
 αὐτὰρ ὁ ἔγνω ἦσιν ἐνὶ φρεσὶ φώνησέν τε·
 “τίφθ' οὕτω τετίσθον, Ἀθηναίη τε καὶ Ἥρη;
 οὐ μὲν θην κάμετόν γε μάχη ἐνὶ κυδιανείρῃ
 ὀλλῦσαι Τρῶας, τοῖσιν κότον αἰνὸν ἔθεσθε.
 πάντως, οἷον ἐμόν γε μένος καὶ χεῖρες ἄαπτοι, 450
 οὐκ ἂν με τρέψειαν ὅσοι θεοὶ εἰς ἔν Ὀλύμπῳ.
 σφῶϊν δὲ πρὶν περ τρόμος ἔλλαβε φαίδιμα γυῖα,
 πρὶν πόλεμόν τ' ἰδέειν πολέμοιό τε μέρμερα ἔργα.
 ὦδε γὰρ ἐξέρω, τὸ δέ κεν τετελεσμένον ἦεν·
 οὐκ ἂν ἐφ' ὑμετέρων ὀχέων, πληγέντε κεραυνῶι, 455
 ἄψ' ἐς Ὀλύμπῳ ἴκεσθον, ἵν' ἀθανάτων ἔδος ἐστίν.”
 ὥς ἔφαθ'· αἱ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη,
 πλησῖαι αἱ γ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
 ἦ τοι Ἀθηναίη ἀκέων ἦν οὐδέ τι εἶπε,

443. πολεμίζεται GJLTU. 445. ἦσθον Q. 448. μέν ΘΗΝ: μέντων τινὲς
 Ἀργολικῶς καὶ Κρητικῶς *ap. Cram. An. Par.* iii. 42 and Eust. || ΘΗΝ: δὴ G, and
ap. Eust. || καμέτην Zen. [S?]. || μάχη ἀνὰ κυδιανείραν Eust. 449. τοῖσιν:
 τοῖσιν Ar. 451. με τρέψειαν: μεταστρέψειαν J: με τρίψειαν U. 452.
 σφῶϊ GR. || δέ: μὲν Q. 454 *om. U.* || γάρ: δὲ H. || τὸ δέ κεν AS: καὶ
 κεν PQT (κὲ κεν): τὸ δὲ καὶ Ω. || ἦεν AS: ἔπλεον J (*supr. ἡ ἔσται*): ἔπλεον T
 (cf. M 11): ἔσται Ω: ἐν ἄλλῳ καὶ κεν τετελεσμένον ἔπλεον A. 456. ἐς *om. G.*
 ἴκεσθε S (-αι) Cant. 458 *om. C'U Lips.* || αἱ γ': δ' αἱ γ' Q. 459. ἦτοι
 ἀκέουσ' ἦν ἀθηναίη H.

(ἀνάβαθρα) of the palace. For the custom of covering up a chariot with a cloth when not in use cf. B 777, E 194. It is impossible to say whether λίτα, which is found besides only in the dative *λίτῃ*, is a masculine singular or neuter plural.

444. ἀμφίς, *apart from*; as § 352, π 267. Ar., however, less appropriately, took it to mean *on either side* of Zeus, as sitting in the two places of honour. This leaves οἶαι without any particular force, and 458 evidently means that they were sulking apart from all the rest.

448. For κάμετον Zenodotos here read the Attic καμέτην. On these dual forms see *H. G.* § 5. It is to be presumed that he also read ἴκεσθε for ἴκεσθον in 456, where Elmsley conj. ἴκησθον.

449. The reading of Ar., τοῖσιν for τοῖσιν, as Didymos remarks, *ἔχει τινα ἐμφασιν*, though we should rather have expected *οἷον*.

451. Naber's ἐμέ for με is a decided improvement.

452. σφῶϊν: an unusual instance of the dative where we should have expected the accusative. The dat. of personal pronouns used as a possessive is generally confined to the enclitic forms.

455. οὐκ ἄν, i.e. 'otherwise.' The γάρ in the preceding clause, in which this one is anticipated by the word ὦδε, expresses this, without the need of supplying any further ellipse beyond that which is implied in this very common use of γάρ. For the use of πληγέντε of females see 378 above.

σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ἦρει· 460
 "Ἡρη δ' οὐκ ἔχαδε στῆθος χόλον, ἀλλὰ προσηύδα·
 "αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες;
 εὖ νυ καὶ ἡμεῖς ἴδμεν ὃ τοι σθένος οὐκ ἀλαπαδνόν·
 ἀλλ' ἔμπης Δαναῶν ὀλοφυρόμεθ' αἰχμητῶν,
 οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται. 465
 [ἀλλ' ἦ τοι πολέμου μὲν ἀφεξόμεθ', εἰ σὺ κελεύεις,
 βουλὴν δ' Ἀργείοις ὑποθησόμεθ', ἥ τις ὀνήσει,
 ὥς μὴ πάντες ὄλωνται ὀδυσσαμένοιο τεοῖο.]
 τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 "ῥοὺς δὴ καὶ μᾶλλον ὑπερμενέα Κρονίωνα 470
 ὄψεται, αἳ κ' ἐθέλησθα, βοῶπις πότνια "Ἡρη,
 ὀλλύντ' Ἀργείων πολὺν στρατὸν αἰχμητῶν·
 οὐ γὰρ πρὶν πολέμου ἀποπαύσεται ὄβριμος Ἔκτωρ,
 πρὶν ὄρθαι παρὰ ναῦφι ποδώκεα Πηλεΐωνα,
 ἥματι τῷ ὅτ' ἂν οἱ μὲν ἐπὶ πρύμνησι μάχωνται, 475
 στείνει ἐν αἰνοτάτῳ, περὶ Πατρόκλοιο θανόντος.
 ὥς γὰρ θέσφατόν ἐστι. σέθεν δ' ἐγὼ οὐκ ἀλεγίζω
 χωομένης, οὐδ' εἴ κε τὰ νείατα πείραθ' ἴκηαι
 γαίης καὶ πόντοιο, ἔν' Ἰάπετός τε Κρόνος τε

461. οὐ κέχαδε P, and *ap. Eust.* (cf. Δ 24). 462. ἔειπας JP (*supr.* ε) RT.
 463. ὃ τοι: ὅτι LQU: ἢ τοι P (ὅ τοι P^m). || ἀλαπαδνόν A[H]: ἐπιακτόν Ω,
 and γρ. A. 465. ὄλλονται U. || G Bar. add ἀνδρὸς ἐνὸς ῥήθι· ὃ δὲ μαίνεται
 οὐκέτ' (οὐκ G) ἀνεκτῶς (=355). 466-8 *habent* D^mGHJQT^m (Rhosos) Harl. a:
om. Ω. 466. εἰ: ὥς QT^m Harl. a. 470. ῥοὺς: ἄας Zen. || δῆ: μὲν δὲ G.
 471. αἳ κ': ἄν J (ἐν ἄλλω A). || βοῶπι A (T.W.A.) CST Lips. Vr. b. 472.
 πολὺν CRTU: πολλὺν P. 473. πολέμοιο T. || ὄβριμος CDG: φαίδιμος P.
 474. ὄρθαι AT Vr. A: ὄρσαι P: ὥρσαι Ω. || παρὰ: κατὰ R. 475-6 *ἀθ.* Ar.
 475. ἐπὶ: παρὰ D. || πρύμνοιο S. 476. ἐν *om.* Q. || θανόντος: περόντος CS
 (and γρ. A).

470. For ῥοὺς Zen. read ἄας, which
 was rejected by Ar. as not Homeric;
 it has, however, all the appearance of
 a genuine word of the old Achaian
 or proto-Epic dialect, representing
 ἄφας: cf. Aeol. ἄφως or ἄφως. Hesych.
 says it is Boiotian for ἐς ἄθριον. It
 can hardly have been invented by
 Zen., and it is with hesitation that I
 have not inserted it into the text, so as
 to get rid of the contracted ῥοὺς for
 ῥόος. But the second α has no exact
 analogy in Greek, though it appears to
 correspond to the Skt. *ush-a*, 'early.'
 Brandreth reads ῥοόθεν καί.

471. For the phrase ὄψεται, αἳ κ' ἐθέ-
 λωμεν cf. Δ 353, etc.

475-6 were athetized by Aristarchos,
 on the grounds that ἥματι τῷ ought
 not to be used of an event which is to
 happen on the next day; that Achilles
 comes to the battle over Patroklos not
 ἐπὶ πρύμνησι, but at the trench outside
 the ships; that στείνομος means a *narrow*
place, not a *strait* in the metaphorical
 sense (on this see O 426); and finally,
 that the exact definition of the time is
 superfluous. None of these grounds
 except the first seems to be of weight.
 ἥματι τῷ is used of the future only
 here and in X 359.

479. Iapetos is named only here in
 Homer, while Kronos appears only as
 father of Zeus and Hera except in three

ἤμενοι οὐτ' αὐγῆς Ἵπериονος Ἡελίοιο 480
 τέρποντ' οὐτ' ἀνέμοισι, βαθὺς δέ τε Τάρταρος ἀμφίς·
 οὐδ' ἦν ἔνθ' ἀφίκηαι ἀλωμένη, οὐ σευ ἐγὼ γε
 σκυζομένης ἀλέγω, ἐπεὶ οὐ σέο κύντερον ἄλλο.”

ὣς φάτο, τὸν δ' οὐ τι προσέφη λευκώλενος Ἥρη.
 ἐν δ' ἔπεσ' Ὀκεανῶι λαμπρὸν φάος ἡελίοιο 485
 ἔλκον νύκτα μέλαιναν ἐπὶ ζεῖδωρον ἄρουραν.
 Τρῳσὶν μὲν ῥ' ἀέκουσιν ἔδν φάος, αὐτὰρ Ἀχαιοὶς
 ἀσπασίῃ τρίλλιστος ἐπήλυθε νύξ ἐρεβεννή.

Τρῶων αὐτ' ἀγορὴν ποιήσατο φαίδιμος Ἔκτωρ,
 νόσφι νεῶν ἀγαγών, ποταμῶι ἔπι δινήεντι, 490
 ἐν καθαρῶι, ὅθι δὴ νεκύων διεφαίνετο χῶρος.

480. αὐγῆς P. 481. βαθεύς: πολὺς CG. || ἀμφίς: ἐστίν U. 482. σευ: τευ P (οὐτ' εὐ L). 487. ἀχαιῶν U. 488. τρίλλιστος (?) Par. b¹: τριφίλιντος Schol. Theokr. xv. 86. 489. δ' αὐτ' ACDRSU. 490. ἔπι: ἐνὶ H Vr. c.

passages, Ξ 203, 274, O 225. According to the later legend both were members of the Titan dynasty. This is not distinctly brought out anywhere in Homer, though it is implied in a comparison of this passage and Ξ 279 with Ξ 204. See also note on E 898. The whole question of these dynasties before Zeus, as they are presented in Homer, is too vague to admit of a certain solution; when we come to Hesiod we find that Greek belief has passed into quite another stage, that of harmonizing the incoherent and inconsistent legends, handed down probably from sources differing by wide distances both of race and place. For Tartaros see line 13. The meaning of Zeus may be either 'You may banish yourself for ever, and I should not be sorry to lose you,' or 'You may try and raise a revolt in Tartaros, and I should not be afraid of your efforts.' The word ἀλωμένη points rather to the former.

480. Ἵπериον is a common name of the sun in *Od.*, but recurs only in T 398 in *Il.* It is patronymic in form, but there is no legend to explain this; it may be simply 'son of high heaven,' cf. *οὐρανῶνες*, and see *H. G.* p. 112, note. H. knows nothing of the legend (in Hes. and *Hygm.* xxxi.) which makes Helios son of Hyperion; this is evidently only a deduction from the form Ἵπериονίδης (μ 176), a patronymic with double termination (see on B 566). The line

of Xenophanes, ἡελίος θ' ὑπερίεμενος γαῖαν τ' ἐπιθάλων, is an early etymology.

483. κύντερον (so K 503 *κύντατον*), a curious form, recurring three times in *Od.*; cf. *βασιλεύτατος*, etc., *H. G.* § 122. For the application cf. 527, A 159.

485. The narrative is now taken up from 349.

486. ἔλκον: a bold but vivid metaphor, darkness being regarded as a mantle or cloth which is dragged over the earth by the departing sun.

488. τρίλλιστος: the only other case in Homer of this intensive use of *τρι-* in composition is *τρισμακάρες* ε 306, § 154. Cf. in later Greek *τρίδουλος*, *τριφίλιντος* Theokr. xv. 86, and numerous compounds with *τρι-*. We have *πολύλλιστος* in the same sense, ε 445.

489-565. The repeated lines are 491 = K 199; 493-5 = Z 318-20; 496 cf. B 109; 497 = Γ 456; 499 = M 115; 502 = I 65; (505-7 cf. 545-7); 516 = T 318; 530-1 = Σ 303-4; 539 cf. ε 136; 540-1 = N 827-8; 542 = Σ 310; 543 = δ 39; [548 cf. A 315]; [552 = Δ 47]; 557-8 = II 299-300.

491. ἐν καθαρῶι, in a vacant space, as Ψ 61. Cf. ε 476 ἐν περιφαινομένῳ. The whole line recurs in K 199. Ar. concluded that there had been no burying of the dead, and that therefore the passage in H (421 ff.) describing it was not genuine, or rather had been already forgotten ὅτι οὐκέτι γέγονε νεκρῶν ἀναίρεσις.

- ἐξ ἵππων δ' ἀποβάντες ἐπὶ χθόνα μῦθον ἄκουον,
τόν ῥ' Ἐκτωρ ἀγόρευε διίφιλος· ἐν δ' ἄρα χειρὶ
ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς
αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης· 495
τῷ ὃ γ' ἐρεισάμενος ἔπεα Τρώεσσι μετηύδα·
"κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ' ἐπίκουροι·
νῦν ἐφάμην νῆάς τ' ὀλέσας καὶ πάντας Ἀχαιοὺς
ἄψ ἀπονοστήσειν προτὶ Ἴλιον ἡνεμόεσσαν·
ἀλλὰ πρὶν κνέφας ἦλθε, τὸ νῦν ἐσάωσε μάλιστα 500
Ἀργείους καὶ νῆας ἐπὶ ῥηγμῖνι θαλάσσης.
ἀλλ' ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ
δόρπά τ' ἐφοπλισόμεσθα· ἀτὰρ καλλίτριχας ἵππους
λύσασθ' ὑπὲξ ὀχέων, παρὰ δὲ σφισι βάλλετ' ἐδωδὴν·
ἐκ πόλιος δ' ἄξεσθε βόας καὶ ἱφία μῆλα 505
καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζεσθε
σῖτόν τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγεσθε,
ὥς κεν παννύχιοι μέσφ' ἡοῦς ἡριγενείης
καίωμεν πυρὰ πολλὰ, σέλας δ' εἰς οὐρανὸν ἵκηι·
μή πως καὶ διὰ νύκτα κάρη κομόωντες Ἀχαιοὶ 510
φεύγειν ὀρμήσωνται ἐπ' εὐρέα νῶτα θαλάσσης·

493-6 *om.* Zen. 493. Τὸν ῥ': τόν δ' J: τὸν G. 496. ὃ γ': ὃ δ' U. ||
Τρώεσσι μετηύδα ACG: πτερόντα προσηύδα HPTU: πτερόντ' ἀγόρευε DJQRS
Vr. b Δ, and γρ. A. 499. ποτὶ GJS. 500. κνέφας J. 501. ἐπὶ κτλ.: ἐπὶ
Διὸς ἐτράπετο φρήν Zen. 502. Νῦν μὲν: μὲν Νῦν U: Νῦν *om.* J. 503.
ἐφοπλίζεσθον Zen.: ἐφοπλιζόμεσθα GJU: ἐφοπλιζόμεσθ' T: ἐφοπλιζόμεσθ' PQ:
ἐφοπλιζόμεσθα Vr. b: ἐφοπλιζόμεσθ' Vr. c. || αὐτὰρ GHJPQR. 504. λύσασθ'
JRT. || ὑπὲξ: ἐκ PR. 505. πόλιος GJ. || ἄξεσθε (Ar.?) PU: ἄκατε G:
ἄκατε Ω. 507. σῖτον δ' DJQT: σῖτον U (*om.* τ'). 508. μέσφ': μέγρ' U.
509. εἰς *om.* P: εἰς J. || ἵκηι Lips.: ἵκοι J: ἵκει C (*supr.* οι). 511. ὀρμήσων-
ται J (*supr.* ων) S Mor.: ὀρμήσων H.

501. For ἐπὶ ῥηγμῖνι θαλάσσης Zen. read ἐπεὶ Διὸς ἐτράπετο φρήν, as in K 45. The objection of Ar., οὐ κατὰ Διὸς προαίρεσιν νῦξ ἐγένετο, does not seem valid; Hector may well assume that Zeus has done for the sake of the Greeks what we are told that Hera did in Σ 239-42. For 502 cf. H 282.

503. For ἐφοπλιζόμεσθα Zen. read ἐφοπλίζεσθον· συγγεῖ δὲ τὸ δυῖκόν, as An. remarks (see on A 567). It is, however, possible that this may represent an old variant ἐφοπλίζεσθε, altered for the sake of avoiding the hiatus.

505. ἄξεσθε: the usual form of the aorist is that with the thematic vowel,

not the α-stem. See H. G. § 41, Γ 103, etc. But in 545 ms. tradition seems to be unanimous in favour of ἄξαντο.

506. οἰνίζεσθε: see H 472.

508. μέγρ': only here in H, except as a variant in τ 223=ω 310 μέσφ' ὅτε for ἐξ οὐ. The word was often used by the Alexandrian poets, Ap. Rhod., Kallimachos, etc.; they write the full form μέσφα, but it may have been μέσφι, with the ordinary termination -φι. The word is called Aeolic by the grammarians; the nearest well-attested analogies are Thess. μέσποδι (Collitz 345. 13), Ark. μέστ' ἄν (1222. 30); Pamphylian μέσφα (1267. 28) is a mere guess.

μὴ μὰν ἀσπουδί γε νεῶν ἐπιβαίειν ἔκηλοι,
 ἀλλ' ὥς τις τούτων γε βέλος καὶ οἴκοθι πέσσει,
 βλήμενος ἢ ἰῶι ἢ ἔγχει ὀξύνεντι
 νηὸς ἐπιθρώσκων, ἵνα τις στυγέησι καὶ ἄλλος 516
 Τρῳσὶν ἐφ' ἵπποδάμοισι φέρειν πολὺδακρυν Ἄρηα.
 κήρυκες δ' ἀνὰ ἄστρῳ διίφιλοι ἀγγελλόντων
 παῖδας πρωθήβους πολιοκροτάφους τε γέροντας
 λέξασθαι περὶ ἄστρῳ θεοδμήτων ἐπὶ πύργων·
 θηλυτέραι δὲ γυναῖκες ἐνὶ μεγάροισιν ἑκάστη 520
 πῦρ μέγα καιόντων· φυλακὴ δέ τις ἔμπεδος ἔστω,
 μὴ λόχος εἰσέλθῃσι πόλιν λαῶν ἀπεόντων.
 ὧδ' ἔστω, Τρῶες μεγαλήτορες, ὡς ἀγορεύω·
 μῦθος δ', ὃς μὲν νῦν ὑγιής, εἰρημένος ἔστω,

512. ἀσπουδαί CDJPQSTU Ambr. 513. ὥς: ὅς QT. || ΤΟΥΤΩΝ: κέκων
 Ar. (acc. to Parmeniskos ap. Did.). || οἴκοθεν U. || πέσσει Ar. (see Ludw.) A sup.
 515. κηῶν HJU. || ἀποθρώσκων C (γρ. ἐπιθρώσκων) JPS (ἀπό ο.) U, and γρ A.
 517. ἀπτελεόντων J. 518. πρωθήβους HR (supr. ac): προήβας J Par. e h:
 πρωθήβας Ω. 519. περὶ: προτὶ A (γρ. περὶ). 520. ἐνὶ μεγάροισιν C.
 522. εἰσέλθῃ P. || ἀπίοντων U. 524-5 ἀθ. Ar. 524. μῦθον G c corr. || ὅς:
 ὥς P. || μὲν ΝΩΝ: ΝΩΝ μὲν Vg. b (γρ. μὲν ΝΩΝ).

512. ἐπιβαίειν: Bentley ἐπιβῶσιν, to conform to the preceding *μη ὀρμήσονται* and the following *πέσσει* of mss. It is, however, possible to take the opt. as expressing a prayer or urgent wish, a rhetorical figure which gives both force and variety between the two subjunctives, an alternation of exhortation and prayer. There is no need to read *πέσσει* with Ar.; ὥς expresses a purpose, *see that many a one brood over the weapon that wounded him.* For *πέσσει* cf. Ω 617, 639 κήδεα πέσσει, and B 237 γέρα πεσσέμεν. Ar. took *βέλος* to mean *wound*, comparing Ξ 439 βέλος δ' ἐτι θυμὸν ἐδάμνα, where this sense is clearly not necessary. So A 269 ὠδίνουσιν ἔχει βέλος δὲ γυναῖκα, where the metaphor is rather more violent, but βέλος clearly does not mean *wound*.

518. πρωθήβους must surely be right, though *πρωθήβας* has almost unanimous support; evidently it must be the boys who join the old men in watching the walls, while the 'young girls' stay at home to help their mothers.

519. λέξασθαι: root *λεχ*, to *divine*. *εὐδομήτων πύργων*: cf. H 452.

520. ἐνὶ μεγάροισιν: a phrase which occurs several times in the *Odyssey*, but not again in the *Iliad*.

There is no trace of the word meaning anything else than *female*, and the redundancy of the epithet seems to be a genuine instance of Epic *naïveté*. The comparative form merely indicates opposition to the male sex; see H. G. § 122. Schol. A may be compared for a different and curious explanation.

524. It has been almost universally recognized that the concluding portion of this speech of Hector cannot have been composed as it stands. Ar. athetized 524-5, and 528 (this was omitted altogether by Zen.), and held that 535-7 and 538-41 were a double recension, repeating the same thought twice over (the recurrence of *αἶθρον*, 535 and 538, being particularly displeasing). 540, which is found in the parallel passage, N 827, he seems not to have read here at all. Of the two recensions he preferred the second, as being more boastful, and therefore more in accordance with the character of Hector, while Zen. omitted the former (535-7) altogether. Against individual lines many objections can be raised. The use of *ὅστις* is unique in Homer (see note on Δ 235); while the phrase *φυλάττειν ἑμῆς αὐτοῦς* is doubtful Greek. Again, in 541 *ἑμῆρι ἦδε* must mean, not 'this

τὸν δ' ἡοῦς Τρώεσσι μεθ' ἵπποδάμοις ἀγορεύσω. 525
 ἔλπομαι εὐχόμενος Δίί τ' ἄλλοισιν τε θεοῖσιν
 ἐξελάαν ἐνθένδε κύνας κηρεσσιφορήτους,
 οὓς κῆρες φορέουσι μελαινάων ἐπὶ νηῶν.
 ἀλλ' ἦ τοι ἐπὶ νυκτὶ φυλάξομεν ἡμέας αὐτούς,
 πρῶϊ δ' ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες 530
 νηυσὶν ἔπι γλαφυρήσιν ἐγείρομεν ὄξυν Ἄρηα.
 εἴσομαι, εἴ κέ μ' ὁ Τυδεΐδης κρατερὸς Διομήδης
 παρ νηῶν πρὸς τεῖχος ἀπώσεται, ἦ κεν ἐγὼ τὸν
 χαλκῶι δηιώσας ἔναρα βροτόεντα φέρωμαι.
 αὔριον ἦν ἀρετὴν διαείσεται, εἴ κ' ἐμὸν ἔγχος 535
 μεῖνῃ ἐπερχόμενον· ἀλλ' ἐν πρώτοισιν, οἶω,

525. ἀγορεύω G. 526. ἔλπομαι εὐχόμενος Zen. PU Par. c g : εὐχομαι δ' ἑλπόμενος JQ : εὐχομαι ἑλπόμενος Ar. Ω. 527. ἐνεάδε GQ (*supr.* εν). || κήρεσσι φορήτους (*sic*) P. 528 δθ. Ar., *om.* Zen. 529. γρ. ἐπινύκτα A. 530. ὑπηοῖοι Cant. : ὑπ' ἡοῖοι D Harl. a : ὑπ' ἡοῖο T : ὑπ' ἡοῖ ol A^u (ὑπηοῖοι A^u, T.W.A.) : ἐπ' ἡοῖ ol P : ἐπ' ἡοῖ U (and γρ. Harl. a) : ὑπ' ἡοῖ GHJLQR Vr. b c A : ὑπ' ἡοῖ C (f). 532. αἶ : αἶ CDJRT. || μ' δ' : με L. 533. νηὸν Q. || ἦ : αἶ HQV : αἶ G. 534. φέρωμαι : ἐν ἄλλωι φερούμην A. 535-41. v. *infra* on 524. 535. αἶ DGJRS (and A *supr.*).

present day,' as it should, but 'the day of which I am speaking,' *to-morrow*. 527 is not consonant with Hector's intention, which is not to drive the Greeks away, but to prevent their escape. All these difficulties can be evaded if with Hentze we regard 524-9 and 538-41 as constituting the intruding version. This may have existed independently (though evidently of late origin) with the exception of 529, which must have been added to make the fusion possible. δὲ καὶ νῦν ὅτις, *that which is profitable for the moment*, for to-day; while τὸν δ' ἡοῦς apparently means 'that concerning the morrow I will now announce.' This is a purely Attic use of the article, but it makes better sense than to join ἡοῦς with the verb, 'another announcement I will make to-morrow.'

526. ἔλπομαι εὐχόμενος: so Zen.; Ar. εὐχομαι ἐλπόμενος, which violates the ligamma of *ἔλπομαι*. This, however, is not of much importance in a doubtful passage; and, as Hoffmann proposed, we might read εὐχόμενος *ἐλπόμενος*. Still it is better to adhere to that tradition which on the face of it is the more archaic.

527. κηρεσσιφορήτους, or as some read κήρεσσι φορητούς (cf. ἀρηΐφατος, λαϊκτάμενος, and note on A 74; the accents

in P bear witness to the doubt), on the analogy of B 302, 834, should mean 'hurried away from life by fate,' and might well be used proleptically, 'doomed to death.' The following line, which was not read by Zen., gives a much less effective sense, and has all the appearance of a gloss. But the mere development of the idea of the compound is not in itself un-Homeric; compare I 124 ἀθλοφόρους, ol ἀέθλια ποσσὶν ἀροντο. Other more or less similar instances will be found in E 63, 403, A 475, M 295, N 482, O 526, Π 143, P 5, α 299, β 65, γ 197.

529. ἡμέας αὐτούς, *our position* (Monro), but the phrase is a curious one. For ἐπὶ νυκτὶ cf. N 234, etc.

530. ὑπηοῖος, *at break of day*, recurs δ 656, ρ 25, and in the repetitions of this line, Σ 277, 303.

535. For this line see II. G. § 294. διαείσεται has two objects, both ἀρετὴν and the object clause εἴ κε κτλ. *He shall learn* (the value of) *his courage, whether he will be able to abide my spear*. Compare N 277 λόχον, ἐνθα μάλιστ' ἀρετὴ διαίδεται ἀνδρῶν. There the compound has its full force, δια- implying distinction between different men; here it is otiose.

κείσεται οὐτῆβίς, πολέες δ' ἀμφ' αὐτὸν ἐταῖροι,
 ἥελιου ἀνιόντος ἐς αὔριον. αἱ γὰρ ἐγὼν ὥς
 εἶην ἀθάνατος καὶ ἀγήραος ἥματα πάντα,
 τιοίμην δ' ὥς τίειτ' Ἀθηναίη καὶ Ἀπόλλων, 540
 ὥς νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργείοισιν."
 ὥς ἔκτωρ ἀγόρευ', ἐπὶ δὲ Τρῶες κελάδησαν.
 οἱ δ' ἵππους μὲν λῦσαν ὑπὸ ζυγοῦ ἰδρώοντας,
 δῆσαν δ' ἰμάντεσσι παρ' ἄρμασιν οἷσιν ἕκαστος·
 ἐκ πόλιος δ' ἄξαντο βόας καὶ ἵφια μῆλα 545
 καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζοντο
 σῖτον τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγοντο· 547
 κνίσην δ' ἐκ πεδίου ἄνεμοι φέρουν οὐρανὸν εἴσω. 549
 οἱ δὲ μέγα φρονέοντες ἐπὶ πτολέμοιο γεφύρας 553

538. cf Ar. AH. 539. ἀγέρας Ar. AGHPQRU. 541. ἡμέρα QR. || κακὰ G.
 542. ὥς δ' L. 543. ὑπὸ: ἀπὸ PQ. || ζυγῶν P: ζυγὸν H. 545. πόλιος J.
 547 om. U. || σῖτον δ' JPKT. || εὐρήσεις δὲ καὶ παρ' Ὀμήρῳ ἕτερα παραπλήσια τούτοις
 εἰρημένα. φησὶ γὰρ τοὺς Τρῶας ἔπαυλιν ποιουμένους ἔρδειν ἀθανάτοισι τελήσας
 ἐκατόμβας, τὴν δὲ κνίσαν ἐκ τοῦ πεδίου τοὺς ἀνέμους φέρειν οὐρανὸν εἴσω ἡδεῖαν· τῇ
 δ' οὐ τι θεοὺς μάκαρας δατέεσθαι οὐδ' ἐθέλειν· μάλα γὰρ σφιν ἀπήχθετο Ἴλιος ἱρή καὶ
 Πρίαμος καὶ λαὸς ἐνμμελίῳ Πριάμοιο [Plato] *Alcib. II* 149 D. Hence Barnes inserted
 in the text

ἔρδον δ' ἀθανάτοισι τελήσας ἐκατόμβας· 548

and—

ἡδεῖαν· τῆς δ' οὐ τι θεοὶ μάκαρες δατέοντο, 550

οὐδ' ἔσελον· μάλα γὰρ σφιν ἀπήχθετο Ἴλιος ἱρή

καὶ Πρίαμος καὶ λαὸς ἐνμμελίῳ Πριάμοιο. 552

553. ἐπὶ: ἀνά Schol. T on I 88. || γεφύρῃ(i) CJPSTU, and γρ. AR: γεφύρης
 Par. h: γεφύρῃ ἢ γεφύραις Eust.

538. αἱ γὰρ . . ὥς νῦν: for this form of wish, where a thing is vividly depicted as certain by opposing it to an imaginary event which is obviously impossible, or *vice versa*, see Σ 464, X 346, ι 523, ρ 251, φ 402, and particularly N 825. The use of ἡμέρη ἦδε, which is inappropriate here, betrays that these lines are a reminiscence of the latter passage. For αὔριον Nauck conj. οὐρανόν.

545. ἄξαντο: see on 505.

548 and 550-2 have no claim whatever to be in the text. For all we know the passage quoted in the *Alcib. II* may come from some other 'Homeric' or Cyclic poem than the *Iliad*; if it ever stood in this place it is no more than one of the many unauthorized additions of which we have evidence from quotations as well as in the recently discovered early papyri. 548 is an adaptation of A 315, B 306, suggested probably by the resemblance of 549 to A 317; a hasty bivouac on the plain is no time for a

solemn sacrifice; and though κνίση is commonly used of the savour of the burnt offering, this is not always the case; see Φ 363, μ 369. So 551 is adapted from Ω 27; the hatred to Troy there attributed to Hera, Athene, and Poseidon is at variance with the whole spirit of the *Iliad* if ascribed to the gods at large; the destruction of Troy, in spite of the piety of its inhabitants, is always represented as distasteful to Zeus himself and to many other Olympians. δατέοντο with gen., apparently meaning *taste*, has no analogy in Homeric or later Greek, except in a few mss. of Herod. ii. 37, 66, where πατέονται is rightly read by the rest; the verb always takes the acc. and means *cut up, divide, apportion*. The fact that this spurious quotation is found in a spurious Platonic dialogue only emphasizes the fact that to the real Plato Homer is our Homer, neither more nor less.

553. The expression ἐπὶ πτολέμοιο

εἶατο παννύχιοι, πυρὰ δὲ σφισι καίετο πολλά.
 ὡς δ' ὅτ' ἐν οὐρανῷ ἄστρα φαεινὴν ἀμφὶ σελήνην 555
 φαίνεται ἀριπρεπέα, ὅτε τ' ἔπλετο νήνεμος αἰθήρ·
 ἔκ τ' ἔφανεν πᾶσαι σκοπιαὶ καὶ πρόωνες ἄκροι
 καὶ νάπαι· οὐρανόθεν δ' ἄρ' ὑπερράγη ἄσπετος αἰθήρ,
 πάντα δὲ εἶδεται ἄστρα, γέγηθε δέ τε φρένα ποιμήν·
 τόσσα μεσηγνὴν νεῶν ἦδὲ Ξάνθοιο ῥοάων 560
 Τρώων καίωντων πυρὰ φαίνεται Ἰλίοθι πρό.
 χίλι' ἄρ' ἐν πεδίῳ πυρὰ καίετο, πὰρ δὲ ἐκάστωι
 εἶατο πεντήκοντα σέλαι πυρὸς αἰθομένοιο.
 ἵπποι δὲ κρὶ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας,
 ἐσταότες παρ' ὄχρεσφιν, ἐύθρονον Ἠῶ μίμνον. 565

554. πυρὰ: παρὰ GHJU. || πολλά: πυρὰ GHJ. 555. τινὲς φάει νῆν (= νέμην!) Eust. 557. ἐκ δ' R. || ἔφανεν CHJQT²: ἔφανεν PR. || ἄκροι PR Cant. 557-8 dθ. Ar. Aph., om. Zen. L (homoeoteleuton). 559 om. Q. || δὲ Ar. GB: δὲ τ' Ω. 560. τόσσα: γρ. καὶ τοῖα καὶ ὥς τὰ A: τινὲς ὥς τὰ An. 561. φαίετο P. 562. χίλι': μύρι' Zen. || (πὰρ: ἐν Zen.? see Ludw.). 563. σέλαι HRU (and ap. Schol. BL). 564. δὲ: δ' αὖ P. 565. ἐσταότες J.

ρεφύρας (or γεφύρας) for battle-field is strange, as the phrase is elsewhere always used when a battle is actually going on, whereas here it must mean the place where battles were accustomed to be fought. The preposition ἐπὶ also is unique in this connexion; elsewhere it is always ἀνά, which Bekker and von Christ read here, from the schol. on I 88.

555. The obvious difficulty that stars are not visible 'about the bright moon' led to the extraordinary reading φάει νῆν recorded by Eust. It was taken to mean 'about the moon new in light,' i.e. the new moon; a worthy pendant to the theory that διαστήτην in A 6 meant 'about a woman.'

557-8 were athetized by Ar. and Aph., and omitted by Zen., as being wrongly introduced from II 299-300. There can be little doubt that this judgment is right, fine though the lines are in themselves; the repetition of αἰθήρ is awkward, and the strong phrase ὑπερράγη is far more appropriate in the later passage, where the clouds are represented as being actually 'burst open' by a gust of wind, than here where the air is still. So also the aorist ἔφανεν implies a sudden glimpse through clouds. Here too the peaks and points are less in place than where the mountain to which they belong has been already mentioned. But

patent though the plagiarism from II is, there is no reason to doubt that the lines have stood here from the first. They are not interpolated by a later hand, for if we cut them out the repetition of ἄστρα (555, 559) becomes painfully prominent. ὑπερράγη, from ὑπο-(not ὑπερ-)ρήγνυμι. The sense seems to be 'the αἰθήρ (or serene sky above the clouds) is burst open from heaven.' The οὐρανός is the firmament in which the stars are; the rent takes place in the veil of clouds under the αἰθήρ, so as to shew right through the αἰθήρ up to the skies and stars beyond. Thus, instead of 'from the heaven,' it seems to us more natural to say 'to the heaven'; but the difference is merely one of the point of view in imagination. The literal sense of ὑπό in ὑπερράγη is, in fact, *upwards*, i.e. on the sky side (see H. G. § 201).

559. Note the thoroughly Greek touch by which the human element, the delight of the shepherd, is brought in to vivify the landscape. So also Δ 279.

560. For τόσσα there was a variant ὡς τὰ, because some critics thought that the comparison ought to be not with the number of the stars, when the comparatively small number of a thousand immediately follows, but with their brightness.

561. Ἰλίοθι πρό: see on Γ 3.

I

INTRODUCTION

THE position of the ninth book in the economy of the *Iliad* is a point of cardinal importance in the Homeric question. The book stands apart from the main story, into which it has been intruded at a comparatively late period. The chief arguments for this belief have been stated by Grote in a masterly manner; and though some of them have been weakened by later criticisms (reference may be made particularly to Bergk, Hentze, Monro, and Lang), yet their general force is unshaken. The principal of them is the entire inconsistency of the offered reparation with the words of Achilles in II 49-100. The whole tone of that speech excludes the idea that the restoration of Briseis had already been offered. This inconsistency is glaring in the case of phrases like II 72 εἴ μοι κρείων Ἀγαμέμνων ἤπια εἰδείη, 85-6 ὥς ἂν . . . οἱ περικαλλέα κούρην ἅψ' ἀπονάσσωσιν, ποτὶ δ' ἀγλαὰ δῶρα πόρῳσιν, and hardly less with such words as II 60-1 ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν, οὐδ' ἄρα πως ἦν ἀσπερχὲς κεχολῶσθαι ἐνὶ φρεσίν. Compare again Λ 609-10 νῦν οἷω περὶ γούνατ' ἐμὰ στήσασθαι Ἀχαιοὺς λισσομένους, which are meaningless in the mouth of a man to whom humble supplication on behalf of the Achaeians has been made only a few hours before.

The conclusion as to the later origin of the book is also borne out by its language and contents, though much less decisively than is the case with K, Ψ, and Ω. For the language, Mr. Monro has pointed out the following instances in which I agrees with K, Ψ, and Ω, and the *Odyssey*, rather than the rest of the *Iliad* (see *H. G. index, Iliad, characteristics of particular books*): the perf. in -κα from verbs in -έω (τεθαρσέκασιν); ἐπί with acc. of *extension over*; ἐνὶ for μετά = *among*, with persons, and with abstract words (this is very characteristic of the present book, see 143, 285, 319, 378, 491); ἐκ = *in consequence of*; the use of the article in 342; ἄν with the first person of the opt., 417; ὥς τε with infin., 42; δεῖ for χρή, 337; ἄν with the infin., 684. The geography, too, is later than that of the *Iliad*, as is shewn by the mention of Egypt (382, though the line is probably interpolated), and Pytho with its temple of Apollo (405), and perhaps the extended use of the word Ἑλλάς (447, 478). The mention of εὐφημῆσαι (171) as the accompaniment of a religious rite is apparently an approximation to the later custom, and does not recur in Homer. The legend of the choice of Achilles between two destinies (410) is apparently inconsistent with the first book.

ther, we must take into consideration the fact that the fate of the book is bound up with that of the eighth. Now it is precisely that Θ which describes the defeat of the Greeks and prepares the way for what we have found to be largely a cento from other parts of the poems, a mixture of claims to be an original work. The introduction to I itself has something of the same character. Still more does it resemble the introduction of B. Not only does Agamemnon speak in the same words as there, but here they are far more in harmony with the situation—but we find something of the same difficulty about ἀγορή and βουλή. The assembly is called only, it would seem, for the glory of Nestor; it is called by the council which should naturally precede it, and the only measure proposed is the placing of sentinels, which is needed as an addition to the Doloneia, but has nothing to do with this book. It is likely that the opening scene took place originally in the council of elders, and was only later expanded by the addition of 65–105 into an embassy and council (see notes).

Even once we are in Achilles' tent, however, the weakness of the opening narrative is soon forgotten. Alike in the vivid description of the scene, in interplay of character and in glowing rhetoric, the book is as good as in Homer, perhaps in literature.

Phoinix has become an integral part of the scene; and yet all the evidence goes to shew that he is an intruder. The abruptness of his introduction and the dual number used of the envoys alike point to this. But the episode has been amalgamated with extraordinary skill, though not leaving clear traces of the joints.

The conclusion is that the book has grown by a process of accretion, beginning with an embassy of Aias and Odysseus only, then including the embassy of Phoinix, and finally incorporating the story of Meleagros, apparently part of an epic, and in some ways unsuited to its context. In this form it has formed part of an Iliad resembling but not identical with ours—probably it was an independent composition assuming only the Greek world consequent on the Μήνις as a general background. At what point it was prefixed it is impossible to guess; the two books may possibly have been imposed together, or Θ may be later work added as the desire to recite the Iliad as a continuous story gradually grew. But the expansion of the book in order to pave the way for K seems clearly to belong to the final redaction. It is a matter of gratitude that the editor regarded the additions with A and II, introduced by the incorporation, as of small importance—as indeed, from the artistic point of view, they are, though their scientific interest is high.

ΙΛΙΑΔΟΣ Ι

πρεσβεία πρὸς Ἀχιλλέα. λιταί.

ὥς οἱ μὲν Τρῶες φυλακὰς ἔχον· αὐτὰρ Ἀχαιοὺς
θεσπεσίη ἔχε φύζα, φόβου κρυόντος ἑταίρη,
πένθει δ' ἀτλήτῳ βεβολήατο πάντες ἄριστοι.
ὥς δ' ἄνεμοι δύο πόντον ὀρίνετον ἰχθυόεντα,
Βορέης καὶ Ζέφυρος, τῷ τε Θρήικηθεν ἄητον,
ἐλθόντ' ἐξαπίνης· ἄμυδις δέ τε κῦμα κελαινὸν
κορθύεται, πολλὸν δὲ παρέξ ἄλα φῦκος ἔχευεν·
ὥς ἐδαίζετο θυμὸς ἐνὶ στήθεσσιν Ἀχαιῶν.

3. **βεβλήατο** Zen.: **βεβουλήατο** S. 4. **ἀνέμῳ** Aph. 5. **Βορρᾶς** *Rhet. Gr.* iii. 211. 4. || **τε: γε** Q: **τ' ἐκ** Cram. *Epin.* 47. 3. || **ορέει**
7. **ἔχευε(ν)** AT Ambr. Par. a e f (*supr.* an) g: **ἔχευαν** Ω: **διχῶς** Ar.

2. **φύζα**, *Panic, the hand-maid of Rout*. **φύζα** (*φυγ-ja*) and **φόβος** both originally meant *flight*, and in H. the latter is almost (acc. to Ar. entirely) confined to this sense; while the former has partly, as here, developed the idea of *terror* (ἡ μετὰ δειλίας φυγή) which in **φόβος** ultimately became dominant. Cf. Φ 6 *πεφυζότες*. **κρυόεις**, lit. *numbing, freezing*; see Z 344.

3. **βεβολήατο** and **βεβολημένος** (l. 9 and κ 247) are, according to Ar., the forms always used of *mental* wounds, **βεβλημένος** being confined to the physical sense. Zen., however, read **βεβλ.** in all cases, and it is doubtful if the distinction has any real foundation. Cf. note on Π 660.

5. The poet evidently speaks as an inhabitant of Asia Minor or one of the islands near. This is not proved merely by his making the N. and W. winds blow from Thrace (see Monro in *J. P.* xiii. 238), but by his saying that they drive

the sea-weed up *along the shore* idea seems to be that of a 'chopping' squall, which th regards as two winds blowing same time, and compares with 1 flitting doubts which agitate the Δ **Βορέης**: spondee as in Ψ 195 only are over twenty passages with the scansion. Curtius, G. Meyer, an think that the ε was pronounc semi-vocalic *j*, **Βορέης**: cf. **στερρ** **στερεός**, through **στερ-jós*. Or regard the first syll. as length the first arsis (see App. D), and one syllable by synizesis. Mc read *Borrhēs*, on the analogy of th Attic *Borrhās*, which is, in fact, ε one group of Allen's mss. (*C.* p. 111) and in a quotation. But ever alternative we adopt, the is evidence of late origin.

6. **κελαινόν**, proleptic, 'so as come dark.'

7. **κορεύεται**, *rises into en*

.τρεΐδης δ' ἄχει· μεγάλην βεβωλημένος ἦτορ
 κηρύκεσσι λιγυφθόγοισι κελεύων 10
 ἦν εἰς ἀγορὴν κικλήσκειν ἄνδρα ἕκαστον,
 βοᾶν· αὐτὸς δὲ μετὰ πρῶτοισι πονεῖτο.
 δ' εἰν ἀγορῇ τετιηότες· ἂν δ' Ἀγαμέμνων
 το δάκρυ χέων ὥς τε κρήνη μελάνυδρος,
 κατ' αἰγίλιπος πέτρης δυοφερὸν χέει ὕδωρ· 15
 βαρὺ στενάχων ἔπε' Ἀργείοισι μετηύδα·
 φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 με μέγας Κρονίδης ἄτη ἐνέδησε βαρεΐη
 λιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν·
 ν' ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι, 20
 δὲ κακὴν ἀπάτην βουλευσατο, καὶ με κελεύει
 λέα Ἄργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
 που Διὶ μέλλει ὑπερμενεί φίλον εἶναι,
 ἧ πολλῶν πολίων κατέλυσε κάρηνα
 ἵτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον. 25

Λημμένος GS. 13. τετιηότες G: τεπικότες J. 14. ὥς τε: ἥτοι
 τε G. || ὥς κτλ.: μετὰ δ' ἀργείοισιν ἔαπεν Zen., omitting 15-16.
 c G. 16. τινὲς ὥς ὅτε θακρυχέων Ap. || προσκύδα Q. 18. μέγας
 j: μέγα Zen. Ω (cf. B 111): μεάλα R (om. με). || ἐνέδυσσε PR Mor. Bar.
 : τότε Ar. 21. ἀπάτην: ἄτην C¹ Ambr. " κελεύσατο P (supr. σου).
 Ar. Aph. 23-31 om. Zen., reading

ἥτοι δ' ὥς εἰπὼν κατ' ἑρ' ἔζετο θυμὸν ἀγέων.
 τοῖσι δ' ἀνιστάμενος προσέφη κρατερὸς διωμήδης.

ορύσσεται, Δ 426 κορυφοῦται.
 is used in a similar sense in
 og. 853. Cf. κόρυς a heap,
 κ. 46. πάρεα ἔλα, casts out
 shore. The use of this
 with the acc. is curious, but
 ted; cf. K 391 etc. παρέκ νόον.
 διέξ take only the gen., as we
 pect. See H. G. § 227.
 ἴδην: cf. X 415 ἐξονομακλήδην,
 special invitation to each,
 proclaiming the assembly by
 -lest the enemy should hear
 tillness of the night. The
 never, obviously suggests the
 of a council only, not of the
 : we shall find further evidence
 oceed to show that this was
 al conception.
 εἶτο, sc. κικλήσκειν, he took
 of the work in the summoning.
 simile is clearly that of the
 incessant trickling of a spring

which opens on the face of a precipice,
 and streaks it with dark lines (of lichen,
 etc.), where the water, itself looking
 black, flows down—a very common
 phenomenon in limestone countries.
 μελάνυδρος is commonly explained of
 the dark colour of deep water. But a
 deep well just at the top of a precipice
 can hardly have been a familiar pheno-
 menon. The simile, which Zen. omitted,
 is probably borrowed from II 3-4.

15. αἰγίλιπος: a word of unknown der.
 The old explanation was 'so steep as
 to be deserted even by the goats.' It
 recurs only in N 63, II 4.

17=B 79. The form of address is
 suitable only for a council, not for an
 assembly of the whole army (cf. B 110).
 It looks as though ἀγορῇ and ἀγορῇ
 in 11 and 13 had been substituted for
 βουλῇ and βουλῇ.

18-25=B 111-18, 26-8=B 139-41, 29
 =I' 95, 31=H 399, etc.

ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες·
 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν·
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγνιαν."
 ὥς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 δὴν δ' ἄνεω ἦσαν τετιηότες υἱες Ἀχαιῶν·
 ὄψε δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·
 "Ἄτρεΐδῃ, σοὶ πρῶτα μαχήσομαι ἀφραδέοντι,
 ἢ θέμις ἐστίν, ἄναξ, ἀγορή· σὺ δὲ μὴ τι χολωθῆις.
 ἄλκην μὲν μοι πρῶτον ὀνειδίσας ἐν Δαναοῖσι,
 φὰς ἔμεν ἀπτόλεμον καὶ ἀνάλκιδα· ταῦτα δὲ πάντα
 ἴσας' Ἀργείων ἡμὲν νέοι ἤδὲ γέροντες·
 σοὶ δὲ διάνδιχα δῶκε Κρόνου παῖς ἀγκυλομήτεω·
 σκήπτρῳ μὲν τοι δῶκε τετιμῆσθαι περὶ πάντων,
 ἄλκην δ' οὐ τοι δῶκεν, ὃ τε κράτος ἐστὶ μέγιστον.
 δαιμόνι', οὕτω που μάλα ἔλπει υἱας Ἀχαιῶν

26. ἔδωκε JQR. 30. τετιηότες G. 32. μαχέσσομαι Q: μαχέ-
 33. χολώσῃς L: χολώσῃς U. 34. ἄλκην: ἀκμήν L || μοι: τοι J. ||
 (J Lips.¹ Harl. a, Vr c, Mosc. 3 (πρῶτος ἀντὶ τοῦ εἰς καὶ μόνος Schol. T: οὐ
 ἀλλὰ πρῶτος Schol. B). 36. ἡμὲν κτλ.: ἡγήτορες ἡδὲ μέδοντες Zen.
 διάνδιχ' ἔδωκε DJPRU. || ἀγκυλομήτεω U. 38. σκήπτρῳ πρῶτ. (ρ)σ
 περὶ: παρὰ Cant. 39. οὐ τοι: οὐτι JQS Lips.¹ Vr. b c: οὐτι πῶ P. ||
 δτι GHJQU.

30. ἀνεω (so best mss. and Schol. A, not ἀνεω) may always be a nom. plur. masc. except ψ 93, where it is used of one woman. Probably that passage induced Ar., perhaps rightly, to write ἀνεω and regard the word as an adv. like ἀκρη. It is commonly taken to be for ἀν-ᾱφ-ου, root af of αὔω, δύω. But the 'Attic declension' is doubtful in H., and almost all forms can be easily removed from the text (van L. *Ench.* § 62). The word recurs also in B 323, Γ 84, I 695, β 240, η 144, κ 71. Brandreth reads ἀναοι. τετιηότες is explanatory, 'silent for grief.'

31. Observe the characteristic modesty of Diomedes. He will not speak till he is sure that no one else wishes to do so; H 399, I 696, K 219.

32. τοὶ πρῶτα implies that he regards all the others as guilty in a less degree of the same cowardice. μαχέσσομαι, of verbal strife, as B 377, Z 329.

33. θέμις ἐστίν, the ἀγορή being a place where freedom of speech was what we should call 'privileged.' But one would think that the βουλή rather than the ἀγορή was the place where a general

might rebuke his commander-in-chief. The order of words is unnatural: the short form of the subj. χολώσῃς (-ῃς) suspicious. The line was entirely added when the council turned into an assembly.

34 alludes to Δ 370 ff. ἀλκὴν emphatic place in rhetorical as with ἀλκή in 39; 'it was my valour didst make light of . . and it is that Zeus denies thee.' But as the thought grows as it is being and a fresh antithesis to ἀλκή by σκήπτρῳ μὲν in 38. πρῶτ began by blaming my valour, you cannot complain of my The variant πρῶτος gives this more clearly, and is perhaps preferred.

37. διάνδιχα, 'endows thee halves.' The word recurs only phrase δι. μεμήριξεν, his mind divided, A 189 etc.

39. ὃ τε, attracted to the γε κράτος, valour which is the sovereignty. Cf. ἢ θέμις ἐστὶ, etc.

40. See A 561 for θαμῶνς ('deter,' Ameis). ἔλπει means suppose, see K 355.

ἀπτολέμους τ' ἔμεναι καὶ ἀνάλκιδας ὡς ἀγορεύεις ;
 εἰ δέ τοι αὐτῶι θυμὸς ἐπέσσεται ὥς τε νέεσθαι,
 ἔρχεο· πᾶρ τοι ὁδός, νῆες δέ τοι ἄγχι θαλάσσης
 ἑστάσ', αἷ τοι ἔποντο Μυκῆνηθεν μάλα πολλαί.
 ἀλλ' ἄλλοι μενέουσι κάρη κομόωντες Ἀχαιοί, 45
 εἰς ὃ κέ περ Τροίην διαπέρσομεν. εἰ δέ καὶ αὐτοὶ
 φευγόντων σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν·
 νῶϊ δ', ἐγὼ Σθένελός τε, μαχισόμεθ', εἰς ὃ κε τέκμωρ
 Ἴλίου εὗρωμεν· σὺν γὰρ θεῶι εἰλήλουθμεν."
 ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἐπίαχον υἱὲς Ἀχαιῶν, 50
 μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο.
 τοῖσι δ' ἀνιστάμενος μετεφώνεεν ἵπποτα Νέστωρ·
 "Τυδεΐδη, πέρι μὲν πολέμωι ἐνὶ καρτερὸς ἔσσι,
 καὶ βουλῇ μετὰ πάντας ὀμήλικας ἔπλευ ἄριστος·
 οὐ τίς τοι τὸν μῦθον ὀνόσsetαι, ὅσσοι Ἀχαιοί, 55
 οὐδὲ πάλιν ἐρέει· ἀτὰρ οὐ τέλος ἵκεο μῦθον.

41. τ' om. J. 42. τοι: τι L (surp. o) PT (surp. o). 43. ἄγχι θαλάσσης: τινὲς ἀμφιέλισσαι An. 44. ἄθ. Ar., om. Tt (added in margin by *man.* 1). || ἔπονται JP. 45. ἀλλ' ἄλλοι: ἀλλά μοι C: ἀλλ' ἄλλοι μὲν G. 46. διαπέρσομεν: εὐπυργον ἔλωμεν G. || αὐτοὶ: οὗτοι Q. 49. γὰρ: δὲ J. 52. τοῖσι δὲ καὶ μετέπειπε γερήνιος A^m. || μετεφώνησεν Par. b. 53. πτολέμω P. || ἐνὶ: ἐν A: ἐν H. 54. μετὰ: παρὰ T: περὶ Q. || ἔπλευ L. 55. τοι: σοι G. || ὀνόσsetαι P (surp. o). || Ἀχαιῶν L (surp. oi): ἔριστοι R. 56. αὐτὰρ J. || μῦθον T (surp. ων).

42. ὥς τε goes with ἐπέσσεται: we should expect the simple infin. See note on Z 361, and cf. ρ 21, the only case in H. of ὥς τε in the sense 'so that' with infin. Here *Lehrs* would read ἀποπέσσειν (*Ar.* 157). But the idea of comparison given by ὥς τε is not entirely lost; 'if thy heart is set, as though for going.'

44. Rejected by Ar. as interpolated merely to supply a verb, which is not required, in the last clause of 43.

46. It is possible to take εἰ δὲ καὶ αὐτοὶ as a protasis, supplying φεύγειν ἐθέλουσι or the like from 42. See note on A 136. But the analogy of 262 εἰ δὲ σὺ μὲν μὲν ἀκουσον is in favour of joining εἰ δὲ with φευγόντων (εἰ being exclamative as in εἰ δ' ἄγε), thus making νῶϊ δὲ begin the apodosis; but come, let them too fly . . . yet will we, etc. See note on A 802.

47. Diomedes bitterly repeats Agamemnon's words, l. 27.

48. τέκμωρ: see note on H 30.

49. εἰλήλουσμεν refers of course to all the Achaeans.

51. This is the invariable result of a speech by Diomedes; H 404, l. 711.

54. μετὰ πάντας ὀμήλικας must mean among all of thine own age, or there is no sense in the passage; compare the very similar π 419. See also note on B 143. The peculiarity of these three passages is that there is no verb of motion, such as regularly precedes μετά in this sense; *H. G.* § 195. Nauck conj. κατά.

55. ὀνόσsetαι, make light of. Cf. Ω 439.

56. πάλιν ἐρέει, exactly = gainsay; see Δ 357, and cf. Soph. *Tr.* 358 ἐμπαλιν λέγει. So Herod. i. 207 ἔχω γνώμην . . . τὰ ἐμπαλιν ἢ οὗτοι. τέλος, you have not proceeded to the full issue of your words, i.e. you overthrew Agamemnon's proposal, but did not offer anything practical in its place.

ἦ μὴν καὶ νέος ἐσσί, ἐμὸς δέ κε καὶ πᾶις εἴης
 ὀπλότατος γενεῇφιν· ἀτὰρ πεπνυμένα βάξεις
 Ἀργείων βασιλῆας, ἐπεὶ κατὰ μοῖραν ἔειπες.
 ἀλλ' ἄγ' ἐγὼν, ὃς σείω γεραίτερος εὐχομαι εἶναι,
 ἐξείπω καὶ πάντα δίδωμαι· οὐδέ κέ τίς μοι
 μῦθον ἀτιμήσει, οὐδὲ κρείων Ἀγαμέμνων.
 ἀφρήτωρ ἀθέμιστος ἀνέστιός ἐστιν ἐκείνος
 ὃς πολέμου ἔραται ἐπιδημίου ὀκρυόεντος.
 ἀλλ' ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ
 δόρπα τ' ἐφοπλισόμεσθα· φυλακτῆρες δὲ ἕκαστοι

57. Μῆν : μὲν Ar. King's^m. || δέ κε καὶ : δέ κε DGQT : δὲ καὶ JP : R. 58. ὀπλότερος CDGPRST (γρ. ὀπλότατος) U, and γρ. A. 59. ἔειπας 60. σοῖο P. 61. μοι supr. ε (με) J. 62. ἀπώσσει C supr. παν. rec. ἐστὶ κείνος JR. 64. ὀκρυόεντος S Lips.¹ 65. μὲν νῦν T. 66. ἐφοπλισόμεσθα GQU : ἐφοπλισώμεσθα J : ἐφοπλισώμεσθα T. || φυλακτῆρας Ar.

57. ἦ μὴν καὶ : cf. B 291, 'yet I must admit that you are young,' an apology for the slight depreciation contained in the preceding clause. (Monro explains it as "'and yet you are but young," serving to heighten the qualified praise of the preceding sentence.' He regards the clause ἀτὰρ οὐ . . . μύθων as subordinate and parenthetical; whereas it really bears the whole emphasis, being thrown into strong contrast with what follows in 60 sqq.). εἴης κε, potential opt., as far as years go, you might be my son, my youngest born.

58. For βάξω with double acc., meaning 'to speak words to a person,' cf. ἔπος τέ μιν ἀντίον ἦδ' αἰ : see also note on Z 480, and perhaps II 207. But line 59 is generally rejected by modern critics, after Bekker, as weakly tautological, and arising from a double reading ἀτὰρ πεπνυμένα βάξεις and ἐπεὶ κατὰ μοῖραν ἔειπες.

61. ἐξείπω is used as simply equivalent to a future. Cf. A 262, X 418. ἐξ implies *fully*, as opposed to οὐ τέλος ἴκεο, cf. ἀποσιπεῖν 309.

63-4. The couplet means *banished from tribe and law and home*; i.e. unworthy to share any of the relations which formed the base of primitive Indo-European society, the clan, household worship, typified by the fire on the hearth, and community of θέμιστες or traditional law administered by the kings. The lines are quoted in Ar. *Pax* 1097 and expanded by Cicero *Phil.* xiii. 1; but it must be admitted that they are not very

well in place here. They should really introduce the conclusive promise which Nestor has promised—viz. reparation to Achilles. This, however, is unaccountably postponed till 11: would seem that in the original connexion, when the whole scene was the council, 106 followed 64 with such intervening words as 'therefore us hasten to put an end to this discord; for we have had nothing but disaster since' (ἐξ ἔτι τοῦ κτλ.). The speech has been split and divided between two scenes; in order to give Nestor credit as usual for his wisdom, he has to propose the appointment of the sentinels who will be mentioned in the next book. ἐκείνος is a rare word for κείνος, recurring only A 653 in (all other places permit the immediate restoration of κείνος even where give ἐκείνος), but more frequent in the *Ench.* p. 267, La R. p. 247; τῇ ἐκείνῳ οὐ χρῆται ὁ ποιεῖ μὴ ἀναγκασθῇ ὑπὸ μέτρον· 'Aristarchos Schol. a 177.

64. ὀκρυόεντος, the κρυόεντος of Z 344 (q.v.), we should read ἐπιδημίου κρυόεντος. ἐπιδημίου is, of course, the emphatic word.

65. See H 282.

66. ἕκαστοι, severally, each at his own post. Ar. read φυλακτῆρας, λέσασθω will = let each (chief) (λεγ-). The text must mean let them down, bivouac (λεχ-). τείχεος implies that the moat is at some distance from the wall. See on Θ 213.

λεξάσθων παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός.
 κούρουσιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ ἔπειτα,
 Ἄτρεΐδῃ, σὺ μὲν ἄρχε· σὺ γὰρ βασιλεύτατός ἐσσι.
 δαῖνυ δαῖτα γέρονσιν· ἔοικέ τοι, οὐ τοι ἀεικές. 70
 πλεῖαί τοι οἶνου κλισίαι, τὸν νῆες Ἀχαιῶν
 ἡμάτιαι Θρήικηθεν ἐπ' εὐρέα πόντον ἄγουσι·
 πᾶσά τοι ἔσθ' ὑποδεξίῃ, πολέεσσι δ' ἀνάσσεις.
 πολλῶν δ' ἀγρομένων τῷ πείσεαι ὅς κεν ἀρίστην
 βουλὴν βουλευσῇ· μάλα δὲ χρεῶ πάντας Ἀχαιοὺς 75
 ἐσθλῆς καὶ πυκινῆς, ὅτι δῆϊοι, ἐγγύθι νηῶν
 καίουσιν πυρὰ πολλά· τίς ἂν τάδε γηθήσειε;
 νύξ δ' ἦδ' ἡὲ διαρραΐσει στρατὸν ἡὲ σαώσει."
 ὥς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἦδ' ἐπίθοντο·
 ἐκ δὲ φυλακτῆρες σὺν τεύχεσιν ἐσσεύοντο. 80
 ἀμφὶ τε Νεστορίδην Θρασυμήδεα ποιμένα λαῶν
 ἦδ' ἀμφ' Ἀσκάλαφον καὶ Ἰάλμενον νῆας Ἄρῃος,
 ἀμφὶ τε Μηριόνην Ἀφαρῆά τε Δηϊπυρόν τε,
 ἦδ' ἀμφὶ Κρείοντος υἱὸν Λυκομήδεα διον.

67 *om.* T^t (added in margin by *man.* 1). || δεπάζω J. || παρὰ: περὶ S Par. k, γρ. A. || ἐκτός: ἐπτός Mor. 68. μὲν: μὲν οὖν J. 69. ἄρχε GU. 70. οὐ τοι: οὐτὶ CGJP Mosc. 3. 73. ὑποδεξίῃ A (and *ap.* Herod.). || πολέεσσι δ': πόλεσιν γὰρ Ar. 75. βουλευσῇ S Mor. Vr. b: βουλεύσει L. || χρεῶν PR² (*in ras.*). 76. ὅτε (S *supr.*) Harl. d (and *ap.* Did.). 78. δ' *om.* JPRTU. || διαρραΐσει Ar. || ἡδὲ σαώσει Q.

68. κούροι, the young men opposed to γέρονται, 70. See note on A 114.

69. σὺ μὲν ἄρχε, take thou the lead (the 'initiative' in modern phrase) for thou art the most royal of us. Cf. I. 392. A dinner was the usual means of consultation between the chiefs; e.g. in *Od.*, η 189, ν 8, etc.; and compare γερούσιον οἶνον, Δ 259, 343.

72. ἡμάτιαι, daily. Gladstone thinks that these remarks of Nestor's allude to Achilles's taunts of avarice against Agamemnon in A. For the wine-ships cf. H 467.

73. It is for thee to offer all hospitality, seeing thou art lord of many men. For the long ι in ὑποδεξίῃ cf. App. D. A with Herodian ("ὡς Ἀργεῖν") gives ὑποδεξίῃ, which is perhaps right, though there is probably no other instance of this suffix, unless in ἐξέτης, which is no doubt a genitive. See Schulze *Q. E.* p. 293, who derives both from adjectival forms in -έτιος, from ὑπόδεξις, ἐξίς.

74. I.e. 'in the multitude of counsellors there is safety.'

75. χρεῶ with acc. and gen., as K 43, A 606. We may supply γίνεσθαι, as δ 634, or ἐστίν, as Φ 323; but the original construction of the acc. is shewn by ε 189 ὅτε με χρεῶν τόσον ἴκοι. See also Eurip. *Hec.* 976 τίς χρεῖα σ' ἐμοῦ; The form χρεῶ with synizesis for χρεῶν may be right in a late passage; it recurs twice each in I, K, A, once in Σ and once in Φ. Of course it is always possible to read χρή with P. Knight.

77. For the constr. of τάδε cf. on Θ 378; the absence of the participle makes some difference, and assimilates this to ε 215 μή μοι τόδε χῶεο. But here, of course, the pronoun does not, as in most of such cases, represent any internal object. See *H. G.* § 133.

84. Lykomedes, who is barely mentioned three or four times again in the *Iliad*, was a more prominent character in the 'Cycle'; see Paus. x. 25. 6.

ἔπτ' ἔσαν ἡγεμόνες φυλάκων, ἑκατὸν δὲ ἑκάστωι
 κοῦροι ἄμ' ἔστειχον δολίχ' ἔγχεα χερσὶν ἔχοντες·
 καὶ δὲ μέσον τάφρου καὶ τείχεος ἴζον ἰόντες·
 ἔνθα δὲ πῦρ κείαντο, τίθεντο δὲ δόρπα ἕκαστοι.

85

Ἀτρεΐδης δὲ γέροντας ἀολλέας ἦγεν Ἀχαιῶν
 εἰς κλισίην, παρὰ δὲ σφί τιθει μενοεικέα δαῖτα·
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν
 Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνεται βουλή·
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·

90

95

“Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 ἐν σοὶ μὲν λήξω, σέο δ' ἄρξομαι, οὐνεκα πολλῶν
 λαῶν ἐσσι ἄναξ καὶ τοι Ζεὺς ἐγγυάλιξε
 σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βουλευῆσθα.
 τῷ σε χρὴ πέρι μὲν φάσθαι ἔπος ἠδ' ἐπακοῦσαι,

100

85. ἔσαν: ἔσαν P. 86. ἕμα στεῖχον Ar. 87. ἀχαιοί R (ἰώντες R^m).
 88. κἀ(ι)αντο GT (L *supr.*). || τίοντο T. || δόρπα Ar. PQ Par. c g j (*supr.* om):
 δαῖτα Zen.: δόρπον Ω. || ἕκαστοι (Ar. ?) PQ Par. g: εἰλασαν Zen.: ἕκαστος Ω.
 89. ἀολλέας: ἀριστέας Ar.: ἀριστίας Q Par. e: ἀολλέας J. 93. πάμπρωτος Q.
 95. δ: δς GJPQ. 97. εἵνεκα P. 98. ἐπυάλιξε J. 99. ἠδὲ: ἠδ S.
 100. ἐπακοῦσαι: ἔσακοῦσαι Q: ἀκοῦσαι G: ἄκουσαι J: γρ. ὑποθέσθαι CU.

87. This is the most distinct reference to the space between moat and trench; see Θ 213.

88. ἕκαστοι, sc. each body; so 66.

94. καὶ πρόσθεν, of old, not with any particular reference.

97. μὲν . . . δέ, virtually as *I shall end with thee, so will I begin with thee*. In other words, Nestor begins his speech in the usual style of an appeal to a god, because a king is the representative of Zeus. So Virg. *Ecl.* viii. 11 *A te principium, tibi desinet*. He seems anxious to prove that he wishes to address Agamemnon in his official capacity, not as a private friend, so he begins in this formal way.

99. See A 238, B 206. εἰσιπτεας, dooms, a primitive form of our 'common law'; a recognized body of principles and customs which had grown up in practice, and on which the simple litigation of an early age could be settled. They were handed down traditionally in the governing families till they had attained a fixed

form, and hence were regarded as definite things which Zeus entrusted to kings to protect from harm. The *ius praetorium* at Rome consisted of a body of such *θέμιστες* reduced to writing. The σκῆπτρον indicates the right, probably, of political action, the 'executive' as opposed to the 'judicial' function. Hence the use of the sceptre to delegate the right of speaking in the ἀγορή. *οἶα*, for the *laos*. For βουλευῆσθα after *σοι*, see A 158.

100. περὶ, more than others shouldst thou speak thy thought and hearken, ye and fulfil even another man's advice (as well as thine own) *whenever* (or reading δ τ', *whatever*) *any man's mind bids him speak for good* (for *εἰς ἀγαθόν* cf. Δ 789, Ψ 305); *for whatever any doth begin will hinge on thee*; i.e. do not be prejudiced against any advice because it is given by other people—the credit of carrying it out will revert to you. Cf. λ 346 Ἀλκίνοῦ δ' ἐκ τοῦδ' ἔχεται ἔργον τε ἐπὶ τε, and so ζ 197; *Hymn.* xxx. 6 *σεῖ δ' ἔχεται δοῖναι βίον ἠδ' ἀφελέσθαι*.

κρηῆναι δὲ καὶ ἄλλωι, ὅτ' ἂν τινα θυμὸς ἀνώγη
 εἰπεῖν εἰς ἀγαθόν· σέο δ' ἔξεται ὅττι κεν ἄρχῃ.
 αὐτὰρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα.
 οὐ γάρ τις νόον ἄλλος ἀμείνονα τοῦδε νοήσει,
 οἶον ἐγὼ νοέω, ἡμὲν πάλαι ἦδ' ἔτι καὶ νῦν, 105
 ἐξ ἔτι τοῦ ὅτε, διογενές, Βρισηίδα κούρην
 χωομένου Ἀχιλῆος ἔβης κλισίῃθεν ἀπούρας
 οὐ τι καθ' ἡμέτερόν γε νόον. μάλα γάρ τοι ἐγὼ γε
 πόλλ' ἀπεμυθεόμην· σὺ δὲ σῶι μεγαλήτορι θυμῶι
 εἷξας ἄνδρα φέριστον, δν ἀθάνατοί περ ἔτισαν, 110
 ἡτίμησας· ἔλων γὰρ ἔχεις γέρας. ἀλλ' ἔτι καὶ νῦν
 φραζώμεσθ' ὥς κέν μιν ἀρессάμενοι πεπιθώμεν
 δώροισιν τ' ἀγανοῖσιν ἔπεσσί τε μελιχίοισι."
 τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 "ὦ γέρον, οὐ τι ψεύδος ἐμὰς ἄτας κατέλεξας. 115
 ἀασάμην, οὐδ' αὐτὸς ἀναίνομαι. ἀντί νυ πολλῶν
 λαῶν ἐστὶν ἀνὴρ ὃν τε Ζεὺς κῆρι φιλήσῃ,
 ὥς νῦν τοῦτον ἔτισε, δάμασσε δὲ λαὸν Ἀχαιῶν.
 ἄλλ' ἐπεὶ ἀασάμην φρεσὶ λευγαλέησι πιθήσας,

101. οὐμὸν L. || ἀνώγη Vr. b: ἀνώγοι Crum. An. Par. iii. 235. 104.
 ἄλλον CHRU, γρ. A Harl. a. || ἀμύμονα Lips.¹ || νοήσαι P: νοῆσαι T. 105.
 ἐγὼν ἐρέω Q. 106. διογενές C (D supr.) T (supr. εἰς): διογενεὺς P: διογενοῦς
 (Vr. b: διογενεὺς Ω (γρ. C Eust. and Schol. AD). 109. ἀπομυθεόμην P: γρ.
 ἀπεμυθεόμην Schol. A. 112. ἀρεσσάμενοι A supr. || πεπιθώμεν Ar. (A supr.)
 D: πεπίσσωμεν Ω. 116. ΝΥ: γε G. 117. φιλήσαι CGJ (L supr.) Q Vr. b.
 118. ἔτισαν ἔλεσσε A (γρ. ἔτισε δάμασσε). 119. λευγαλέησι GJQ Cant. || After
 this line Διοσκουρίδης ὁ Ἰσοκράτους μαθητὴς added ἢ οἴνωι μεσῶν ἢ μ' ἔβλαψαν
 οἱ αὐτοί (Athen. i. 11; Eust. places the line after T 137).

106. ἐξ ἔτι τοῦ ὅτε, ever since the time
 taken. The best mss. and scholia read
 διογενεὺς (agreeing with Ἀχιλλεύς); this
 can hardly be right, but in any case the
 order of the words is very harsh. Bran-
 dret's ὅτε χωόμενος Br. κ. διογενεὺς Ἀχ.
 is very attractive.

107. χωομένου, in spite of his wrath.
 Ἀχ. is genitive after κλισίῃθεν. ἔβης
 ἀπούρας, much as we should say 'you
 went and took'; though Agamemnon
 did not literally go himself, but only in
 the person of his representatives, the
 heralds. See A 323, 356, T 89.

109. ἀπομυθεόμην, dissuaded, A 254
 sqq. Al. ἀπεμυθεόμην. Neither compound
 recurs in H.

110. ἀθάνατοί περ, the very immortals.
 ἔτισαν, sc. by permitting the defeat of
 the Achaeans at his request. Observe

the strong contrast into which ἔτισαν
 and ἡτίμησας are brought by their
 position.

115. οὐ ψεύδος is in a sort of predica-
 tive apposition with ἄτας, or, if the
 phrase be considered more explanatory,
 the accus. is 'adverbial.' Cf. Δ 156
 θάνατόν νύ τοι δοκί' ἔταμον, η 297 ταῦτα
 . . ἀληθείην κατέλεξα. Thou speakest
 of my infatuation (so as to be) not a
 falsehood, i.e. thou truly relatest. So
 in mod. Greek τὸ λῆς (= λέγεις) ψεύματα,
 'what you say is lies.' For Agamemnon's
 ἄτη see l. 18, and for ἀασάμην Θ 237,
 T 91. Erhardt's conj. κατέλεγας is in-
 genious but not needed.

116. ἀντί, as good as, worth, many
 hosts. See on Θ 163.

119. λευγαλέησι, sorry, wretched, a
 term of contempt (cf. β 61 λευγαλέα τ')

ἀψ' ἐθέλω ἀρέσαι δόμεναί τ' ἀπερείσι' ἄποινα. 120
 ὑμῖν δ' ἐν πάντεσσι περικλυτὰ δῶρ' ὀνομήνω,
 ἔπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,
 αἰθωνας δὲ λέβητας ἐείκοσι, δώδεκα δ' ἵππους
 πηγούς ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄροντο.
 οὐ κεν ἀλλήϊος εἴη ἀνὴρ ὧι τόσσα γένοιτο, 125
 οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,
 ὅσσά μοι ἠνείκαντο ἀέθλια μώνυχες ἵπποι.
 δώσω δ' ἑπτὰ γυναῖκας ἀμύμονα ἔργ' εἰδυίας,
 Λεσβίδας, αἷς, ὅτε Λέσβον ἐνκτιμένην ἔλεν αὐτός,
 ἐξελόμην, αἱ κάλλει ἐνίκων φύλα γυναικῶν. 130
 τὰς μὲν οἱ δώσω, μετὰ δ' ἔσσεται ἦν τὸτ' ἀπηύρων,
 κούρην Βρισηῖος· καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι

124. ἀελοφόρους QR. || ἄροντο : ἄγοντο L. 127. ὅσσ' ἐμοῖ L: ὅς' ἐμοῖ
 P. || ἠνείκαντο GJP (ἠνείκαντο Pm) Q Cant.: ***καντο (ἠνείκ in ras.) R.
 128. ἀμύμονας (Ar. ? see Ludw.) JPQRS Harl. a, King's Par. a c d f g j. || ἔργα H.
 129. εὐκτίμενον G. 130. ἔκ ἐλόμην Zen. || πάσαν ἐπ' αἶσαν D¹ (γρ. φύλα
 γυναικῶν). 131. ἦν ποτ' Lips. || ἀπηύρων JU. 132. κούρην Ar. [C] P Ven.
 B, Vr. b. || καὶ ἐπὶ : ἐπὶ δὲ Ar.

ἐσόμεθα καὶ οὐ δεδαηκότες ἀλκῆν); lit.
 'lamentable,' λυγρός, *lug-ro*.

120. ἔψ, *retro* retracing my steps;
 cf. πάλιν ἐρέει 56. ἀρέσαι, *to conciliate*,
 satisfy him, as 112.

122. ἄνυρος was explained (1) not
 meant for use, but only for ornament,
ἀναθεματικός as opposed to *ἐμπυριβήτης*,
 Ψ 702; (2) new, not yet discoloured by
 being put upon the fire. See Ψ 267 and
 270, where the *ἐτι* (*λευκὸν ἐτ' αὖτως*) seems
 decisive in favour of the second explana-
 tion. For the value of the talent of
 gold cf. Ψ 262-9, where two are worth
 less than a λέβης, and note on Σ 507.

124. πηγούς, strong, lit. *compact*, so
 ε 388 κύματι πηγῶν, and Γ 197 πηγασί-
 μαλλος. ἀελοφόρους: see on H 453.

125. *Not without booty would that man
 be, and not unpossessed of precious gold,
 that owned as much as my strong-footed
 horses won me in prizes.* I.e. the mere
 prizes I have won in races would form a
 large fortune for any man. Ridgeway
 has shewn (*J.H.S.* vi. 328) that ἀλλήϊος
 comes from λῆϊς, and has nothing to do
 with λῆϊον, which means 'crop' or *standing*
 corn, not corn-land; several property in
 land is confined in the *Iliad* to the *τέμενος*
βασιλῆϊον, while there are indications that
 the 'common-field' system still prevailed
 (see on M 421). ἀλλήϊος and ἀκτῆμων,

like πολυκτῆμων πολυλήϊος in E 613, are
 evidently to be explained from λῆϊστόι
 μὲν γὰρ τε βόες . . κτήτοιο δὲ τρίποδες in
 I 406; they represent the two primitive
 methods of acquiring wealth, plunder
 and trade, which in Homeric times
 flourished with equal rights. The in-
 sertion of 126 between τόσσα and ὅσσα
 is awkward; Bentley and P. Knight
 rejected the line on this ground.
 Brandreth adds that the final -o of -οο
 is nowhere else found in *arsi* (!).

128. ἔργ' εἰδυίας: more correctly *ἐργα*
ιδυίας, but there is nothing to shew that,
 in a late book like this, the form with
F was ever written. Cf. on A 365.

129. αὐτός, Achilles, who was *himself*
 their captor; Ag. will not name him
 (τοῦτον 118, οἱ 131, μὲν 142).

130. ἐξελόμην, chose as my γέρας ἐξαι-
 ρετόν. In this book the chief seems to
 apportion the γέρας to himself, whereas
 in A it is the gift of the army; see 330-3
 compared with A 162, 299, and II 56.
 The imperf. ἐνίκων refers back to the
 time of the choice.

131. μετὰ, *with them*, i.e. in addition.
 See T 245.

132. There is little to choose between
 κούρην and κούρη: the latter is more
 logical, but the acc. is very natural after
 ἦν.

μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἥδ' ἐμυγῆναι,
 ἥ θέμις ἀνθρώπων πέλει, ἀνδρῶν ἥδ' ἐμυγῆναι.
 ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὖτε 135
 ἄστυ μέγα Πριάμοιο θεοὶ δώωσ' ἀλαπάξαι,
 νῆα ἄλκις χρυσοῦ καὶ χαλκοῦ νηυσάσθω
 εἰσελθὼν ὅτε κεν δατεώμεθα ληϊδ' Ἀχαιοί,
 Τρωϊάδας δὲ γυναικάς ἐείκοσιν αὐτὸς ἐλέσθω,
 αἷ κε μετ' Ἀργείην Ἑλένην κάλλισται ἔωσιν. 140
 εἰ δέ κεν Ἄργος ἰκοίμεθ' Ἀχαιικόν, οὐθαρ ἀρούρης,
 γαμβρός κέν μοι ἔνι· τίσω δέ μιν ἴσον Ὀρέστην,
 ὅς μοι τηλύγετος τρέφεται θαλίῃ ἐνὶ πολλῇ.
 τρεῖς δέ μοι εἰσὶ θύγατρες ἐνὶ μεγάρῳ ἐνπηκτῶι,
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα· 145

136. δῶς Bar. || ἐκαπαλάσαι G Bar. Vr. b. 137. χαλκοῦ καὶ χρυσοῦ C
 Harl. a, Vr. c, Mosc. 3. 138. ἀχαιῶν H. 140. κε : τε JS. || ἐνιοὶ ὑποτάσσουσι
 τὴν γὰρ ἀπ' αὐτῆς ἐπὶ δώωσι πάντως μενελάωι An. 141. ἀχαιῶν CGJFQRS.
 142. κέν : μέν Cant. || ἐν(ι) R Vr. b, Eust. : ἐν J : ἐνι Ω. 144. εὐγατέρες
 CP Lips. || ἐνὶ μεγάρῳ(ι) CS.

133. τῆς, of her : genitive after εὐνῆς.
 So T 176. Brandreth (and van Her-
 werden) conj. ἥ, cf. A 763. But the
 reflexive pron. would be wrong here
 (App. A).

134. This line is divided by the comma
 after πῶλα into two equal parts; a rhythm
 for which there is no complete parallel
 in *Iliad*, for in A 154 the elision perhaps
 helps to bridge the gap. Here the fact
 that ἀνθρώπων and ἀνδρῶν are in appo-
 sition may be an excuse, as the comma
 really divides conventionally an indivi-
 sible phrase. So λ 260 τὴν δὲ μετ'
 Ἀντιόπην ἴδον, Ἄσωποιο θυγάτρα, and
 ibid. 266. But the other Odyssean
 instance, γ 34, does not admit of this
 alleviation. Cf. A 53, and notice the
 difference produced by the slight change
 in l. 276.

135. αὐτίκα, at the moment; αὖτε,
 hereafter. παρέσσεται, as A 213.

137. ἄλκις, adverbial; it does not take
 a gen. after it in H.; see Φ 319. χρυσοῦ
 is gen. after νηυσάσθω, which has the
 construction of verbs of 'filling with'
 anything, regarded as taking from a
 source.

138. εἰσελθὼν, entering in, i.e. taking
 his part among us, just as we speak
 colloquially of 'coming in for a share.'
 This seems better than the alternative
 'entering into the conquered city.'

139. αὐτός, i.e. like the commander-
 in-chief, as opposed to the assignment
 by lot to the rest of the army.

141. εἰ κεν with opt. expressing the
 remoter possibility, 'if as a further
 step' (H. G. § 313); cf. A 60, etc. οὐθαρ
 ἀρούρης, udder of the soil, τὸ τρέφειμον τῆς
 γῆς (Sch. B), a bold metaphor recurring
 only in 283 and *Hymn. Cer.* 450 (and
 Aristoph. fr. 162 λιπαρὸν δάπεδον, οὐθαρ
 ἀγαθῆς χθονός). It is imitated by Virgil,
uber agri, ubere glebae, *Aen.* i. 531, iii. 164
 (μαστός = hillock in Pindar P. iv. 8 is of
 course essentially different).

142. ἐνι for the vulg. ἐνι is in-
 dispensable here, where the tone of
 confident promise is required. It
 follows the prot. with opt. as A 386,
 etc. (so fut. indic. K 222 ?). Cf. 388
 below.

143. τηλύγετος : Γ 175. This is the
 only mention of Orestes in *Il.*

145. Iphianassa seems here to be
 identical with Iphigeneia, whose death
 at Aulis is ignored in H. But according
 to the *Kypria* Agamemnon had four
 daughters, Iphigeneia and Iphianassa
 being distinct. This legend is followed
 by Soph. *El.* 157 ὅα Χρυσόθεμις ζῶει καὶ
 Ἰφιάνασσα (see Jebb ad loc.). Laodike
 was identified with Elektra by Stesichoros
 and his predecessor Xanthos (Jebb *Electra*
 p. xix.).

τάων ἦν κ' ἐθέλῃσι φίλην ἀνάεδνον ἀγέσθω
 πρὸς οἶκον Πηλῆος· ἐγὼ δ' ἐπὶ μείλια δώσω
 πολλὰ μάλ', ὅσ' οὐ πώ τις ἔη ἐπέδωκε θυγατρί.
 ἐπτα δέ οἱ δώσω ἐν ναιόμενα πτολίεθρα,
 Καρδαμύλην Ἐνόπην τε καὶ Ἴρην ποιήεσσαν,
 Φηράς τε Ζαθέας ἡδ' Ἀνθειαν βαθύλειμον,
 καλήν τ' Αἰπείαν καὶ Πήδασον ἀμπελόεσσαν.
 πᾶσαι δ' ἐγγὺς ἁλός, νέεται Πύλου ἡμαθόεντος·
 ἐν δ' ἄνδρες ναίουσι πολύρρηνες πολυβούται,

150

146. κ' om. G. 147. ἐπὶ μείλια Alexio QU: ἐπιμέλια Ar. Ω. 149. οἱ: τοι J. 150. καρδαλῦμην Q: καρδαλῦμην J. || ἐνόπην R. || ἱερὴν P. 153. νέεται Ar. Ω: νάσται QRU: κέεται Apollon. H (e corr.) Harl. a: νάσται J: γὰ νάσται A. 154. ἐν δ': ἐνε' G. || πολύρρηνες Ar. T: πολλύρρην * * L (supr. αἱ

146. φίλην, *his own*; A 167. ἀνά-
 ἐδνον: no doubt a wrong form for
 ἀν-ἐδνον (Bentley), prob. by confusion
 with *ἀ-εδνος, from the simple *ἔδνα*.
 In N 366 there is some slight ms.
 authority for *ἀνέδνον*.—There is no
 doubt that the original and dominant
 meaning of the word *ἔδνα* or *ἐδνα* in H.
 is *bride-price*, a sum paid by the suitor
 to the parents of the bride; for, as
 Aristotle says of the primitive Greeks,
τὰς γυναῖκας ἐωνούτο παρ' ἀλλήλων (*Pol.*
 ii. 5). (See A 243, N 366, 381, II 178,
 Σ 593, X 472, θ 318.) This custom,
 almost universal in an early state of
 society when women are no longer seized
 by force, gave way in time to the *dowry*
 given by her parents to the bride.
 There was an intermediate stage, well
 attested for the Germans by Tacitus
 (*German.* 18), in which the *ἔδνα* are given
 to the bride by the husband, and may
 be increased by gifts from her parents:
dotem non uxor marito, sed uxori maritus
offert. Intersunt parentes et propinqui,
ac munera probant . . . In haec munera
uxor accipitur, atque in vicem ipsa
armorum aliquid viro adfert. It seems
 that this is the stage indicated in
 the present passage (cf. also ζ 159).
 Agamemnon may of course mean 'in-
 stead of selling my daughter to him I
 will pay him to take her'; but the use
 of *μέλια* looks as though it were a tech-
 nical term implying presents regularly
 given by the bride's father, as by Altes
 when marrying Laothoe to Priam, X 51
 —a practice inconsistent, of course, with
 purchase pure and simple. In modern
 language Agamemnon says, 'he need not

settle anything on my daughter (*ἀνά-
 ἐδνον*), and I will give a greater dowry
 than was ever known.' In one or two
 late passages of the *Od.* (α 278, β 197)
 the final stage, in which the *ἔδνα* are a
 dowry given by her parents to the bride,
 has been reached. (See an excellent dis-
 cussion of the whole question in Caer
Grundr. 187-97, and for a narrower
 view Cobet *M. C.* 239 ff.) The word
μέλια does not recur before Ap. Rhod.
 and Kallimachos, who use it in the
 general sense of *presents*. Ar. read
ἐπιμέλια on the analogy of *ἐπιφέρμα*,
 but *ἐπέδωκε* in 148 is decisively in favour
 of taking *ἐπιδῶσω* together, 'I will give
 in with her.'

150. None of these towns are men-
 tioned in the Catalogue. Kardamyle
 (see Frazer *Paus.* iii. p. 401) still retains
 its name; for Pherai see on E 543. The
 others were identified by Strabo and
 Pausanias with various towns in Messenia,
 but with no pretence at more than guess
 work. How the district comes to be at
 Agamemnon's disposal we are not told;
 it should naturally belong either to
 Menelaos, or, as the mention of Pylos
 —here evidently the Messenian—would
 lead us to suppose, to Nestor.

153. νάσται, *the lowest*, i.e. extreme,
 outermost towns of Pylos. So A 712,
 and see note on E 539. Ar. strangely
 took the word as a verb = *ναίονται*, as
 though from a non-existent *νείμαι*, which
 involves the necessity of joining ἁλός
 Πύλου, 'the sea of Pylos,' which is
 not a Homeric phrase. Of course the
 same objection applies to the variant
κέεται.

οἳ κέ ἐ δωτίνησι θεὸν ὥς τιμήσουσι 155
καὶ οἳ ὑπὸ σκήπτρῳ λιπαρὰς τελέουσι θέμιστας.
ταυτὰ κέ οἳ τελέσαιμι μεταλήξαντι χόλοιο.
δημηθῆτω—'Αἶδης τοι ἀμείλιχος ἦδ' ἀδάμαστος·
τούνεκα καὶ τε βροτοῖσι θεῶν ἔχθιστος ἀπάντων—
καὶ μοι ὑποστήτω, ὅσσον βασιλεύτερός εἰμι 160
ἦδ' ὅσσον γενεῇ προγενέστερος εὔχομαι εἶναι."
τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ·
"Ἄτρεΐδῃ κύδιστε, ἀναξ ἀνδρῶν Ἀγάμεμνον,
δῶρα μὲν οὐκέτ' ὀνοστὰ διδοῖς Ἀχιλῆϊ ἀνακτι·
ἀλλ' ἄγετε, κλητοὺς ὀτρύνομεν, οἳ κε τάχιστα 165
ἔλθωσ' ἐς κλισίην Πηληϊάδεω Ἀχιλῆος.
εἰ δ' ἄγε, τοὺς ἀν ἐγὼ ἐπιόψομαι, οἳ δὲ πιθέσθων.

155. κέ: καὶ GJPRT². || τιμᾶσονται Ar. Q: τίςουσι T. 156. τελέουσι Vr. b.
157. κέ: καὶ C¹DGHJPQRT. || μεταλήξαντι Ar. Ω: μεταλάσαντι H: μεταλ-
λίξαντι AC. 158. δημηθῆτω: καμφεῖτω Zen. Aph. 159. τε: γε G: τι
Mor. || φησὶν ὁ Ἀρίσταρχος διὲν εἶναι ὑποτάσσουσι τοῦτω οὐνεκ' ἐπεὶ κε λάβησι
πέλωρ (λάβησιαν ἔλωρ Nauck) ἔχει, οὐδ' ἀνίκαι, οὐκ εἶναι δὲ ἀναγκαῖον Did.
165. κλαποῦς C¹GJP²RS Vr. b c A, Mosc. 3: κλυτοῦς P¹. 167. τοῦσδ' ἄν J. ||
ἐγὼ Ar. Ω: ἐγὼν CQR. || οἳ: τοῖ C (γρ. οἷδε) P.

155. δωτῖναι, *free gifts* (perhaps not unlike the 'benevolences' of English history). κε goes with fut. indic. because the event spoken of is regarded as contingent upon Achilles' acceptance.

156. λιπαρὰς τελέουσι εὐμιστας, *will fulfil his pleasant ordinances*. For this use of λιπαρός cf. γῆρας λιπαρόν in *Od.*, a happy old age, λ 136, δ 210, etc. Perhaps λιπαρός should be taken predicatively, *will bring his ordinances to prosperous fulfilment*, ὑπ' αὐτοῦ βασιλευόμενοι εἰρηνικῶς βιώσονται, Schol. A. Others explain *will pay rich dues*, λιπαροῦς φόρους τελέουσιν: but it seems impossible to reconcile this with the very definite Homeric use of θέμιστες.

158. δημηθῆτω, *let him be overcome*. Hades I ween yields neither to prayer nor violence (μόνος θεῶν γὰρ θάνατος οὐ δῶρων ἐρᾶ, Aisch. fr. Niobe), for which very cause he is most hateful to men of all gods. The τε in 159 is gnomic or generalizing.

160. See 69, A 279. ὑποστήτω, *submit himself*, a unique use. The verb elsewhere always means *undertake, promise*.

161. γενεῇ, *in age*; = γενεῇφιν, 58.

164. οὐκέτι, *no longer*, i.e. your presents have passed the point at which they could be lightly esteemed (Ameis). But Nestor is really looking back to a time when Agamemnon was offering, not insufficient presents, but nothing at all. The expression he uses is very courteous, but shews which way his thoughts are running. διδοῖς, rather δίδως: cf. on E 880; but διδοῖ l. 519, δ 237, ρ 350, διδοῖσθα T 270.

167. ἐπιόψομαι (fut. or perhaps rather aor. subj., see on E 212), *whomsoever I choose, let them be persuaded to go*. The step by which ἐφορᾶν gets the meaning of *selection* is that of passing in review, *inspecting*, a number of things; see β 294 τῶν (νηῶν) ἐπιόψομαι ἢ τις ἀρίστη, so we say 'to look out' a thing. τοῦς ἄν=οὗς ἄν, with δέ in *apologia*. This is, however, not the Homeric use of the relative ὁ (*H. G.* § 262). But if we take it as a demonstrative, *these men will I choose, and let them be persuaded*, the ἄν is quite otiose. Hence van Herwerden conj. μὲν for ἄν, Brandreth δρ. Notice also the hiatus in ἐπιόψομαι. Brandreth writes ἐπιόψομαι, referring the word to *Fóψ*, *Fóσσομαι*, *eos sane ego*

Φοῖνιξ μὲν πρῶτιστα δίφιλος ἡγησάσθω,
αὐτὰρ ἔπειτ' Αἴας τε μέγας καὶ δῖος Ὀδυσσεύς·
κηρύκων δ' Ὀδῖος τε καὶ Εὐρυβάτης ἅμ' ἐπέσθων.
φέρτε δὲ χερσὶν ὕδωρ, ἐνφημῆσαί τε κέλεσθε,
ὄφρα Διὶ Κρονίδῃ ἀρησόμεθ', αἶ κ' ἐλεήσῃ."

ὧς φάτο, τοῖσι δὲ πᾶσιν ἐαδόντα μῦθον ἔειπεν.
αὐτίκα κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχουσιν,
κούροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο,
νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν.
αὐτὰρ ἐπεὶ σπείσαν τε πῖον θ' ὅσον ἤθελε θυμός,
ὠρῶντ' ἐκ κλισίης Ἀγαμέμνονος Ἀτρεΐδαο.
τοῖσι δὲ πόλλ' ἐπέτελλε Γερῆμιος ἵππότη Νέστωρ,

170. δ' Ὀδῖος τε: δὲ δῖος JR. || ἐπέσσω DU (and γρ. Schol. A).
τε: δὲ CDP: γε G. || κέλευσε U. 172. κρονίωνι (D *supr.*) J. || ἀρεσσά
J: ἀρεσσάμεσ' H. || ἐλαΐσαι L (*supr.* oi). 173. οὐμῶν P (γρ. μῦθον).
ἐπὶ: ὑπο U. 177. σπείσαν τε πῖον Q: σπείσαντε πῖον PT: σπείσαν τ'
Ω. 178. ὠρῶντ' Q.

addicam. This, however, does not suit the Homeric *δοσσομαι* nor explain *προτίδοσσομαι* with similar hiatus. *ἐγὼ γε ἐπόψομαι* van Herw.

168. It has been pointed out in the Introduction that Phoinix is evidently a late-comer into the story. He is introduced with surprising abruptness; no explanation is given of his presence in the council, where he never appears again; his proper place would seem, from the sequel, to be with Achilles. From 168 to 432 he is entirely ignored, except for a passing reference in 223—a line where he seems to be treated by Odysseus with singularly scant courtesy. The consistent use of the dual in speaking of the envoys in 182-98 naturally puzzled the ancient critics. Two explanations were offered—one, that the dual was identical in sense with the plural, a theory which is well known to have been held by Zenodotos; the other, that of Aristarchos, that Phoinix was not one of the envoys, but was sent beforehand to prepare for their coming afterwards (*ἐπειτα* 169). The former is naturally untenable (see on A 567, E 487); the latter, even if we admit that the departure of Phoinix could be passed over in silence, is refuted by the surprise with which Achilles receives the envoys (193). The only acceptable alternative is to regard the whole speech of Phoinix

(432-622) as an episode taken from different but doubtless similar con- and adapted to the original story, which Aias and Odysseus were the envoys, by some probably slight alterations of the text here, in 223 and Here as elsewhere we have good reason to be grateful for the conservatism which has preserved us the original dual.

170. For Eurybates see A 320, B Ar. remarked that of the two names the herald of Odysseus must, for obvious diplomatic reasons, be the one mentioned here—unless, as is more likely, the looked on Eurybates as a merely typical name for a herald. Of Odios we hear no more.

171. *ἐνφημῆσαι*, whether it means *keep silence* (*favete linguis*) or *speak in words of good omen*, involves a ritual sense elsewhere unknown in H. *ἐπενφημῆσαι* A 22, 376 is quite different (*assenti*).

173. *ἐαδόντα* recurs as an adj. *agreeing* in σ 422 (the same line). There is other instance of the perf. of *ἀνδρῶν* in H. Cf. however *ἑφαδῆσθοντα*=*placare* in a Lokrian inscr. (Collitz 1478. 1). Ap. Rhod. is naturally fond of us *ἑαδα*.

174-7=φ 270-3; 174-6=γ 338-175-6=A 470-1. Here as usual drinking is separate from the eating and has a distinctly religious character.

δενδίλλων ἐς ἕκαστον, Ὀδυσσῆϊ δὲ μάλιστα, 180
 πειρᾶν ὡς πεπιθοῖεν ἀμύμονα Πηλεΐωνα.
 τὼ δὲ βάτην παρὰ θίνα πολυφλοίσβοιο θαλάσσης,
 πολλὰ μάλ' εὐχομένω γαιήοχῳ ἐννοσιγαίῳ
 ῥηϊδίως πεπιθεῖν μεγάλας φρένας Αἰακίδαο.
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην, 185
 τὸν δ' εὗρον φρένα τερπόμενον φόρμυγγι λιγείῃ,
 καλῇ δαιδαλέῃ, ἐπὶ δ' ἀργύρεον ζυγὸν ἦεν,
 τὴν ἄρετ' ἐξ ἐνάρων, πόλιν Ἡετίωνος ὀλέσσας·
 τῇ ὃ γε θυμὸν ἔτερπεν, ἄειδε δ' ἄρα κλέα ἀνδρῶν·
 Πάτροκλος δέ οἱ οἶος ἐναντίος ἦστο σιωπῇ, 190
 δέγμενος Αἰακίδην, ὅποτε λήξειεν αἶδων.

180. δειδίλλων P. 181. πειρᾶν δ' Q. 183. εὐχομένω *supr.* οι Lips. Vr. A.
 84. αἰνέχοιο D (*supr.* ακίδαο). 185. κλισίην J. || ἴκοντο CGT Harl. a (γρ.
 ἐέσσην), and γρ. A. 187. ἀργύρεος ζυγός R Par. c e f g h k, Eust. 189.
 ἰ' ἄρα: δὲ Q. || κλέα Vr. b. 190. ἐναντίον ST. 191. δέγμενος: γρ. καὶ
 ἐχόμενος διὰ τοῦ χ A. || ὀπότε RS. || αἶδων H.

180. δειδίλλων, διανεύων τοῖς ὀφθαλμοῖς Sch. A; a word recurring only in *Ap. Rhod.* and (acc. to the schol.) in *Ioph.* The line is probably part of the *Phoinix* interpolation, as ἕκαστον (note the F neglected) strictly implies at least three. But metrical necessity may excuse the use of it for ἐκάτερον.

181. πειρᾶν with ἐπέτελλε, epexegetic of πολλά.

183. Poseidon is both chief patron of the Achaian cause, and lord of the element by which they are walking. *ἐννοσίγαιος*, probably for *ἐν-φοσι-γαιος*, *cognate* of *φοβ* of *ώθew*, Skt. *vadh* to smite; so *en-(F)osi-ghon*: either because Poseidon is the lord of earthquakes, or simply because the waves of the sea are for ever beating the land. *γαιήοχος*, perhaps originally *supporting the earth*, regarded as floating in the sea. But more probably it means simply *girdling the earth*, cf. *Soph. O. C.* 1072. In *Aisch. Supp.* 116, *Soph. O. T.* 160 it comes to mean *guardian of* (a special) *land*, and is used of Zeus and Artemis, like *πολιούχος*, *πολισσοῦχος*. It has been proposed to take it as meaning *rejoicing in chariots*. But in that case the *η* could not be explained, and the close connexion with *ἐννοσίγαιος* forbids; for it is much more likely that a somewhat tautological expression should be used than that the term *γαιήοχος* should be habitually used in

two adjacent words in two quite different senses. However, we must remember that with epithets of gods we are on especially doubtful ground, as we can never be sure that the Greeks attached any very definite meaning to hieratic words whose sense may even to them have been lost in antiquity.

184. *μεγάλας*, *proud*; so *μεγαλτήριον*, 109.

186. This is the only case in the *Iliad* where we find music among men; the concert in A 603 is heavenly. The exigencies of war may perhaps account for the fact that the *Iliad* knows nothing of the *δοῦδοι*, who are so prominent in *Od.* Cf. on B 595.

187. *The cross-bar thereon was of silver.* The *ζυγόν* was the bar, joining the two horns of the lyre, to which the strings were fastened by the pegs (φ 407 *κόλλωτες*). The form *ζυγός* was apparently preferred by the scholiasts, but is not strongly attested by the mss., though not uncommon in later Greek. Cf. N 706, II 470, and particularly Ω 269.

188. The 'city of Etion' was Thebe, whence Briseis had come, A 366.

189. *κλέα*, i.e. *κλέε'(α)* (so P. Knight); *fames*, famous deeds, as 524, θ 73.

191. *δέγμενος*: see B 794. *Αἰακίδην* is taken proleptically from the rel. clause.

τὼ δὲ βάτην προτέρω, ἡγείτο δὲ δῖος Ὀδυσσεύς,
 στὰν δὲ πρόσθ' αὐτοῖο· ταφὼν δ' ἀνόρουσεν Ἀχιλλεὺς
 αὐτῇ σὺν φόρμυγι, λιπὼν ἔδος ἔνθα θάασεν.
 ὥς δ' αὐτως Πάτροκλος, ἐπεὶ ἶδε φῶτας, ἀνέστη.
 τὼ καὶ δεικνύμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “χαίρετον· ἢ φίλοι ἄνδρες ἰκάνετον, ἢ τι μάλα χρεώ,
 οἳ μοι σκυζομένωι περ Ἀχαιῶν φιλτάτω ἐστόν.”
 ὥς ἄρα φωνήσας προτέρω ἄγε δῖος Ἀχιλλεύς,
 εἰσεν δ' ἐν κλισμοῖσι τάπησί τε πορφυρέουσιν·
 αἶψα δὲ Πάτροκλον προσεφώνεεν ἐγγὺς ἔοντα·
 “μείζονα δὴ κρητῆρα, Μενoitίου υἱέ, καθίστα,
 ζωρότερον δὲ κέραιε, δέπας δ' ἔντυνον ἐκάστωι·

194. θάσκειν Vg. b²: θάσκειν S: θαάσκειν Q: κάετο G. 196. τ
 τοὺς A. 197. ὦ φίλοι L: εἴ φίλοι Par. a. || ἢ τι μάλα χρεώ: ἢ
 δῶ Harl. a (γρ. ἢ τι μάλα χρεώ), γρ. Par. a: ἀμώτερον δὲ (δῶ?) (Ar.?
 Parmeniskos ap. Did. || χρεών Q Par. e. 198. παρ' ἀχαιῶν P: παρ
 RU. || φιλτάτω AGJ (συγγ. φίλτατοι) QR, and τινές Did.: φέρτεροι Bel
 1144: φίλτατοι Ω. 199. ἀχιλλεύς: ὀδυσεύς Q. 202. δὴ: δὲ P.
 δὲ: τε S. || κέραιε Ar. Ω: κέραιρε CD²HJPQRS Harl. a, and τινὰ τῶ
 γράφων, δλίγα μέντοι καὶ οὐδὲ τὰ ἀκριβέστερα Eust. || ἔντυν' Q.

192. προτέρω, *survau*; an adverb,
 comp. of πρόσω, not a dual. It is
 particularly used of persons entering a
 house, cf. note on Σ 387.

194. The *σύν* is generally omitted in
 this constr. of αὐτόν in the (comitative)
 dative; but cf. M 112, Σ 498, ν 118;
H. G. § 144.

196. δεικνύμενος: see note on Δ 4.

197. This disjointed sentence is very
 natural in Achilles's great surprise, and
 it is probably useless to attempt to pro-
 duce from it one connected logical whole.
 Two thoughts spring to his lips; first,
 sincere pleasure at a visit from his
 friends—from whom perhaps he has
 been separated for a fortnight; and
 next, gratified pride at what he sees is
 the object of their visit—a confession of
 their sore need for him (ἢ τι μάλα
 χρεώ). This latter he checks, with
 his native courtesy, the instant he has
 uttered it, and returns directly to his
 first expression, which he puts in a still
 stronger form, with a half excuse (σκυζο-
 μένῳι περ) for his unpatriotic satis-
 faction at the disasters of the army.
*Welcome: surely ye are dear friends
 that are here—the need must be very sore:
 —aye, ye are the dearest to me of all the
 Achaeans even in my anger.* It is

possible, however, to take ἢ τι
 χρεώ as meaning 'I had sore
 such a visit from my dearest.'
 The variant ἡμέτερόνδῃ (or ἡμέτε-
 ρον) gives a smoother sense, but for the
 reason is probably only an ancient
 lecture.

202. καίστα, *set up* in the
 (hardly 'on the table'; the I
 tables were probably too small for
 the general mixing-bowl). Cf.
 κρητῆρα στήσασθαι ἐν μεγάροις.

203. ζωρότερον: an old cru-
 earliest commentary on it is 1
 Aristotle (*Poet.* xxv.) οὐ τὸ ἀκρ-
 οῖνόφλυξιν ἀλλὰ τὸ θάπτον. Ἀρ-
 he took it to mean 'in more
 fashion.' But he has all Greek
 against him; ζωρός is used of
 unmixed wine from Empedokles
 wards (ζωρά τε πρὶν κέκρητο qu-
 Aristotle *ibid.*; so Herod. vi. 8
 ζωρότερον βοῖλῶνται πίνειν, "ἐπισκ-
 λέγουσι, and numerous other c
 Lexx.; cf. also the discussions i
 Qu. Conv. v. 4, and Athen. x. 6.
 The question is whether the
 connected with ζᾶ (ζῆρ), lively,
 fervent (i.e. ζῶ(σ)αρός). Both
 logies are tenable (see G. Meyer
 § 36, Schulze *Q. E.* p. 25, cf. I

ἦ γὰρ φίλτατοι ἄνδρες ἐμῶι ὑπέασι μελάθρῳι.”
 ὡς φάτο, Πάτροκλος δὲ φίλῳι ἐπεπεΐθεθ' ἑταίρῳι. 205
 αὐτὰρ ὃ γε κρεῖον μέγα κάββαλεν ἐν πυρὸς αὐγῇ,
 ἐν δ' ἄρα νῶτον ἔθηκ' ὄϊος καὶ πίονος αἰγός,
 ἐν δὲ συὸς σιάλοιο ῥάχιν τεθαλυῖαν ἀλοιφῇ.
 τῶι δ' ἔχεν Αὐτομέδων, τάμνεν δ' ἄρα δῖος Ἀχιλλεύς.
 καὶ τὰ μὲν εὖ μίστυλλε καὶ ἀμφ' ὀβελοῖσιν ἔπειρε, 210
 πῦρ δὲ Μενoitιάδης δαΐεν μέγα, ἰσόθεος φῶς.
 αὐτὰρ ἐπεὶ κατὰ πῦρ ἐκάη καὶ φλόξ ἐμαράνθη,
 ἀνθρακίην στορέσας ὀβελούς ἐφύπερθε τάνυσσε,
 πᾶσσε δ' ἄλδος θείοιο, κρατευτᾶων ἐπαείρας.

204. ἦ γὰρ Q: οἱ γὰρ Ω. || ὑπῆασι Mor. 206. ὃ γε: ὃ CQ. || κάββαλεν
 ΙQSTU. 209. τέμνει(ν) JI. || ἄρα: ἄρα J. 212. ἐν τισι γρ. αὐτὰρ ἐπεὶ
 πυρὸς ἄνεος ἀπέπτατο, παύσατο δὲ φλόξ A: ἐμοὶ δὲ γρ. αὐτὰρ ἐπεὶ κατὰ πῦρ
 ἀπαρήνατο παύσατο δὲ φλόξ T (cf. Ψ 228). 213. ἀνθρακίην H. || τάνυσσε P.
 14. ἀπαείρας Ar.

σῆ· τὸ ἐπάνω τοῦ μέλιτος, evidently from
 es, with by-form ζῶη, also=cream).
 Martial certainly adopted the former,
 pisceri iussit amicis Largius Asacides
 iividiusque merum (viii. 6. 11). But
 he complete restriction to wine is
 strongly in favour of the latter; against
 Martial may be quoted Horace, *fervidiore
 nero*, *Epod.* xi. 14. Athenaios (loc. cit.)
 seems to regard the two as identical;
 ὡς . . . σημαίνει φασιν . . . θερμὸν ἀπὸ
 οὗ ζωτικοῦ καὶ τῆς ζέσεως. *ἐντυνον*:
εἴτυνε Bentley.

204. I have adopted ἦ for οἱ from one
 MS.; it gives better sense (cf. 197),
 but may, of course, be merely an itacistic
 blunder. οἱ is in any case awkward;
 it can only be taken as strongly deictic
 = *οἷδε*, and even then is forced. φίλτατοι
 ἄνδρες may have supplanted φιλάτω
 ἄνδρε (and so perhaps we should read
 ἰδῶ ἄνδρε in 197), as the dual always
 tends to give way to the plur., and
 legitimate hiatus to be abolished. For
 μέλαρον used of a hut in the camp
 cf. on Ω 448, 643.

206. κρεῖον, i.e. a meat-block for
 chopping and carving, as appears from
 209. ἐν πυρὸς αὐγῇ: no doubt the
 only light in the hut, for it is now
 night.

208. δαλός in this connexion is acc.
 o Curt. (*El.* p. 717) and Brugmann
 (*Gr.* i. p. 421) a diminutive of *δύς*, for
δ-δαλο-ς. The later meaning *fat*
 (Hippokr.) seems therefore to rest on a

misunderstanding. The words are joined
 as in *ἰρηξ κίρκος*, etc. τεθαλυῖαν δλ.,
 'rich with fat, lard.' Cf. *θαλέθοντες*
 ἀλοιφῇ 467, and the use of *θαλεῖα*, *rich*.

209. τῶι, held the meat for him.
 τέμνειν is to *carve* (into joints); μίστυλ-
 λαν, to *slice* into smaller pieces.

212. κατὰ . . . ἐκάη, our own idiom,
 'burnt down'; only the hot embers
 (ἀνθρακίῃ) are used for roasting, the
 meat being placed directly over them.

214. ἄλός is the 'quasi-partitive'
 gen. usual where anything taken from
 a larger mass is employed; so B 415
 πρῆσαι πυρὸς, E 6 λελουμένους Ὀκεανοῖο.
H. G. § 151 c. *οείοιο*, perhaps because
 it was used on account of its purifying
 quality, to render sacrifices fit for the
 gods. No such usage is mentioned
 in Homer (salt is indeed only mentioned
 again in λ 123, ρ 455, ψ 270), but it is
 familiar to us from Jewish ritual and
 the Roman *mola salsa*. κρατευτᾶων,
 'dogs,' rests on each side of the fire on
 which to lay the ends of the spits.
 Pollux quotes the word also from
 Eupolis (in the same sense? *μολυβδίνους
 κρατευντάς*) and adds the form *κρατευντήριον*.
 It is also applied in inscriptions to the
 stone substructure of a temple. The
 der. is obscure. ἐπαείρας seems to
 imply that the meat was salted only
 after being put on the fire. This seems
 curious and leads van L. to adopt Ar.'s
 ἀπαείρας, taking it to mean that when
 the meat is partly done Patroklos

αὐτὰρ ἐπεὶ ῥ' ὤπτησε καὶ εἰν ἐλεοῖσιν ἔχευε,
 Πάτροκλος μὲν σῖτον ἐλὼν ἐπένειμε τραπέζῃ
 καλοῖς ἐν κανέοισιν, ἀτὰρ κρέα νείμεν Ἀχιλλεύς.
 αὐτὸς δ' ἀντίον ἔζεν Ὀδυσσῆος θεῖοιο
 τοίχου τοῦ ἐτέροιο, θεοῖσι δὲ θῦσαι ἀνώγει
 Πάτροκλον δν ἐταῖρον· ὁ δ' ἐν πυρὶ βάλλε θυηλάς.
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 νεῦσ' Αἴας Φοῖνικι· νόησε δὲ δῖος Ὀδυσσεύς,
 πλησάμενος δ' οἴνοιο δέπας δείδεκτ' Ἀχιλλῆα·
 "χαῖρ', Ἀχιλεῦ· δαιτὸς μὲν εἵσης οὐκ ἐπιδευεῖς

215. ἐλεοῖσιν Bar. Mor. || ἔχευε : ἔχευσιν *El. Mag.* : ζῶκε(ν) JPQR Par
 g k, and ἐν ἄλλωι A : Ar. διχῶς. 216. ἐπέτειμε P. 217. αὐτὰρ GJ.
 ἀντίος PQ. 220. πάτροκλος J. 221 om. D^h. 222. ἐξ ἔρον ἔντο
infra. 224. ἀχιλλῆι H. || After this line *add.* καὶ μιν (τόνδε S) φωνήσα
 πτερόεσσα προσκῦδα HJS. 225. ἐπιδευῆς A (γρ. εἶς) : Ἀρίσταρχος χωρὶς
 (ἐπιδεύει or ἐπιδεύει;) Did.

removes it from the fire, salts it, and
 puts it on again. That is curious too.
 For the gen. with ἐπαίρας compare H
 426 ἀμαξάων ἐπάειραν.

215. ἐλεοῖσιν, *chargers* of wood to
 serve as dishes, see ξ 432.

219. τοίχου τοῦ ἐτέροιο, *by the oppo-*
site wall of the hut, in order to watch
 his guest's wants. The phrase recurs in
 Ω 598, ψ 90. The local use of the gen.
 is exceedingly bold; cf. however πεδίοιο,
 which is only partially similar, and
 one or two other instances in *H. G.* §
 149 (2). The use of the article is
 rather suspicious.

220. θυηλάς: cf. *Soph. El.* 1423 where
 the word has the general sense of *sacri-*
fice, and so *Aristoph. Aves* 1520. Here
 it is generally explained, after Ar., to
 mean the ἀπαρχαί, the portion of meat
 given to the gods. Another interpreta-
 tion is *incense*, but see note on Z 270.

222. This line can hardly be more
 than formal after the supper with
 Agamemnon. Hence ἀμεινον εἶχεν δν,
 φησὶν δ' Ἀρίσταρχος, <εἰ> ἐγγράπτο "ἀψ
 ἐπάσαντο," ἢ ὅσον χαρίσασθαι τῷ Ἀχιλ-
 λεῖ γεύσασθαι μόνον καὶ μὴ εἰς κόρον ἐσθίειν
 καὶ πίνειν λέγωνται. ἀλλ' ὁμῶς ὑπὸ
 περιττῆς εὐλαβείας οὐδὲν μετέθηκεν, ἐν
 πολλαῖς οὕτως εὐρύν φερομένην τὴν γραφὴν
 (Did.). This remarkable scholion would
 not in itself give us a high opinion of
 Ar.'s tact or caution; but his critical
 reputation fortunately rests on safer
 grounds.

223. Why Odysseus should i-
 moniously begin when Aias has
 to Phoinix it would be hard t
 were it not evident that the n
 Phoinix has been awkwardly drag
 to remind us of his existence.
 useless to guess what the origina
 of the line may have been—p
 something like νεῦσ' Αἴας Ὀδυσῆ
 φρεσὶν ἤσιν νοήσας πλησάμενος οἶνο
 (so van L., nearly), thus saving tl
 Φοῖνοιο. δείδεκτο : Δ 4.

225. ἐπιδευεῖς, sc. ἐσμέν : but,
 nothing of the contraction of -ε
 omission of both subject and v
 excessively harsh. Hence some
 adopt Ar.'s reading ἐπιδεύει and e
 it as = *thou lackest* (it should be ἐπὶ
 others ἐπιδεύεις in the same sen
 Platt *J. P.* xix. 41; the act
 defensible, see on Σ 100). Thi
 be supported if 226-7 are omitted
 there is no ground for this, an
 mention of the huts of Agame
 shews that Odysseus must be spi
 of the envoys, not of Achilles.
 perhaps possible to read εἰμέν or
 for ἡμῶν as the ancient critics did
 the position of the word is unnatur
 ἡδὲ καὶ calls for ἡμῶν. There is
 thing to be said for Fick's ἐπιδευῆς
 N 622), there is no lack, but no c
 parallel use can be adduced. 'I
 να μὴ τι δίκης ἐπιδευῆς ἐχησθα
 is different owing to the presence
 pronoun; and in a phrase like

ἡμὲν ἐνὶ κλισίῃ Ἀγαμέμνωνος Ἀτρεΐδαι
 ἡδὲ καὶ ἐνθάδε νῦν· πάρα γὰρ μενοεικέα πολλὰ
 δαίνυσθ'· ἀλλ' οὐ δαιτὸς ἐπηράτου ἔργα μέμηλεν,
 ἀλλὰ λίην μέγα πῆμα, διοτρεφές, εἰσορόωντες
 δεΐδιμεν· ἐν δοίῃ δὲ σαωσέμεν ἢ ἀπολέσθαι 230
 νῆας ἐυσσέλμους, εἰ μὴ σύ γε δύσεαι ἀλκήν.
 ἐγγὺς γὰρ νηῶν καὶ τείχεος αὖλιν ἔθεντο
 Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι,
 κειάμενοι πυρὰ πολλὰ κατὰ στρατόν, οὐδ' ἔτι φασὶ
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι. 235
 Ζεὺς δέ σφι Κρονίδης ἐνδέξια σήματα φαίνων
 ἀστράπτει· Ἐκτωρ δὲ μέγα σθένει βλεμαίνων
 μαίνεται ἐκπάγλως, πίσυνος Δίῃ, οὐδέ τι τίει

226. ἡμῶν : αὐτῶν Eust. : ἡμῶν τινέ (An.). || ἐνὶ : ἐπὶ Q : ἐν R. 229.
 διοτρεφές H. 230. ἀπολέσσαι L sup. 233. τηλεκλειτοὶ C¹HPQRT. 234.
 κειάμενοι GL. 237. μέγας Q.

ἀεικέας (l. 70), there is no disgrace, a vague subject is easily supplied from what precedes. Here it has to be evolved from the inner consciousness, 'the state of things in general is not lacking' (see H. G. §§ 162 (5), 378 *d). Perhaps the simplest alternative of all is to read ἐπιδέσθαι with Ar., but to take it as an impersonal verb, the Epic form of the Attic δεῖ, so that the phrase is simply δαιτὸς οὐδὲν δεῖ. So far as the scholia go this may have been Ar.'s own explanation.

227. ἥδε καί, even as. I.e. it is not for food we have come. πάρα = πᾶρεςσι, there is abundance, to our heart's desire, to feast on (δαίνυσθαι, epexeg. infin.).

228. ἐπηράτου: Bentley's ἐπήρατα is doubtless right, cf. E 429 ἱμερόεντα μετέρχεο ἔργα γάμοιο.

229. For ἀλλὰ λίην Brandreth reads λίην δέ, as the δ is regularly long (see on Z 486). πᾶμα: accus. after εἰσορ., δεΐδιμα being added without an object.

230. ἐν δοίῃ, we are in doubt whether we shall save our ships, or whether they are lost. For the constr. compare K 173, O 502. σωσέμεν, a mixed aor., not a fut. The words mean the saving of the ships or their loss, νῆας being first object, then subject. Compare β 226 for a similar change. As Monro well remarks (H. G. § 231), the use of the infin. as an abstract noun, with no distinct reference to an agent, makes the

harshness more apparent than real; there is no need for Bekker's ingenious conj. σῶας (rather σάας) ἔμην, founded on A 117, Θ 246. δοίῃ, here only, from duo 'two' for δφο-ιῇ: cf. du-bius, Zweifel, etc.

231. δύσεαι ἀλκήν, don thy might; cf. H 164 etc. ἐπειμμένοι ἀλκήν.

232. αὖλιν, bivouac, recurs in χ 470 αὖλιν ἐσιέμεναι, go to roost, of birds. So Hymn. Merc. 71. Hence the later αὐλίεσθαι, the regular military term for bivouac (Herod.).

235. And deem that we shall hold out no longer, but fall (back) upon our black ships; or that they will no longer be withheld, but will assault, etc. The phrase occurs several times, and generally with the same ambiguity. But B 175, A 311, M 126, are strongly in favour of the first interpretation; while here the absence of any mention of any subject (such as ἡμᾶς or Δαναούς) seems to require the second. So clearly also N 742; compare the use of πεσεῖν ἐν = assault in A 325, O 624, II 81, while the other sense, that of tumultuous rout, is found in Z 82. The form of cυχέσεσθαι will suit a passive or mid. sense equally well; the former is found in I 655, N 630, the latter in ἀνοχήσεσθαι, E 104, 285.

236. Cf. B 353 ἀστράπτων ἐπιδέξι' ἐναίσιμα σήματα φαίνων. 236 and 237 rime, an accident of which the Greeks do not seem to have been particularly conscious.

ἀνέρας οὐδὲ θεούς· κρατερὴ δέ ἐ λύσσα δέδυκεν.
 ἀράται δὲ τάχιστα φανήμεναι ἡὼ δῖαν· 240
 στεύται γὰρ νηῶν ἀποκόψειν ἄκρα κόρυμβα
 αὐτάς τ' ἐμπρήσειν μαλεροῦ πυρός, αὐτὰρ Ἀχαιοὺς
 δηιώσειν παρὰ τῆσιν ὀρινομένους ὑπὸ καπνοῦ.
 ταῦτ' αἰνῶς δείδοικα κατὰ φρένα, μή οἱ ἀπειλὰς
 ἐκτελέσωσι θεοί, ἡμῖν δὲ δὴ αἴσιμον εἶη 245
 φθίσθαι ἐνὶ Τροίῃ, ἐκὰς Ἄργεος ἵπποβότοιο.
 ἀλλ' ἄνα, εἰ μέμονάς γε καὶ ὄψε περ υἱὰς Ἀχαιῶν
 τειρομένους ἐρύεσθαι ὑπὸ Τρώων ὀρυμαγδοῦ.
 αὐτῶι τοι μετόπισθ' ἄχος ἔσσεται, οὐδέ τι μῆχος
 ῥεχθέντος κακοῦ ἔστ' ἄκος εὐρεῖν· ἀλλὰ πολὺ πρὶν 250
 φράξεν ὅπως Δαναοῖσιν ἀλεξήσεις κακὸν ἡμαρ.
 ὦ πέπον, ἦ μὲν σοί γε πατὴρ ἐπετέλλετο Πηλεὺς
 ἡματι τῶι ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε·

241. ἀποκόψαι : κόψαι P. || ἀκροκόρυμβα U. 242. αὐτάς δ' Q. || ἐμ-
 πρήσει T : ἐπιλήσει Ar. || μαλερῶι πυρὶ S *supr.* 243. ἀτυχομένους Q King's
 Par. a f h, and *ap.* Eust. || καπνῶ Q Eust. 245. δὲ δὴ αἴσιμον : δ' ἀκαιο-
 μων Q. 246. φρεῖσαι DGTU : φρέσαι H. || φρεῖσαι ἐν τροίῃ P : φρεῖσαι
 ἐν τ. J. || ἵπποβότοιο H. 248. ὑπὸ : ὑπ' ἐκ Vr. b² || ὀρυμαγδοῦ C¹GHJPR.
 249. μαχαρ Schol. Pind. *Ol.* ii. 16. 250. κακοῦ ἔστ' : τε κακοῦ S : κακοῦ
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mean either *draw away* or *save* (see on A 216). The latter would be the more natural, but *ὑπό* with gen. *from under* suggests that the author of the line had the former in mind. The analogy of H 36 suggests that in either case the verb is future. Heyne would read *ρύεσθαι*.

249. *Nor is there any device* (μηχανή means) *to find the remedy, whenever and the harm is done*. It is indifferent whether we take *ῥεχο. κακοῦ* as gen. absolute or as governed by ἄκος. There is perhaps a play on words in ἄκος, *see* Bekk. takes ἔστ' to be for ἔσται, which makes more prominent the especial reference to the irretrievable character of the disaster if once the Greek camp is stormed.

252. ὦ πέπον, *gentle sir* ('hypocoristic'); see note on B 235.

253. Odysseus went with Nestor to beg the assistance of Achilles; see A 765 sqq., where Nestor quotes a different charge of Pelus to his son, *ἀλὲν ἀριστέων καὶ ὑπέροχον ἔμμεναι ἄλλων*. The legend of the sojourn in Skyros is evidently not Homeric.

' τέκνον ἐμόν, κάρτος μὲν Ἀθηναίη τε καὶ Ἥρη
 δώσουσ', αἶ κ' ἐθέλωσι, σὺ δὲ μεγαλήτορα θυμὸν 255
 ἴσχειν ἐν στήθεσσι· φιλοφροσύνη γὰρ ἀμείνων·
 ληγέμεναι δ' ἔριδος κακομηχάνου, ὄφρα σε μᾶλλον
 τίωσ' Ἀργείων ἡμὲν νέοι ἡδὲ γέροντες.
 ὥς ἐπέτελλ' ὁ γέρων, σὺ δὲ λήθεται. ἀλλ' ἔτι καὶ νῦν
 παύε', ἔα δὲ χόλον θυμαλγέα· σοὶ δ' Ἀγαμέμνων 260
 ἄξια δῶρα δίδωσι μεταλήξαντι χόλοιο.
 εἰ δὲ σὺ μὲν μευ ἄκουσον, ἐγὼ δέ κέ τοι καταλέξω
 ὅσσά τοι ἐν κλισίῃσιν ὑπέσχετο δῶρ' Ἀγαμέμνων·
 ἔπ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,
 αἰθωνας δὲ λέβητας ἐείκοσι, δώδεκα δ' ἵππους 265
 πηγυροὺς ἀθλοφόρους, οἱ ἀέθλια ποσσὶν ἄροντο.
 οὐ κεν ἀλγίος εἴη ἀνὴρ ὧι τόσσα γένοιτο,
 οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,
 ὅσος Ἀγαμέμνωνος ἵπποι ἀέθλια ποσσὶν ἄροιτό.
 δώσει δ' ἑπτὰ γυναῖκας ἀμύμονα ἔργ' εἰδυίας, 270
 Λεσβίδας, ἅς, ὅτε Λέσβον ἐυκτιμένην ἔλες αὐτός,
 ἐξέλεθ', αἶ τότε κάλλει ἐνίκων φύλα γυναικῶν·
 τὰς μὲν τοι δώσει, μετὰ δ' ἔσσεται ἦν τότ' ἀπηύρα,
 κούρην Βρισηὶος· καὶ ἐπὶ μέγαν ὄρκον ὁμείται
 μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἡδὲ μιγῆναι, 275
 ἢ θέμις ἐστίν, ἄναξ, ἢ τ' ἀνδρῶν ἢ τε γυναικῶν.
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 φόρους R. 267-9 om. T^t, *add.* Rhosos in margin (homoeoteleuton). 270.
 ἀμύμονα [G] T Harl. d, Par. e h k : ἀμύμονας Ar. Ω. || ἔργα G. 271. ἔλες P
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 but *cease from* a quarrel when you have
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 Bekker and others, rejects 257-8 as an
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262. εἰ δὲ with imperative, *come now*,
 see on l. 46.

264-99=122-57 *mutatis mutandis*.
 Compare especially 276 with 134 for the
 improvement in the rhythm.

ἀνέρας οὐδὲ θεούς· κρατερὴν δὲ ἐλύσσα δέδυκεν.
 ἀράται δὲ τάχιστα φανήμεναι ἧῶ διαν· 240
 στεῦται γὰρ νηῶν ἀποκόψειν ἄκρα κόρυμβα
 αὐτάς τ' ἐμπρήσειν μαλεροῦ πυρός, αὐτὰρ Ἀχαιοὺς
 δηιώσειν παρὰ τῆσιν ὀρινομένους ὑπὸ καπνοῦ.
 ταῦτ' αἰνῶς δείδοικα κατὰ φρένα, μή οἱ ἀπειλὰς
 ἐκτελέσωσι θεοί, ἡμῖν δὲ δὴ αἴσιμον εἴη 245
 φθίσθαι ἐνὶ Τροίῃ, ἐκὰς Ἄργεος ἵπποβότοιο.
 ἀλλ' ἄνα, εἰ μέμονάς γε καὶ ὄψέ περ υἱὰς Ἀχαιῶν
 τειρομένους ἐρύεσθαι ὑπὸ Τρώων ὀρυμαγδοῦ.
 αὐτῶι τοι μετόπισθ' ἄχος ἔσσεται, οὐδέ τι μῆχος
 ῥεχθέντος κακοῦ ἔστ' ἄκος εὐρεῖν· ἀλλὰ πολὺ πρὶν 250
 φράζην ὅπως Δαναοῖσιν ἀλεξήσεις κακὸν ἡμαρ.
 ὦ πέπον, ἦ μὲν σοί γε πατὴρ ἐπετέλλετο Πηλεὺς
 ἡματι τῶι ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε·

241. ἀποκόψειν : κόψει P. || ἀκροκόρυμβα U. 242. αὐτὰς δ' Q. : ἐμ-
 πρήσει T : ἐμπλήσειν Ar. || μαλερῶι πυρὶ S *supr.* 243. ἀτυζομένους Q King's
 Par. a f h, and *ap.* Eust. || καπνῶ Q Eust. 245. δὲ δὴ αἴσιμον : δ' αἰσά-
 μων Q. 246. φείσεται DGTU : φέσσει H. || φείσεται ἐν τρώϊν P : φείσεται
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 Bekk. takes *ἔστ'* to be for *ἔσται*, which
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262. εἰ δὲ with imperative, *come now*, see on l. 46.

264-99=122-57 *mutatis mutandis*. Compare especially 276 with 134 for the improvement in the rhythm.

εἰσελθών, ὅτε κεν δατεώμεθα ληϊδ' Ἀχαιοί, 280
 Τρωιάδας δὲ γυναῖκας ἐείκοσιν αὐτὸς ἐλέσθαι,
 αἷ κε μετ' Ἀργεῖην Ἑλένην κάλλισται ἔωσιν.
 εἰ δέ κεν Ἄργος ἰκοίμεθ' Ἀχαικόν, οὐθαρ ἀρούρης,
 γαμβρός κέν οἱ ἔησι· τίσει δέ σε ἴσον Ὀρέστη, 285
 ὃς οἱ τηλύγετος τρέφεται θαλίῃ ἐνὶ πολλῇ.
 τρεῖς δέ οἱ εἰσὶ θύγατρες ἐνὶ μεγάρῳ ἐνπῆκτωι,
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα·
 τάων ἦν κ' ἐθέλησθα φίλην ἀνάεδνον ἄγεσθαι
 πρὸς οἶκον Πηλῆος· ὁ δ' αὖτ' ἐπὶ μείλια δώσει 290
 πολλὰ μάλ', ὅσσο' οὐ πῶ τις ἔη ἐπέδωκε θυγατρί.
 ἑπτὰ δέ τοι δώσει ἐν ναιόμενα πτολίεθρα,
 Καρδαμύλην Ἑνόπην τε καὶ Ἴρην ποιήεσσαν,
 Φηράς τε Ζαθέας ἥδ' Ἀνθειαν βαθύλειμον,
 καλὴν τ' Αἰπείαν καὶ Πήδασον ἀμπελόεσσαν.
 πᾶσαι δ' ἐγγὺς ἁλός, νέαται Πύλου ἡμαθέοντος· 295
 ἐν δ' ἄνδρες ναίουσι πολύρρηνες πολυβοῦται,
 οἳ κέ σε δωτίνησι θεὸν ὥς τιμήσουσι
 καὶ τοι ὑπὸ σκήπτρῳ λιπαρὰς τελέουσι θέμιστας.
 ταυτὰ κέ τοι τελέσειε μεταλήξαντι χόλοιο.
 εἰ δέ τοι Ἀτρεΐδης μὲν ἀπήχθετο κηρόθι μᾶλλον, 300
 αὐτὸς καὶ τοῦ δῶρα, σὺ δ' ἄλλους περ Παναχαιοὺς
 τειρομένους ἐλέαιρε κατὰ στρατόν, οἳ σε θεὸν ὥς
 τίσουσ'· ἥ γάρ κέ σφι μάλα μέγα κῦδος ἄροιο.
 νῦν γάρ χ' Ἑκτορ' ἔλοισ, ἐπεὶ ἂν μάλα τοι σχεδὸν ἔλθοι

280. εἰσελθών δ' J. 281. ἐλέσω J (*supr.* αἱ) Cant. Lips. Mosc. 3. 282.
 κε: τε J. 283. ἀχαικόν GJPQRS. 284. ἔης RS: ἔοις Ω. || τίσει H.
 286. ευγότερες CGHJPR Lips. Harl. a. || ἐνὶ μεγαρώ C. || μελέσω P. 289.
 δ δ': ἡδ' P. || ἐπὶ μείλια: ἐπιμείλια Ag. Ω. 291. τοι: οἱ HT. 292.
 καρδαμύλην J: καρδαμύλην Q: καρμύλην R. || ἱερὴν PR Lips. 295. ναίεται
 Bar.: ναίεται JQR: κέεται H (*e corr.* γ). 296. ἐν δ': ἐνε' J. || ναίουσι:
 νέονται P. || πολύρρηνες Ag. T: πολύρρι· L (*supr.* οἱ). 297. τιμῶσιν AQ
 (*supr.* ου): τίσουσι T: τιμῶσιν Ag. 299. μεταλήξαντι Ag. Ω: μεταλλῶσιν
 [ACHS]. 300. τοι: τι P (*supr.* οἱ). 303. κέ: καὶ GPQ Cant. 304.
 ἔλεον CJP.

300. μᾶλλον, more than can be balanced by his apology. The μέν in protasis is answered by the δέ in apod., but the latter is, as so often, appended not to the ἄλλους which it really contrasts with Agamemnon, but to the personal pronoun, though no change of person is really implied. Cf. δ δέ in A 191.

303. σφι, in their eyes, a sort of locative, lit. "among them." Cf. on Δ 95.

304. Brandreth and van L. (really in order to get rid of δ) urge that Odysseus ought to say 'Hector has come nigh thee' in bivouacking by the ships. Hence Brandreth reads ἐπεὶ ἄρ μάλα (van L. ἔλαιοθα, ἐπεὶ μάλα οἱ ἔλοισ ἐπεὶ ἡ μάλα) τοι σχεδὸν ἔλθε. This, however,

λύσσαν ἔχων ὁλόην, ἐπεὶ οὐ τινά φησιν ὁμοῖον 305
 οἱ ἔμεναι Δαναῶν, οὗς ἐνθάδε νῆες ἔνεικαν."
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 χρὴ μὲν δὴ τὸν μῦθον ἀπηλεγέως ἀποσιπεῖν,
 ἦι περ δὴ κρανέω τε καὶ ὥς τετελεσμένον ἔσται, 310
 ὥς μή μοι τρύζητε παρήμενοι ἄλλοθεν ἄλλος.
 ἐχθρὸς γάρ μοι κείνος ὁμῶς Ἀἴδαο πύλῃσιν,
 ὃς χ' ἕτερον μὲν κεύθῃ ἐνὶ φρεσίν, ἄλλο δὲ εἴπῃ.
 αὐτὰρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα·
 οὐτ' ἐμέ γ' Ἀτρεΐδην Ἀγαμέμνονα πεισέμεν οἶω 315
 οὐτ' ἄλλους Δαναούς, ἐπεὶ οὐκ ἄρα τις χάρις ἦεν
 μάρνασθαι δῆιοισιν ἐπ' ἀνδράσι νωλεμές αἰεὶ.
 ἴσῃ μοῖρα μένοντι, καὶ εἰ μάλα τις πολεμίζει·
 ἐν δὲ ἰῇ τιμῇ ἡμὲν κακὸς ἦδὲ καὶ ἐσθλός·

305. ἔχοντ' HP. 306. οἱ ἔμεναι: ἔμεναι T. 310. κρανέω: φρονέω
 Ar. GHJ (P *supr.*) Q (R *supr.*) Lips. Par. j k, and γρ. C². || ὥσπερ δὴ κρανέω τε
 καὶ ὥς τελέεσσαι δῶ Plato *Hipp. Min.* 365 A. || ἔσται: ἐπὶ D. 311. παρή-
 μενος A (γρ. παρήμενοι). 312. ἐκεῖνος G. 313. κεύθῃ GJ (P¹) QS Vr. b
 A, Mosc. 3. || εἴπῃ: βάσαι Eust.: βάσαι Schol. Soph. *Phil.* 94. 314. ὥς καὶ
 τετελεσμένον ἔσται CGJPORTU Vr. b, Harl. a, Lips. Plato *l. l.*, γρ. A Par. a.
 316. Δαναούς: ἀχαιοὺς T. 317. δῆιοισιν ἐπ' Ar. CGJPQ: δῆιοι μετ' Ω.
 318. πολεμίζει DJLRQU: πολεμίζει(ι) A (*supr.* o) P.

does not really give so good a sense; Odysseus urges that Hector has lost his head (λύσσαν ἔχων) at his unexpected success, and now it may be that he will meet Achilles. It is useless to attempt the reduction of so late a book to the oldest Epic norm.

309. ἀπηλεγέως: the old derivation from ἀλέγω seems right, *without respect of persons* (or regard for consequences). ἀποσιπείν, *speaking outright*, cf. B 772 ἀπομνήσας. It generally means *renounce* or *forbid*.

311. *That ye may not sit and coax me from this side and that.* τρύζητε seems to be used properly of the 'cooing' of doves (τρυγών).

312. This line recurs ξ 156 in a sadly undignified context. 'The gates of death' mean the dreaded entrance into the world of shadows (see λ 491). The passage is clearly alluded to in Soph. *Phil.* 89.

313. ἕτερον is answered by ἄλλο, cf. ll. 472-3. The line is of course not aimed at Odysseus, but is rather an excuse for

the freedom with which Achilles means to speak; κείνος is opposed to the emphatic ἐγών (314).

316. Δαναούς, sc. ἐμέ πεισέμεν (ἐμέ being the *object* in both clauses). The phrase is ambiguous, but this clearly gives the most appropriate sense. ἐπεὶ . . . ἄρα, etc., *since it seems there are to be no thanks for battling against the foemen ever without respite.* ἐπὶ with dat. = *against*, as E 124, 244, A 442, T 26.

318. *A man hath the like share whether he stay behind or fight his hardest.* μένοντι (= εἰ μένοι) alludes to Agamemnon (see l. 332). From 316 to 333 the leading thought is that Agamemnon has taken the spoils while leaving all the work to Achilles, like A 163-71.

319. *Id., the same*; see on E 603, Z 422. The hiatus is indefensible, but it is strange that mss. should shew it without variation. Either Heyne's μῆτι or Brandreth's δέ τ' ἰῇ supplies an easy correction. The latter is preferable, cf. A 174. The same question recurs in Φ 569.

κάτθαν' ὁμῶς ὃ τ' ἀεργὸς ἀνὴρ ὃ τε πολλὰ ἔοργως. 320
 οὐδέ τί μοι περίκειται, ἐπεὶ πάθον ἄλγεα θυμῷ
 αἶεν ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν.
 ὥς δ' ὄρνις ἀπτῇσι νεοσσοῖσι προφέρησι
 μᾶστακ', ἐπεὶ κε λάβησι, κακῶς δέ τέ οἱ πέλει αὐτῇ,
 ὥς καὶ ἐγὼ πολλὰς μὲν ἀύπνους νύκτας ἱανον, 325
 ἥματα δ' αἱματόεντα διέπρησσον πολεμίζων,
 ἀνδράσι μαρναμένος δάρων ἔνεκα σφετεράων.
 δώδεκα δὴ σὺν νηυσὶ πόλεις ἀλάπαξ' ἀνθρώπων,

322. αἶεν Q: αἰεί Ω. || πολεμίζειν Ar. Ω: πολεμίζων Par. c g, and ap. Did.
 324. δέ τέ: δ' ἄρα Ar. GJPQT: δέ Par. k. 327. δάρων Ar. Ω: δάρ+ω R¹
 (N add. R²): γρ. δάρων A: γρ. ὠρέων (δαρέων?) T. 328. δὴ om. Lijm. Par.
 c d g: δέ J Harl. a, Vr. c, Par. h: μὲν Max. Tyr.: γὰρ Plut. 541 D. || πῶν Vr.
 c, Par. h, Eust.

320. This line, with the Attic use of the article to express a class, has all the appearance of a late gnomic interpolation. It has a specious resemblance to the preceding lines, but is no more than a point-less generality here, terribly weakening the speech. Achilles has no thought for anything but the conduct of Agamemnon, with which this commonplace has nothing whatever to do. Hence most edd. bracket it, Bekker condemning the preceding couplet also. Bentley's *λάγχαν'* for *κάτθαν'* is ingenious but most improbable. Ω 45 is a very similar instance of gnomic interpolation.

321. *Nor doth there remain, to me any profit because I suffered tribulation of soul, ever staking my life to fight.* περίκειται, lit. *nothing is laid up in excess* (of others).

322. *παραβαλλόμενος*, like *παρθένος*, β 237, γ 74, ι 255, *Hymn. Ap.* 455, of the stake *set down* by the combatants to strive for. The idea of risking remained always attached to the verb, see note on Δ 6.

324. Some here read *μᾶστακα*, understanding the word to mean *a morsel*, and so Theok. xiv. 39. This gives the simplest sense; but in δ 287, ψ 76, the only other passages where the word recurs in H., it means *mouth*; hence *Ap. Lxx.* and others take it as a dat. *μᾶστακ(ι)* here, in *her bill*. So too Plut. *de Prof. in Virt.* 8 (ii. 80 A) διὰ τοῦ στόματος (cf. *de An. Protr.* ii. 494); and this is perhaps best. An object to *προφέρησι* is easily supplied; it is in fact represented by the clause *ἐπεὶ κε λάβησι*, which

virtually = *whatever* she catches. *κακῶς* . . . αὐτῇ is the favourite touch added to a simile as a sort of parenthesis, and hence in a different constr. (indic. for subj.); δέ τε are the particles regularly used for this purpose, and are therefore to be preferred to the δ' ἄρα of Ar.

325. ἱανον here evidently means *pass the night*, not *sleep*, and so τ 340-2. This seems to be a later development, see Schulze *Q. E.* 71 ff.

327. As the line stands it is obscure and ambiguous. We must take *ἀνδράσι* as meaning the Trojans, *fighting the enemy for their women*. δάρων must refer to Helen, but Achilles rhetorically generalises, saying 'this war is all about women,' while σφετεράων contemptuously ignores the fact that Helen belongs to the Greeks. The other alternative, to take *ἀνδράσι* as a dat. *commodi*, and refer it to the Atreidai, *fighting for the benefit of husbands for their wives*, is impossible in face of the constant use of the dat. with *μάρνασθαι* etc. meaning 'to fight against.' Both of these interpretations ignore the use of σφετεράων, a reflexive, not an anaphoric pronoun, *their own*. There can be little question that the right reading is *μαρναμένους, battling against men* (the Trojans) *who are fighting for their wives*; 'the Trojans are fighting to keep their wives just as much as the Atreidai; why should I be on one side rather than the other!' *μαρναμένους* has no ms. support, but is printed in the second and third Aldine editions. Probably it is a mere printer's blunder, as it was removed in all sub-

πεζὸς δ' ἔνδεκά φημι κατὰ Τροίην ἐρίβωλον·
 τάων ἐκ πασέων κειμήλια πολλὰ καὶ ἐσθλὰ 330
 ἐξελόμην, καὶ πάντα φέρων Ἀγαμέμνονι δόσκον
 Ἀτρεΐδην· ὁ δ' ὀπισθε μένων παρὰ νηυσὶ θοῇσι
 δεξάμενος διὰ παῦρα δασάσκετο, πολλὰ δ' ἔχεσκεν·
 ἄλλα δ' ἀριστήεσσι δίδου γέρα καὶ βασιλεῦσι·
 τοῖσι μὲν ἔμπεδα κείται, ἐμεῦ δ' ἀπὸ μούνου Ἀχαιῶν 335
 εἴλετ'. ἔχει δ' ἄλοχον θυμαρέα, τῇ παριαίων
 τερπέσθω. τί δὲ δεῖ πολεμιζέμεναι Τρώεσσιν
 Ἀργείους; τί δὲ λαὸν ἀνήγαγεν ἐνθάδ' ἀγέρας
 Ἀτρεΐδης; ἢ οὐχ' Ἑλένης ἔνεκ' ἠυκόμοιο;
 ἢ μούνοι φιλέουσ' ἀλόχους μερόπων ἀνθρώπων 340
 Ἀτρεΐδαι; ἐπεὶ ὅς τις ἀνὴρ ἀγαθὸς καὶ ἐχέφρων,
 τὴν αὐτοῦ φιλέει καὶ κήδεται, ὥς καὶ ἐγὼ τὴν

330. πασάων J (supr. ε) Q. 335. μούνον J (supr. ου): μόνου GQRTU.
 336. ἔχει δ': ἔχαι ar. Herod. || θυμαρέα Herod. Ω: θυμῆρα L supr. ||
 παριαίων: περ ισάων GP: περιάων JL. 337. δεῖ: δὴ H. 340. μόνου G.

sequent editions founded on the Aldine. Heyne was the first to point out its superiority.

329. φημί: supply ἀλαπάξαι (the parenthetical use is not Homeric but is found in *Hymn. Merc.* 549, *Pind.* P. iii. 75). Six cities are named as having been taken by Achilles: Thebe (A 366), Lyrnessos (B 691, T 296), Pedasos (T 92), Tenedos (A 625), Lesbos (I 129), Skyros (I 668). See note on A 125.

331. ἐξελόμην here seems to mean 'took from the cities,' not as usual 'chose as a γέρας ἐξαιρετόν,' the mention of which comes afterwards (334).

333. διὰ with δασάσκετο, the smaller part he divided, but the greater he kept.

334. For ἔλλα Bekk. conj. ἄσσα, ingeniously, and certainly to the advantage of logical clearness. But the text is defensible; πολλά is so much the uppermost idea in the speaker's mind that he naturally passes to his next theme, what is given to the rest, as though he had not just mentioned it; in fact he has introduced παῦρα in 333 merely as a foil to the πολλά, and not for its own sake. There does not seem to be any particular distinction between ἀριστῆες and βασιλῆες.

336. The punctuation of the text is that of Turnebus, Barnes, Clarke, Ernesti, P. Knight, and Brandreth, and has been recently supported by Cauer.

The sense is unimpeachable: 'why should he take my share (Briseis)? He has a wife of his own, let him be content with her.' The usual punctuation places a comma after εἴλετ', and a colon after θυμαρέα: 'he has taken and is keeping my wife—well then, let him have his joy of her.' This assumes that Achilles can call Briseis an ἀλοχος. But that word is always used of a legitimate wife (cf. ξ 202 γνήσιοι ἐξ ἀλόχων; opposed to δούλη Γ 409; a term of honour in A 546), and Achilles is thus not only inconsistent with his own words in 395 ff., but, what is more serious, he is false to his own dignity in even pretending rhetorically that he has married a captive. See further on T 298. θυμαρέα: so ρ 199, ψ 232; the α seems to be a relic of the old Epic, and has been supplanted by the regular Ionic η in κ 362 θυμῆρες κεράσσα.

337. δεῖ for χρῆ, only here in H. The contraction is late as well as the word. Bentley's τί δ' ἔδει is very likely right.

339. ἢ οὐκ, ironical: 'was it not for Helen's sake,' i.e. were we not brought hither on account of a stolen wife by one that is himself a wife-stealer?

342. τὴν αὐτοῦ, sc. ἀλόχων. A very rare use of the article in H. Cf. Ψ 348, 376, χ 221. τὴν has doubtless supplanted an earlier ἤν (App. A). αὐτοῦ would be

ἐκ θυμοῦ φίλεον, δουρικτητὴν περ εὐοῦσαν.
 νῦν δ', ἐπεὶ ἐκ χειρῶν γέρας εἴλετο καὶ μ' ἀπάτησε,
 μή μεν πειράτω ἐν εἰδότος· οὐδέ με πείσει. 345
 ἀλλ', Ὀδυσσεῦ, σὺν σοί τε καὶ ἄλλοισιν βασιλεῦσι
 φραζέσθω νήεσσιν ἀλεξέμεναι δῆϊον πῦρ.
 ἦ μὲν δὴ μάλα πολλὰ πονήσατο νόσφιν ἐμεῖο,
 καὶ δὴ τείχος ἔδειμε καὶ ἤλασε τάφρον ἐπ' αὐτῶι
 εὐρείαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξεν· 350
 ἀλλ' οὐδ' ὥς δύναται σθένος Ἑκτορος ἀνδροφόνοιο
 ἴσχειν. ὄφρα δ' ἐγὼ μετ' Ἀχαιοῖσιν πολέμιζον,
 οὐκ ἐθέλεσκε μάχην ἀπὸ τείχεος ὀρνύμεν Ἑκτωρ,
 ἀλλ' ὅσον ἐς Σκαιάς τε πύλας καὶ φηγὸν ἵκανεν· 355
 ἐνθά ποτ' οἶον ἔμιμνε, μόγις δέ μεν ἔκφυγεν ὀρμήν.
 νῦν δ', ἐπεὶ οὐκ ἐθέλω πολεμιζέμεν Ἑκτορι δίωι,
 αὖριον ἰρὰ Διὶ ῥέξας καὶ πᾶσι θεοῖσι,
 νηήσας ἐν νῆας, ἐπὴν ἄλαδε προερεύσσω,
 ὄψεαι, αἶ κ' ἐθέλησθα καὶ αἶ κέν τοι τὰ μεμήληι,
 ἦρι μάλ' Ἑλλήσποντον ἐπ' ἰχθυόεντα πλεούσας 360
 νῆας ἐμάς, ἐν δ' ἄνδρας ἐρεσσέμεναι μεμαῶτας·

348. εἰσοῖο P¹ Cant. 349. ἤλασεν ἔκτοσι τάφρον Ar. || ἐπ': ὅπ' P. 350.
 ἐκ: περὶ Ar. 351. ἱποδάμοιο D Harl. a (γρ. ἀνδροφόνοιο). 352. ὅσον:
 ὅτε S *supr.* || ἵκανεν: ἵκοιτο S. 356. πολεμίζων CGST, γρ. A. 359. αἶ κ'
 P Par. (b¹?) c d g, Plato *Hipp. Min.* 370 b: ἄν Ω. || μεμῆλαι PQR(S *supr.*) Cant.:
 μεμῆλοι Vr. b.

αὐτοῦ in later Greek, and so Ptolemy of Askalon read here; but the compound reflexive pronouns are not known to H. *δουρικτητὴν* is evidently used to contrast Briseis with the *ἄλοχοι* of the Atreidai.

345. ἐν εἰδότος, I know him too well.

349. Ar.'s variant *ἐκτοσι τάφρον* better suits the view that the trench was some distance in front of the wall; see note on Θ 213. But it looks rather like a conjecture. For the *σκόλοπας* see M 55, where they are *ὄπερθεν*. Hence no doubt the variant *περὶ*. But *ἐκ* is elsewhere used in this connexion, H 441 and even M 63.

354. φηγόν: see E 693. ὅσον, as much as (and no more than); cf. the use of *τόσον* Δ 130, Ψ 454.

355. οἶον is explained by the schol. *ἀπαξ, once only*. Homeric usage leads us rather to take it as *me alone, ὁλόθεν*

οἶος, in single combat. We know nothing of any such meeting; the *Κυπρία* may have mentioned it.

358. *νηήσας νῆας* (an evident play on sound): see 137. The nom. is left without any constr., *ὄψεαι* in 359 taking the place of the *εἰμι* which we should expect. This, and the late form *ἐπὶ* for *ἐπεὶ κε*, lead van L. to the ingenious conj. *νῆας ἐμήν* for *νῆας ἐπὴν*, with a full stop at the end of the line, 359 then beginning *asyndetically* as in Δ 353. It is curious that the next line shews an *αἶ κε* almost supplanted by *ἦν* in the ms. tradition. This suggests that it is enough to change *ἐπὶ* to *ἐπεὶ χ'* with Brandreth and to leave the anacoluthon, which is not a very violent one, as the relative clause to a certain extent supplies the missing verb.

360. The Hellespont seems here to include the neighbouring portion of the Aegaeon.

εἰ δέ κεν εὐπλοῖην δώῃ κλυτὸς ἐννοσίγαιος,
 ἥματί κε τριτάτῳ Φθίην ἐρίβωλον ἰκοίμην.
 ἔστι δέ μοι μάλα πολλὰ, τὰ κάλλιπον ἐνθάδε ἔρρων·
 ἄλλον δ' ἐνθένδε χρυσὸν καὶ χαλκὸν ἐρυθρὸν 365
 ἦδὲ γυναικάς ἐυζώνους πολὶὸν τε σίδηρον
 ἄξομαι, ἄσσ' ἔλαχόν γε· γέρας δέ μοι, ὃς περ ἔδωκεν,
 αὐτὶς ἐφύβριζων ἔλετο κρείων Ἀγαμέμνων
 Ἀτρεΐδης. τῷ πάντ' ἀγορευέμεν, ὥς ἐπιτέλλω,
 ἀμφαδόν, ὅφρα καὶ ἄλλοι ἐπισκύζωνται Ἀχαιοί, 370
 εἴ τινα που Δαναῶν ἔτι ἔλπεται ἑξαπατήσειν,
 αἰὲν ἀναιδείην ἐπιειμένος. οὐδ' ἂν ἐμοί γε
 τετλαίῃ κύνεός περ ἐὼν εἰς ὧπα ἰδέσθαι·
 οὐδέ τί οἱ βουλὰς συμφράσσομαι, οὐδέ μὲν ἔργον·
 ἐκ γὰρ δὴ μ' ἀπάτησε καὶ ἤλιτεν· οὐδ' ἂν ἔτ' αὐτὶς 375

363. κε : κ' ἐν C. || φείην θ' D. 365. χαλκὸν καὶ χρυσὸν C. 367.
 ἄσ' P: ἄσ U. || γρ. ἄσκα λέλο<τ>χ<α> A. || γε om. DÜ: τε G. || ὄσ : ὄσ
 CD¹PTU Harl. a: ὄ GJQS Vr. b A. 368. αὖς C. || γρ. ἐφύβριζων A (Ar.
 διχῶς): ἐφύβριζων J. 370. ἐπισκύζονται DGJPQT Cant. 371. ἐπιέπεται U.
 372. οὐκ ἂν Q: οὐκ ἄρ' Par. j (?). 374. οὐδ' ἐπ AU. 375. αὖς CL.

363. So in γ 180 the voyage from Tenedos to Argos takes four days. Paley quotes Theokr. xiii. 29, where three days are spent in going from Plithia to the Hellespont. The distance is little over 200 English miles in a straight line, and Lemnos and Peparethos lie conveniently for shelter at night; so that five miles an hour for fourteen hours a day would cover the distance. Even Homeric ships could probably manage this with a fair wind.

364. ἔρρων, μετὰ φθορᾶς παραγινόμενος Schol. A; see Θ 239.

365. ἄλλον, sc. other than what I have at home. The word ἐρυθρόν might seem to shew that χαλκός (which elsewhere is either αἰθοῦς ἥρωψ or νῶροψ) is copper, not bronze. But Homeric colour-words are too vague for any such conclusions. We know from Schliemann's discoveries (see Schuchh. p. 269) that the pure metal and the alloy were both familiar in the Mykenaeen age; but χαλκός, like *aes*, has to stand for both. The different alloys, which in the objects discovered pass by gradual steps into pure copper, were all considered as varieties of the same metal. All metals, in fact, had to be classed as gold, silver, tin, iron or χαλκός. (*Brass and bronze have only been distinguished in English*

since about 1735; see *New English Dict.*)

366. πολίος: the natural colour of iron is light grey, as is seen in the fracture.

367. The portion assigned him by lot, in common with the rest of the army, is bitterly contrasted by γε with the γέρας he received as commander. ὄσ περ ἔδωκεν: see on 331.

369. Observe the bitter emphasis with which Achilles repeatedly forces the name Ἀτρεΐδης into the most emphatic place, ll. 332, 339, 341, in significant contrast with Agamemnon himself, who never utters Achilles's name from 115 to 161.

370. ἐπισκύζονται, *frown upon him*. The next line is somewhat loosely added: '(I wish them to look upon him with disfavour), in case he may be expecting to outwit some other Danaan.'

373. κύνεός περ ἐὼν: cf. A 225, Θ 483.

374. οὐδέ μὲν: οὐδ' ἐπ Bentley, οὐδέ τε Heyne. With the second clause we must supply some such verb as συμπρήξω by a slight zeugma.

375. ἔλπειν, *sinned against me*; με belongs to both verbs, as δικάω regularly takes an accus. in H.; T 265, Ω 570, δ 378, ε 108, etc.

ἐξαπάφουτ' ἐπέεσσιν· ἄλις δέ οἱ. ἀλλὰ ἔκηλος
 ἔρρέτω· ἐκ γάρ οἱ φρένας εἴλετο μητίετα Ζεὺς.
 ἐχθρὰ δέ μοι τοῦ δῶρα, τῶ δέ μιν ἐν καρὸς αἴσῃ.
 οὐδ' εἴ μοι δεκάκις τε καὶ εἰκοσάκις τόσα δοίη
 ὅσσά τέ οἱ νῦν ἔστι, καὶ εἴ ποθεν ἄλλα γένοιτο, 380
 οὐδ' ὅσ' ἐς Ὀρχομενὸν ποτινίσσεται, οὐδ' ὅσα Θήβας
 Αἰγυπτίας, ὅθι πλείστα δόμοις ἐν κτήματα κείται,
 αἷ' θ' ἐκατόμυλοι εἰσι, διηκόσιοι δ' ἀν' ἐκάστας
 ἀνέρες ἐξοιχνεύσι σὺν ἵπποισιν καὶ ὄχεσφιν·

377. οἱ : εὐ (εὔ) ACJPS Harl. a, Lips.¹ Vr. b: εὐ Lips.² Vr. A: εὐ R: ε Msc.
 378. τινὲς ἔγκαρος Eust. 381. οὐδ' . . οὐδ' T Par. d h j k, Eust. Strabo
 ix. 414, γρ. A (twice; in one place ἔρχομενὸν for ὄρχομενὸν): οὐδ' . . ἄθ' FQ
 (γρ. Harl. a): εἰ δ' . . ἄθ' J: ἄθ' . . ἄθ' Ω. || ὅς' ἐς: ὅσα C. || ποτινίσσεται DTU
 Harl. a: ποτινίσσεται GP: ποτὶ νίσσεται J. 382. ὅθι: γρ. ἦ A. || ἐν: ἐν
 CQQR Cant. 383. ἐκατοντάμυλοι P. || ἀν': ἐν P. || ἐκάστας Ar. AC Harl. d:
 ἐκάστην HRST: ἐκάστης Par. b: ἐκάστη(i) DQJPQU Lips. Mosc. 3. 384.
 ἐπιχνεύει GP (i in ras. ?) Q.

376. ἄλις δέ οἱ, i.e. let him be content with that he has already done. ἔκηλος, let him go unhindered to his fate, or 'out of my way,' contemptuously, as we say 'about his business.'

377. οἱ: dat. as Z 234 Γλαύκῳ φρένας ἐξέλετο Ζεὺς. The variant εὐ naturally arose here because ἐξ is separated from the verb.

378. καρὸς: a word of unknown origin, and apparently not found again in Greek. The most likely explan. is that which connects it with κείρω (cf. ἀκαρής), a chip, shaving. Heyne ad loc. collects the ancient interpretations, which are all worthless; e.g. that it is the gen. of κήρ and means 'I hate him like death' (as Γ 454; hence van L. conj. τῶ δέ ἐκ καρὸς ἐν αἴσῃ), or that it means a Karian—Kāres Καππάδοκες Κίλικες, τρία κάππα κάκιστα—which would need a long a: τῶ δέ Fe Καρὸς ἐν αἴσῃ Bentley. Others read ἔγκαρος and explained φθειρός! For αἴσῃ, lit. in the measure of, cf. on A 418.

379. For the construction of this sentence compare χ 61 sqq. These are the only two passages where οὐδ' εἰ begins a sentence; elsewhere it always takes up a preceding negative clause. The apodosis begins with l. 386.

381. Orchomenos in Boiotia, B 511, was the city of the Minyai (λ 284), who were famed for their treasure and for the house in which, according to tradition, it was kept (see Pausan. ix. 38, with

Frazer's note, and Schuchh. p. 299). The form Ἐρχομενόν, which is possibly indicated as a variant in A, is that used locally (see on B 511). The mention so close together of Orchomenos and Thebes makes it very clear that the Thebes meant is that in Boiotia. 382-4 are a most prosy interpolation, entirely out of character with the rest of the speech. They are evidently due to some person with a dull chronological mind who reflected that during the war with Troy the Greek Thebes was lying waste after the war of the Epigonoι (cf. B 505). He forgot, however, that Egypt is elsewhere unknown to the *Iliad*, and borrowed a line from δ 127 where it is quite in place. (383-4 have been condemned by almost all critics since Heyne; Dr. Verrall was, I believe, the first to point out that 382 must go with them.)

382. The synzesis of -ας is excused perhaps by the fact that the word could not otherwise be used. Cf. B 537 Ἰστίαιαν.

383. ἐκάστας: supply πύλας from ἐκατόμυλοι. The majority of mss. give the singular; Ar. supported the plur. on the ground that H. always uses the plural of a single gate—this in connexion with his view that there was only one gate to the Greek camp, see on M 120, 340. ἀνά distributive, 200 to each. In a late interpolation we need not trouble about the neglected F of ἐκάστας.

οὐδ' εἴ μοι τόσα δοίῃ ὅσα ψάμαθός τε κόνις τε, 385
οὐδέ κεν ὥς ἔτι θυμὸν ἐμὸν πείσει Ἀγαμέμνων,
πρίν γ' ἀπὸ πᾶσαν ἐμοὶ δόμεναι θυμαλγέα λάβην.
κούρην δ' οὐ γαμέω Ἀγαμέμνονος Ἀτρεΐδαο,
οὐδ' εἰ χρυσεῖῃ Ἀφροδίτῃ κάλλος ἐρίζοι, 390
ἔργα δ' Ἀθηναίῃ γλαυκῶπιδι ἰσοφαρίζοι,
οὐδέ μιν ὥς γαμέω· ὁ δ' Ἀχαιῶν ἄλλον ἐλέσθω,
ὅς τις οἱ τ' ἐπέοικε καὶ δς βασιλεύτερός ἐστιν.
ἦν γὰρ δὴ με σώωσι θεοὶ καὶ οἴκαδ' ἵκωμαι,
Πηλεὺς θὴν μοι ἔπειτα γυναικὰ γε μάσσεται αὐτός.
πολλαὶ Ἀχαιίδες εἰσὶν ἀν' Ἑλλάδα τε Φθίῃν τε, 395
κοῦραι ἀριστῶν, οἳ τε πτολίεθρα ῥύονται·
τάων ἦν κ' ἐθέλωμι φίλην ποιήσομ' ἄκοιτιν.
ἔνθα δέ μοι μάλα πολλὸν ἐπέσσυτο θυμὸς ἀγῆνων
γῆμαντα μνηστῆν ἄλοχον, εἰκυῖαν ἄκοιτιν,

385. ψάμαθός τε κόνις τε: ψεύδονται θνατοί Schol. Theok. ix. 16. 386. πείσει S. 391. ἐλέσω: ἐρέσω G. 393. σώωσι Apio, Schol. T on II 252. 394. οἴην: δι' S. || γε μάσσεται Ar.: γαμέσσεται Ω. 395. πολλὰ δ' DJRU Mosc. 3. || ἀχαιῖδες J: ἀχαιῖδες C: ἀχαιῖδες GQ. 397 om. T¹, add. Rhosos in marg. || κ': τ' J. || ἐθέλωμι Ar. (ἐθέλωμαι ms.): ἐθέλωμι Ω. 399. γῆμαντα J Mor. Harl. b d, Par. b g j k, A^m (T.W.A.), and ἄλλοι (Did.): γῆμαντι Ar. Ω.

386. The Homeric use of κεν with fut. indic. being conceded, πείσει, or otherwise the practically identical πείσει, with its positive affirmation, seems better suited to Achilles' mood than the opt. πείσει(ε). Moreover the elision of -ειε is very rare; compare note on T 101. On the other hand, οὐδέ κεν ὥς λήξαιμι in the obviously imitated passage χ 63 is too strong evidence for the opt. to be overlooked.

387. ἀποδόμεναι λῶβην, a condensed expression for 'pays me the price of the insult' (in humiliation, not presents).

388. See 146. γαμέω, future. It is indifferent whether we put a colon or a comma after Ἀτρεΐδαο: in the former case we have an effective echo of the introductory οὐδ' εἰ of 379.

392. βασιλεύτερος, bitterly ironical. Cf. Agamemnon's own words in 160.

393. σώωσι: see on 424. εἰ γὰρ δὴ με σώωσι Brandreth, αἱ γὰρ κεν σώωσι van L.

394. Whether Ar.'s γε μάσσεται for γαμέσσεται is founded on ms. authority, or is a 'palmary conjecture,' we are not

in a position to say. Its rightness is shewn by the rhythm, for it removes the forbidden trochaic caesura in the fourth foot. γε gives the emphasis of contempt, 'as for a wife,' a tone which is already present in the ironical οἴην. μάσσεται is fut. of μάσμαι (later μάσμαι), will seek, cf. Δ 190 ἐπιμάσσεται. The simple verb recurs in ν 367, ξ 356 in rather different senses. γαμέεσθαι in the sense 'get a wife (for a son)' would be unique; the mid. of course means 'to give (one's self or a daughter) in marriage.'

395. Ἑλλάδα in the restricted sense, a district near Phthia, see on 447.

396. ῥύονται, protect, as ποιμένες λαῶν. Cf. note on Z 403. We should perhaps read πτολίεθρ' ἐρύονται, but the ῥ (also K 259) may be due to the influence of the parallel form ἐρύ-, see on A 216.

397. ἐθέλωμι: cf. A 549.

398. ἐπέσσυτο, was set upon before sailing.

399. γῆμαντα is preferable to the vulg. γῆμαντι, because it goes closely with the infin. 'to marry and enjoy';

κτῆμασι τέρπεσθαι τὰ γέρων ἐκτήσατο Πηλεύς. 400
οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον οὐδ' ὅσα φασὶν
Ἴλιον ἐκτήσθαι, ἐν ναιόμενον πολίεθρον,
τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἔλθειν υἱας Ἀχαιῶν,
οὐδ' ὅσα λαῖνος οὐδὸς ἀφήτορος ἐντὸς ἔεργει,
Φοῖβον Ἀπόλλωνος, Πυθοῖ ἐνι πετρῆσση. 405
ληῖστοι μὲν γάρ τε βόες καὶ ἵφια μῆλα,
κτῆτοὶ δὲ τρίποδες τε καὶ ἵππων ξανθὰ κάρηνα·
ἀνδρὸς δὲ ψυχὴ πάλιν ἔλθειν οὔτε λείσθη
οὔθ' ἔλετή, ἐπεὶ ἄρ κεν ἀμείψεται ἔρκος ὀδόντων.
μήτηρ γάρ τέ μέ φησι, θεὰ Θέτις ἀργυρόπεζα, 410
διχθαδίας κῆρας φερέμεν θανάτοιο τέλοσδε.
εἰ μὲν κ' αὖθι μένων Τρώων πόλιν ἀμφιμάχωμαι,

401. ἐμοὶ: ἐμῶς GJPQ Par. b f j, and ap. Did. 402. ἱλίου R. 403. ἐλθέμεν Mor. υἱας: νῆας R. 405. φοῖβου: νηοῦ Zen. 407. κτῆτοί τε IIJ: κτῆτοὶ δέ τε D. 408. ληῖσθῃ J (supr. ε) P (supr. ε) Q. 411. κῆρας: κούρας J: μούρας Schol. T on II 687. 412. μένω Lips.

'a Dat. construed with the principal clause expresses something prior to the Inf. (either a *condition* or a *reason*),' *H. G.* § 240. The context already shews that the marrying is here the essential predicate, the enjoying being subordinate.

401. ἀντάξιον is used like a substantive, an *equivalent*, representing the whole of the next two clauses.

402. ἐκτάσσει (Attic κεκτ.), perf. infin. here used to represent the plpf.; the direct constr. would be ὅσα Ἴλιος ἐκτῆτο, 'used to possess.' For the wealth of Troy see Σ 288, Ω 543. The cautious guarding line 403=X 156; it has probably been inserted here by the same hand to which we owe 382-4.

404. ἀφῆτωρ, the archer, ἐκηβόλος. Pytho, the later Delphi, is named B 519, λ 581, and the oracle of Apollo there θ 80 (λαῖνον οὐδόν). For the wealth which accumulated in temples and sacred precincts see B 549, Θ 203, γ 274, μ 346. The 'stone threshold' seems to imply a stone temple such as acc. to the *Hymn. Ap.* 294 ff. was built by Trophonios and Agamedes when first Apollo came. But the words do not necessarily mean more than a treasure-house.

406. ληῖστοί, to be gained by forays in war; κτῆτοί, by peaceful means, barter or gifts. See on 125.

407. For the pleonastic use of κάρηνα (as we talk of so many 'head of oxen,' though not of horses) cf. A 309, Ψ 260 βοῶν ἱφθίμα κάρηνα.

408. πάλιν ἐλεεῖν, sc. ὥστε π. ἐλθ. λεῖσθῃ, a curious by-form of ληῖσθῃ, cf. Attic λεία, Hom. νέος by νηός. Heyne and others would read ληῖσθῃ with η shortened by the following vowel. See van L. *Ench.* § 17, and cf. note on δῆϊος I. 674.

409. ἐλετή, a general word, of acquiring by any means; here answering to κτῆτοί above. ἀμείψεται in sense *pass over* recurs in H. only in the same phrase κ 328. So Hes. *Theog.* 749, Aisch. *Cho.* 965, etc. ἔρκος ὀδόντων recurs only in the formal phrase τοῖς σε ἔρκος φύγεν ἔ. δ.; (Δ 350, Ξ 83, and six times in *Od.*).

411. I.e. there are two fated ways by which I may pass through life; one (μέν, 412) short and glorious, the other (δέ, 414) long and unhonoured. We do not elsewhere find that Achilles has such a choice in his power; in A 352 he claims that since his life *must* be short it *ought* to be glorious as well.

412. ἀμφιμάχωμαι with accus. in local sense, as Z 461, II 73, Σ 208; also with gen. O 391, II 496, Σ 20; and dat. II 526, 565.

ὤλετο μέν μοι νόστος, ἀτὰρ κλέος ἄφθιτον ἔσται·
 εἰ δέ κεν οἴκαδ' ἴωμι φίλην ἐς πατρίδα γαίαν,
 ὤλετό μοι κλέος ἐσθλόν, ἐπὶ δηρὸν δέ μοι αἰὼν 415
 ἔσσεται, οὐδὲ κέ μ' ὦκα τέλος θανάτοιο κιχείη.
 καὶ δ' ἂν τοῖς ἄλλοισιν ἐγὼ παραμυθησαίμην
 οἴκαδ' ἀποπλείειν, ἐπεὶ οὐκέτι δῆτε τέκμων
 Ἴλιου αἰπυνῆς· μάλα γάρ ἐθεν εὐρύοπα Ζεὺς
 χεῖρα ἐὼν ὑπερέσχε, τεθαρσῆκασι δὲ λαοί. 420
 ἄλλ' ὑμεῖς μὲν ἰόντες ἀριστήεσσιν Ἀχαιῶν
 ἀγγελίην ἀπόφασθε, τὸ γὰρ γέρας ἐστὶ γερόντων,
 ὄφρ' ἄλλην φράζωνται ἐνὶ φρεσὶ μῆτιν ἀμείνω,
 ἧ κέ σφιν νῆάς τε σόηι καὶ λαὸν Ἀχαιῶν

413. μέν *om.* P. || αὐτὰρ G. 414. ἴωμι : ἴκωμαι Π (incl. A, ἴκωμαι *sic*, Γ.W.A.). 415. μοι : μέν μοι GQ. 416 *ab.* Ar., *om.* Zen. 418. δείτε C γρ. M). 420. τεθαρσῆκασι S. 423. φράσσονται P (φράζωνται P^m) : φράζονται Q Mosc. 3. 424. Α καὶ GPQ. || σόηι : σόω Δ : σώει J : σόει PR (cf. 681).

413. ὤλετο, aor., perhaps as referring to the moment of choice: see, however, *H.G.* § 78. 1.

414. ἴωμι is Nauck's conj. for ἴκωμαι, which is found in all mss., and does not even receive a passing comment in the scholia. The line is occasionally quoted by the grammarians to prove that final α can be short before a consonant, in explanation of the fact that it counts as short for purposes of accentuation. Numerous emendations have been proposed; Hugo Grotius' ἴκοιμι held the field for a long time, but it is a mere *vox nihili*; the act. ἴκων is unknown to Greek, unless the very doubtful ἴκοντ' or ἴκοντ' f) of Pind. P. ii. 36 be regarded as another case of it. The same objection applies to ἴκωμι introduced by Wolf and supported by a wrong report of the reading of A, now corrected by Allen. Others have corrected Φῶλμι into ἐμῆν (Bentley), ἰών (Heyne), ἐήν (Brugmann). For the last, to be taken in the sense of (*my*) *own*, see App. A. The obvious objection to it is that it would have been corrupted not into φίλην but into ἐμῆν. There is no reason why ἐμῆν or ὦν should have been corrupted at all, unless it be by a reminiscence of the frequent repetition of the phrase φίλην ἐς πατρίδα γαίαν (fifteen times in *Iliad* and thirteen in *Od.*). On the whole Nauck's conj. ἴωμι best fulfils the conditions; it is near to the mss., and the unfamiliar ending -ωμι has almost invariably led

to corruption (see on A 549). We should, indeed, have expected ἴωμι. But an intermediate ἴωμαι is quite possible; cf. the error of Δ ἐθέλωμαι for ἐθέλωμι in the schol. on 397.

416. Athetized by Ar. and expunged by Zen. as a weak tautology, interpolated from the supposed necessity of giving a verb to the last clause of 415—a frequent source of interpolation.

418. δείτε: a future with present form, see X 431 βέλομαι. *Ye will never find* (as H 31 τέκμων Ἴλιον εἴρωσιν).

420. The hiatus in χεῖρα ἐὼν is unexplained. Bentley conj. χεῖρά θ' and τεθαρσῆκασί τε. Cf. T 194 and App. D (c 2).

422. *Declare openly my answer, for so to do is the privilege of counsellors, sc. to speak openly.* ἀπόφαες, like ἀποειπεῖν 309.

424. For τε σόηι Nauck reads σαήνι, Brandreth τε σαῖνι. This verb has got into great confusion in the mss. owing to wrong 'diectasis' of contractions. But with the exception of ε 490 σῶζων, an altogether later form (unless we read σαῶν there), all can be reduced to σαῶειν (with perhaps a non-thematic form σάωμι). σῶειν (ι 430), σῶεσκον (Θ 363) will be for σαῶειν, σαῶεσκον under the influence of σῶζειν. Similarly we can always read σῶος for σῶς (except X 332). The original form σῶφος is attested by the name Ζαφολέφης in a Cyprian inscr. The question is not certain, however; it is quite possible that there may really

νηυσὶν ἐπὶ γλαφυρῆς, ἐπεὶ οὐ σφισιν ἤδέ γ' ἐτοίμη,
ἦν νῦν ἐφράσσαντο, ἐμεῦ ἀπομνησίαντος.

Φοῖνιξ δ' αὖθι παρ' ἄμμι μένων κατακοιμηθήτω,
ὄφρα μοι ἐν νήεσσι φίλην ἐς πατρίδ' ἔπηται
αὔριον, ἦν ἐθέλησιν· ἀνάγκη δ' οὐ τί μιν ἄξω."

ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ
(μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀπέειπεν.

ὄψ' ἐ δὲ δὴ μετέειπε γέρων ἱππηλάτα Φοῖνιξ)

δάκρυ' ἀναπρήσας· περὶ γὰρ διέ νηυσὶν Ἀχαιῶν·

"εἰ μὲν δὴ νόστον γε μετὰ φρεσὶ, φαίδιμ' Ἀχιλλεῦ,

βάλλεαι, οὐδέ τι πᾶμπαν ἀμύνειν νηυσὶ θοῇσι)

πῦρ ἐθέλεις ἀτρεῖλον, ἐπεὶ χόλος ἔμπεσε θυμῷ,

πῶς ἂν ἔπειτ' ἀπὸ σείῳ, φίλον τέκος, αὖθι λιπτοίμην

οἶος; σοὶ δέ μ' ἔπεμπε γέρων ἱππηλάτα Πηλεὺς)

ἥματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνωνι πέμπε

νῆπιον, οὐ πῶ εἰδὼς ὁμοίου πολέμοιο

οὐδ' ἀγορέων, ἵνα τ' ἄνδρες ἀρίπρεπες τελέθουσιν·

τούνεκά με προέηκε διδασκόμεναι τάδε πάντα,

(μῦθον τὸν ῥητήρ) ἔμεναι πρὶν κτῆρά τε ἔργων.)

425. γλαφυρά(ι)α(ν) DJPQU. 427. δ' om. U. || δ' ἄμμι παρ' αὖθι H
428. ἔποπτο D. 431. ἀπόαπεν G: προσέαπεν H (supr. ἀπέ): ἀγόρα
433. ἀναπλήσας G. 435. βούλεαι G. 437. οἶο P. 439. φείας G.
πολέμοιο GH. 441. ἀγορέων GPQ. || τελέσσω D. 442. με:
443. μύθων δὴ G. || πρακτῆρα Q.

have been, as Schulze thinks (*Q. E.* pp. 397 f.), two stems *σω(F)* and *σα(F)*, giving rise between them to a third, *σο(F)*. He regards *σώωσι* in 393 and *σόνῃ* here as belonging to an aor. *ἔσοον*. But in 393 *σώωσι* (i.e. *σάωσι* as *Διο* read) may equally be referred to a non-thematic *σάωμι* following the analogy of *δῶσι*, etc., and Brandreth's *σαῶι* here might be defended as an analogical singular. See *H. G.* § 81, and cf. note on 681.

425. *ἐτοίμην* (possibly conn. with *ἔτεος*, *ἐτυμος*, in sense 'really existing,' i.e. present, at hand) seems here to mean 'brought to reality,' i.e. successful, as we say 'realized.' Cf. *Ξ* 53, *Σ* 96, *θ* 384, the only other instances in *H.* except the often recurring *ὄνειαθ' ἐτοίμα προκείμενα*.

426. I.e. the plan of sending this embassy to me. *ἀπομνησίαντος*: for the force of *ἀπο-* see on B 772.

431. *ἀπόαπεν* here may mean either *spoke out* as 309, or *refused their offers* as generally.

433. *ἀναπρήσας*, 'making his well up'; see note on A 481. *Σ* β 81.

434. *μετὰ φρεσὶ βάλλεαι, ἀτρεῖλον* (cf. λ 428), is to be disting from *ἐν φρεσὶ βάλλεσθαι*, to lay to e.g. A 297.

436. *ἀτρεῖλον*, 'making invisib destroying. See on B 318.

437. *λιπτοίμην* in passive set often. *ἀπὸ σείῳ*, far from thee.

438. *ἔπεμπε = πομπὴν ἔδωκε*, my thy companion, 'escort.' But th is very awkward, especially as it : in a different sense in the next lin δ' ἄμ' conj. Düntzer, *σὺν δ' ἐμ'* Ja

440. *ὁμοίου*, levelling; see n Δ 315. The correct form is of either *ὁμοίω* or *ὁμοίω*, to eit which the variant *πολέμοιο* point.

441. The *τε* is gnomic. Cf A 490 *ἀγορὴν κυδιάνειραν*. To the synzesis van L. conj. *ἀγο ἀγορέων*.

ὡς ἂν ἔπειτ' (ἀπὸ σείω) φίλον τέκος, οὐκ ἐθέλωμι
 λείπεσθ', οὐδ' εἴ κέν μοι ὑπόσ' τ' αἴθερος αὐτὸς) 445
 γῆρας ἀπόξυσας θήσειν νέον ἡβ' αὐντᾶ,
 οἶον ὅτε πρῶτον λίπον Ἑλλάδα καλλιγύναικα
 φεύγων νεῖκεα πατρὸς Ἀμύντορος Ὀρμενίδαο,
 ὃς μοι παλλακίδος περὶ χῶσατο καλλικόμοιο, 450
 τὴν αὐτὸς φιλέεσκεν, ἀτιμάζεσκε δ' ἄκοιτιν,
 μητέρ' ἐμήν· ἡ δ' αἰὲν ἐμὲ λισσέσκετο γούνων·
 παλλακίδι προμυγῆναι, ἣν' ἐχθήρειε γέροντα.
 τῇ πιθόμην) καὶ ἔρεξα· (πατὴρ δ' ἐμὸς) αὐτίκ' οἷσθεις

444. ὡς: ὥς P. || οἷο P. || ἐθέλω J (γρ. ἐθέλωμι). 446. ἀποξύσας S. ||
 οἷα G. || ἡβ' αὐντα P: ἡβ' αὐντα JT: ἡβ' αὐντα Q Mor.: ἡβ' αὐντα Ar. Ω.
 447. τοῖον Zen. || Ἑλλάδα καλλιγύναικα: ὁρμήσπον πολύμυλον (πολύμυρον
 Eust.) Dem. Scarpus ap. Strabo ix. 439. 448. ἀμύντορος: ἀμύμωνος J.
 449. καλλικόμοιο: κυθαλίμοιο J. 451. ἐμὲ: ἐμῶν QS: ἐμῶ T Lips.¹ ||
 λισσέσκετο A sup. || γούνων T. 452. προμυγῆσαι Lips. || γέροντα: γρ.
 γέροντι Schol. T. 453. τῇ οὐ πιθόμην οὐδ' ἔρεξα Sosiphanes and Aristodemus
 Nysaeus ap. Eust. (v. *infra*).

444. Repeated from 437, ἄν going with the verb, as there, and not with ὡς, which virtually = *wherefore* (lit. in which way, or rather, in *that* way), like the later ὥστε.

446. γῆρας ἀποξύσας, *having stripped off my old age from me*, as though like a snake a man could cast his old skin and reappear fresh and young. γῆρας is used by Aristotle (*H. A.* v. 15. 6) to mean the slough or cast-off skin of a serpent.

447. An attempt to reconcile the different statements in Homer about Amyntor lands us in hopeless confusion. In K 266 we have an Ἀμύντωρ Ὀρμενίδης in Eleon, and in B 500 we find Eleon in Boiotia; but here Amyntor's kingdom is Ἑλλάς. But according to the regular Homeric usage, Ἑλλάς is part of the kingdom of Peleus. We may assume perhaps that Amyntor was one of the ἀριστοί of 396, a subordinate chieftain of Hellas, which with the neighbouring district of Phthia made up the kingdom of Peleus in SW. Thessaly. But then we have to reckon with the fact that Ormenos was an eponymus in Northern Thessaly, where we find Ὀρμένιον (B 734); of this Ormenos Eurypylos, whose kingdom lay here, was the grandson according to the tradition. The statements in K seem to imply a complete transplantation southwards to Boiotia of the whole legend or

genealogy, comparable to that which transferred Eurytos and Oichalia into Peloponnesos (B 595). The location in Phthia will then be an intermediate stage. (See also Bury in *J. H. S.* xv. 224-5.) Demetrius of Skepsis wanted to read here Ὀρμένιον πολύμυλον, according to Strabo (ix. 438-9), instead of Ἑλλάδα καλλιγύναικα.

449. παλλακίδος, *on account of his concubine*; this causal genitive is common after χῶσθαι and similar verbs, and is here particularly natural in connexion with περί.

451. γούνων is frequently thus used with verbs of praying; it is a pregnant construction, and we must supply λαβών or the like from λισσέσκετο. See note on A 500.

452. προμυγῆσαι: the force of the preposition is not quite certain. Perhaps it means 'in preference to,' 'taking the advantage of' my father.

453. The 'bowdlerizing' of this passage by the insertion of οὐ! (see above) is amusing; compare N 658. The patron of the emendation, Aristodemus of Nysa, was tutor to Pompey's sons, and in his old age lectured the young Strabo. He had, however, more than one predecessor in the whitewashing of Phoenix, who was made out to be innocent by Euripides (see the fragments of his Φοίνιξ). δῖος δέ, *suspecting*, A 561.

πολλὰ κατήρῃτο, στυγερὰς δ' ἐπέκέκλετ' Ἐρινύς,
μή ποτε γούνασιν οἷσιν ἐφέσσεσθαι φίλον υἱόν
ἔξ ἐμέθεν γεγαῶτα; θεοὶ δ' ἐτέλειον ἐπ' αἶράς,
Ζεὺς τε καταχθόνιος, καὶ ἐπαινὴ Περσεφόνηα.

455

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455. οἶσιν: τινέσιν γρ. εἰσοῖσιν An. || ἐφέσσεσθαι Δr. Ω: ἐπέσσεσθαι CJQRU Harl. u d, Par. h c a g h, ἐφέσ(c)σσεσθαι DH Par. k. 457. ἐπαινή: οἱ δὲ γρ. ἐπ' αἶράς Mehol. T. || Περσεφόνηα A πικρ., and so ἐν πολλοῖς τῶν παλαιῶν ἀντιγράφων Eust. i καὶ μὴν ὁ Φοῖβιξ διὰ τὴν παλλακίδα κατάρτος ὑπὸ τοῦ πατρὸς γενόμενος

τὸν μὲν ἐγὼ (φησὶ) βούλευσα κατακτάμεν (ἐπεί χαλκῶς)
ἄλλα τις ἀσπότηων παῖσιν χόλον, ὅς β' ἐπὶ οὐμῶν)
ἴμμου οἴκε φάτιν καὶ ἀναῖδα πόλλ' ἀνερρώπων,
ὥς μὴ πατροφόνος μετ' Ἀχαιοῖσιν καλοῖμην.

458

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ὁ μὲν οὖν Ἀριστάρχος ἐξείλε ταῦτα τὰ ἐπη φοβηθεὶς (shocked!) Plut. *de Aud. Post.* 8. 460. παῖσιν χόλον: τρέψεν φρένας, Idem *Coriol.* 32. 461 is quoted also by Plut. *de Audul. et Amico* 33.

454. The Erinyes appear here in their proper function, as upholders of the moral order, and especially as avengers of sins against the family. But though the Erinyes are appealed to, Zeus of the underworld and Persephone carry out the curse; while below, 569 and 571, the exact converse occurs. As in the latter case the Ἐρινύς is distinctly spoken of as a person, not a curse in the abstract, it seems difficult not to identify it with the nether gods, so that Zeus and Persephone would be themselves the Ἐρινύες in so far as they were acting to maintain the right order of things. But the views of Erinyes in H. cannot be brought into complete harmony; in Φ 412 an almost purely abstract conception seems to have been reached. We seem to have the whole development of the idea before us. Primitive man, to whom the shedding of *tribal* blood is horrible, has to call in supernatural powers to punish it; for this offence cannot be avenged by the next of kin. This first conception of a non-human retribution gradually grows into the lofty idea of a divine moral law ruling the world. See T 415. and note on F 275.

455. ἐπέσσεσθαι from ἐπεί, not of ἐπεί as a transitive, as v 445 that he would never and upon his knees any day are lovers of me; i.e. he feared that I might be for ever children. We should rather expect ἐμῶν, which is indeed a variant. ἐμῶν ἄναξ here be = ἐμῶν, as ἴσμεν himself is not the subject of the sentence.

457. Ζεὺς καταχθόνιος is a ζῆλος title in H., but we have Eust. γένους in

Hesiod *Opp.* 465, where he is coupled with Demeter, and Soph. *O. C.* 1606; and there was a cult of him in Corinth (Paus. ii. 2. 8) and Mykonos. Compare the phrases Ζεὺς ἄλλος and τὸν πολυτρόπῃ-τατον Ζῆνα τῶν κεκμηκότων, quoted from Aischylos. Ζεὺς χθόνιος is a favourite name in the Orphic poems and Nonnos. The name seems to imply a different set of myths from that general in H.—a theogony in which one Zeus is the god of heaven, earth, and underworld alike, and is worshipped in all these different aspects (cf. Paus. loc. cit.), instead of being differentiated into three gods. ἐπαινή occurs only as an epithet of Persephone, and only in this book and κ and λ in *Od.* (also Hes. *Theog.* 768, 774). It is apparently = αἰνῆ, terrible, though some explained it as αἰνῆ ἐπαινῆ, *depraised*, a hypocoristic epithet like ἀγαῖη and ἀγνή of the same goddess.

458-61 were first inserted into the text by Lederlin in the Amsterdam edition of 1707, see Bergler's preface. The statement that Ar. 'took them out' can only be true in the sense that they may very likely have been found in some of the editions current in the book-trade, and as the early papyri recently discovered, which were displaced under Alexandrian criticism by corrected copies of the old Attic *variante*. The lines are, of course, essential to our understanding of the context. They are by no means so Homeric in thought or expression. The reference to the *ἴμμου πόλιν* is a reminiscence of *I. 2. 457*, and the general sentiment of *I. 2. 457*.

457. ἐπεί ἐπαινῆ of the goddess

ἐνθ' ἐμοὶ οὐκέτι· πάμπαν ἐρήτνετ' ἐν φρεσὶ θυμὸς 462
 πατρὸς χωρόμενοι κατὰ μέγαρα στρόφάσθαι.
 ἦ μὲν πολλὰ ἔται καὶ ἀνέψιοι ἀμφὶς ἔοντες
 αὐτοῦ λισσόμενοι κατερήτουν ἐν μεγάροισι, 465
 πολλὰ δὲ ἴφια μῆλα καὶ εἰλίποδας ἑλικὰς βούς
 ἔσφαζον, πολλοὶ δὲ σύες θαλέθοντες ἀλοιφῇ
 εὐόμενοι τανύοντο (διὰ φλόγος Ἥφαιστοιο,
 πολλὸν δ' ἐκ κερᾶμων μέθυ πίνετο (τοῖο γέροντος)
 εἰνάνυχες δέ (μοι ἀμφ' αὐτῶν) παρὰ νύκτας ἴαυον) 470
 οἱ μὲν ἀμειβομένοι φυλακὰς ἔχον, οὐδέ ποτ' ἔσβῃ
 πῦρ, ἕτερον μὲν ἐν αἰθούσῃ ἐνερκέος αὐλῆς,
 ἄλλο δ' ἐνὶ προδόμῳ, πρόσθεν θαλάμοιο θυράων,
 ἄλλ' ὅτε δὴ δεκάτῃ μοι ἐπήλυθε (νύξ ἐρέβεννή)
 καὶ τότε ἐγὼ (θαλάμοιο θύρας πυκινῶς ἀραρυίας 475
 ῥήξας) ἐξῆλθον, καὶ ὑπέρθορον ἑρκίον αὐλῆς — ?

462. *ἐνθά μοι* CST Harl. a, Mor. Mosc. 3, and γρ. A: *ἐνθά μοι* G. 463.
πρόφάσασθαι JU Harl. d, and τινὰ τῶν ἀντιγράφων Eust.: *στρόφάσασθαι* R Par.
 : : *στρόφάσασθαι* Ω. 464. *ἀμφὶς ἔοντες*: ἐν ἄλλῳ ἑπὶ ἔοντες A: ἀντιπύοντες
 Dion. Thrax ap. Did. (see Ludw.). 467. *θαλέοντες* P (*θαλέοντες* Pm). 469.
τολλῶν δ' JST: πολὺ δὲ G. 470. *παρὰ*: περὶ G. 472. *ἐν* Ar. P (and ἐν
 ἄλλῳ A): ὑπ' Ω. || *αἰεούσης* Par. g, Schol. A on A 120. || *εὐεργέτος* Schol. A on
 A 120.

ine, 'the thought how I might not be called a parricide' (so Hentze).

464. *ἦ μὲν* is the later *καίτοι*, lit. 'true, that they kept me.'

465. *αὐτοῦ*, *there where I was*; with *κατερήτουν*.

466. *εἰλίποδας* must mean *volventes pedes*, i.e. expressing the fact that 'each foot as it is set forward describes a segment of a circle, a movement made necessary by its being so slightly lifted. *εἰλίποδες* as an epithet of oxen thus forms a graphic contrast to the word *ἀροτῖνες* applied to horses' (M. and R. on a 92). *ἑλικὰς* was generally taken by the ancients to mean 'black' (see A 98). *ἀμεις* would refer it to root *σελ-*, 'shining, sleek' (see note *ibid.*), which is not improbable. The most usual explanation is that which must have been accepted by the author of the *Hymn. Merc.* (192)—not a bad authority in such a matter—*βούς . . . κερᾶσσαν ἑλικτάς*, i.e. with 'crumpled,' twisted horns. This best suits the sense of the root *τελικ-*, but the omission of any explicit mention of horns is as strange as if we should speak of a 'crumpled cow.'

468 = Ψ 33. *Were stretched to sing in the flame of Hephaistos.* *τανύοντο*, sc. on long spits, see l. 213. *εὐόμενοι*, in order to burn off the bristles and prepare them for cutting up. For *φλόξ* 'Ἥφ.' cf. ω 71, P 88, and note on B 426. Phoenix's friends endeavour by these festivities to distract him from his thought of flight.

470. *ἴαυον*, like soldiers on watch; see on 325. *παρὰ* goes with the verb; it is not used by Homer as a preposition in temporal sense ('by nights,' Paley). *εἰνάνυχες* should be an adverb, formed, but not correctly, on the analogy of *εἰνήμερος*, where the *-ες* is part of the noun-stem *ἐρεσ-* (*εἶνα* = *ἐνφα*, from *ενν-η*, Schulze *Q. E.* 107). It is, however, possible to make it a nom. pl., on the analogy of *τριταῖος ἦλθεν*, etc., where the adjective, however, is regularly used to express a point, not duration, of time. *αὐτῶν*, *my person*, expressing the closeness of the watch.

472. For the explanation of these lines see App. C on the Homeric House.

ρεία, λαθὼν φύλακας τ' ἄνδρας ἰδυμίας τε γυναῖκας;
 φεύγον ἔπειτ' ἀπ' ἀνενθε <δι> Ἑλλάδος εὐρυχόροιας
 Φθίην δ' ἐξικόμην ἐριβώλακα, μητέρα μῆλων,
 ἐς Πηλῆα ἀναχθ'. ὁ δέ με πρόφρων ὑπέδεκτο,
 καί με φίλησ', ὥς εἴτε πατὴρ δυν' παῖδα φιλήσῃ
 μούνον τηλύγετον (πολλοῖσιν ἐπὶ κτεάτεσσι,
 καί μ' ἀφνείδον ἔθηκε, πολὺν δέ μοι ὥπασε λαόν·
 ναῖον δ' ἐσχάτην Φθίης Δολόπεσσιν ἀνάσσω.
 καί σε τοσοῦτον ἔθηκε, θεοῖς ἐπικέκελ' Ἀχιλλεὺς;
 ἐκ θυμοῦ φιλέων, ἐπεὶ οὐκ ἐθέλεσκες ἄμ' ἄλλω
 οὗτ' ἐς δαῖτ' ἵεναι οὗτ' ἐν μεγάροισι πᾶσασθαι,
 πρὶν γ' ὅτε δὴ σ' ἐπ' ἐμοῖσιν ἐγὼ γούνεσσά καθίσσας
 ὄψον ἄσαιμι προΐαμ' (καὶ οἶνον ἐπισχών)
 πολλάκι μοι κατέδυσσας (ἐπὶ στήθεσσι) χιτῶνα
 οἶνον ἀποβλύζων (ἐν ὑπὶ ἱέμῃ ἀλεγεινῇ)
 ὥς ἐπὶ σοὶ μάλα πόλλ' ἔπαθον καὶ πόλλ' ἐμόγησα)

477. τ' om. DU Schol. a 1. || ἀνδρῶν Schol. a 1. 479. θηρῶν Harl
 μίλων). 480. ἔνακτα A (supr. γε') GJQ. 481. φιλήσῃ(i) ART: φ
 J: φιλήσῃ Ω. 488. γούνεσσι Ar. AT: γούνασ(ς)(η) Ω. || καείσας G
 489. θυον τ' [G]. 490. μοι: μου RU. || ἐπὶ: ἐν S. || κτῆσιν P.
 πολλὰ πάσων Ar. PS. || πολλὰ μόγησα Ar.

477. *ρεία*, διὰ τὸ τῆς νεότητος ἀνθος, schol. This seems more Homeric than to take *ρεία* λαθὼν together.

480. *ἐς*, into the house of. So Ψ 36, etc.

482. *τηλύγετον*: see l. 143. The force of the word here is given by M. and R. (δ 11): 'a father's increasing fondness for an only son is described: he is the heir of (ἐπὶ) large possessions, and the father's love for him grows as the chance of having other sons diminishes; the eldest being already in early manhood.'

484. The Dolopes are not mentioned in the Catalogue or elsewhere in H.—not even in the catalogue of the Myrmidons, II 168-97. They were a historical people, apparently closely connected with the Thessalians, whom H. equally ignores; cf. Herod. vii. 132, Strabo ix. p. 431, where the quotation given shews that Pindar must have had this passage or something very similar before him—*Πίνδαρος μνησθεὶς τοῦ Φοίνικος, "ὅς Δολόπων ἀγαγε θρασὺν δμῶλον σφενδαῖσαι, ἱπποδάμων Δαναῶν βέλσει πρόσφορον."* Dolopia is placed on the southern Pindos range immediately W. of Phthia. Cf. also Ap. Rhod. i. 68.

485. *τοσοῦτον ἔνακτα*, lit. *made great* (as thou now art), i.e. reared to manhood. This is inconsistent the legend of Achilles' education Cheiron (A 831), and is another indication that the Phoenix-episode is a composition independent of the legends of the *Iliad*.

487. Offended at the idea of an in arms going to a banquet, D conj. *ἐθέλεσκον* for -ες in 486, 'I not accompany a friend to the This, however, does not suit the em *ἐγὼ* in 488, though the line in respects follows more naturally. The text stands, we must consider *π* *ὅτε* *θά*, κτλ., as substituted for *ἐμοί* which would naturally follow *ἄλλω*.

489. The printed texts have *δ*, but it is doubtful if τ' has an authority. The absence of it may be a primitive *θυοί*. Cf. B 198. *προσ* cutting thee the first morsel. *ἐπ* X 83, 494, *holding to thy lips*. Cf. the very similar passage, π 442-4.

491. *οἶνου*, partitive gen., lit. 'ing out some of the wine.' *ἄλ* *troublesome, irksome helplessness*

τὰ φρονέων, ὃ μοι οὐ τι θεοὶ γόνον ἐξετέλειον
 ἐξ ἐμεῦ· ἀλλὰ σὲ παῖδα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ)
 ποιεῦμην, ἵνα μοί ποτ' αἰεκέα λαιῶν ἀμύνης. 495
 ἀλλ', Ἀχιλεῦ, δάμασον θυμὸν μέγαν· οὐδὲ τί σε χρὴ
 ἠλεές ἦτορ ἔχειν· στρέπτοι δέ τε καὶ θεοὶ αὐτοί,
 τῶν περ καὶ μείζων (ἀρετὴ τιμὴ τε βίη τε)
 καὶ μὲν τοὺς (θυέεσσι καὶ εὐχῶλης ἀγάνῃσι
 λαιβῇ τε κνίσῃ τε παρ' ἀνθρώπων) ἀνθρώποι 500
 λισσόμενοι, ὅτε κέν τις ὑπὲρ βῆνι καὶ ἀμάρτη.
 καὶ γάρ τε λῖται εἰσι Διὸς κοῦραι μέγалоι,

493. ἐπετέλε(σ)αν GJP. 495. ἀμύνας Q. 497. τρεπτοὶ L. || τε : γε R.
 498 om. Plato Rep. 364 D. 499. τοὺς μὲν J Plato *ibid.* || εὐχάσαι Plato *ibid.* ||
 εὐχολαῖαν ἀγαθαῖα G : εὐχολαῖα ἀγαθαῖαν Plato. 500. ἐν ἄλλω λαιβῇ τε
 κνίσῃ τε A. || λαιβῇ τε V. c. || ἀνθρώπων V. A. 501. ὑπερβῆνι J (e corr. f)
 P. || ἀμάρτοι P. 502. τε om. G : τοι P.

493. τὰ is answered by ὃ = ὅτι, 'reflecting on this (namely), that the gods were not minded (imperf.) to bring into being any offspring of mine own'; see 455.

495. ποιεῦμην, *I strove to make thee (imperf.) as mine own son.* ἀμύνης, subj. instead of opt., because the wish still remains in force and should indeed be now in course of fulfilment. See A 158, 559, B 4.

497. στρέπτοι, *capable of being bent by prayer*; ὁ 203 στρεπταὶ μὲν τε φρένες ἐσθλῶν. Cf. 158.

498. ἀρετή, *majesty*, supremacy in the widest sense. This word, like the correlative adj. ἀγαθός, does not in H. imply moral excellence absolutely (*virtue*) except so far as implied by the obligations of birth and power.

499. καὶ μὲν τοὺς, *yet even them prayers can bend* (how much more should prayers move weak men!)

501. This is the only place in H. where λισσεσθαι is applied to prayer made by men to gods; elsewhere it is always used of prayers between man and man, or, rarely, between god and god (A 394, 502, etc.). In later Greek (*Hymn. Ven.* 184, Pind. *O.* xii. 1, etc.) it is common enough in the sense of praying to the gods — again an instance of a late use in this book. Of course the use here is influenced by the need of an introduction for the word λῖται in the next line.

502-12. This remarkable passage is unique in Homer, where there is no other equally clear case of an allegory.

T 91-4 is the most similar; see note there. Some would prefer to look on the λῖται here not as allegory, but as personification; the primitive mind is always in the habit of regarding all forces, moral as well as intellectual, as sentient and active persons. This is undoubtedly the case with Ἄρη, who is personified in T 91, 126, and elsewhere; and even with ἔκτα πτερύοντα, which are conceived as winged beings flying like birds from man to man. But in the present case personification has passed into conscious allegory; at least the epithets in 503 seem to be susceptible of no other explanation. Compare the oracle in Herod. vi. 86 ὅρκου πάσις ἐστίν, ἀνώνυμος, οὐδ' ἐπὶ χεῖρες | οὐδὲ πόδες· κραιπνὸς δὲ μετέρχεται, εἰς δ' κε πᾶσαν | συμμάργνας δλέσθι γενεήν καὶ ὄκον ἅπαντα. The passage falls into two parts. 502-7 give the position of the offender; he is surprised by the sudden coming of Ἄρη, who makes him sin; sin is followed by the λῖται, who in this connexion virtually mean *penitence*, prayers for forgiveness. 508-12 refer to the person injured, and the responsibility thrown upon him by his enemy's request for pardon. If he hearkens to the suppliant, the 'quality of mercy bleaseth him that gives'; if he denies roughly, the prayers refused become a curse to him.

502. The τε is gnomic, as so often. Διὸς κοῦραι, because Zeus is the god of suppliants, and to forgive is divine; and also, perhaps, to explain their power over the other gods (497-501).

χῶλαί τε ῥυσαί τε παραβλώπες τ' ὀφθαλμῶ,
 αἷ ῥά τε καὶ μετῴπισθ' αἴης ἀλέγουσι κιούσαι
 ἢ δ' αἴη σθενάρη τε καὶ ἀρτίπος, οὐνεκα πάσας
 (πολλὸν ὑπεκπρόθεει) φθάνει δέ τε (πάσαν ἐπ' αἶαν)
 βλάπτουσ' ἀνθρώπους· αἱ δ' ἐξακέονται ὀπίσσω.
 δς μὲν τ' αἰδέσεται κούρας Διὸς ἄσσον ἰούσας,
 τὸν δέ μέγ' ὠνήσαν καὶ τ' ἐκλυνον εὐχομένοιο·
 δς δέ κ' ἀνήνεται καὶ τε στερεῶς ἀποείπη,
 λίσσονται δ' ἄρα ταί (γε Δία Κρονίωνα κιούσαι)
 τῶι αἴτην ἄμ' ἐπέσθαι, ἵνα βλαφθεὶς ἀποτίσῃ.
 ἀλλ', Ἀχιλεῦ, (πόρε καὶ σὺ) Διὸς κούρησιν ἐπέσθαι

505

510

503. ὀφθαλμῶν HS: ὀφθαλμῶν ADTU Par. b c² j k, Vr. b: ὀφθαλμοῖς G:
 ὀφθαλμῶν Par. e: ὀφθαλμῶ... τέτρηται πλέον τοῦ ὀφθαλμῶν Eust. 504.
 ἀρτίπους CDGHJTU: ἀρτίπως Q. 506. φεάσκει Zen. 507. ταὶ δ' Vr. b.
 509. εὐχομένοιο Ar. HPQ: εὐκαμένοιο Ω. 510. δέ κ': δ' P. || τε στερεῶς:
 τι στερεῶς R: ἐκτερεῶς G. 512. ἀποτίμη P, γρ. A: ἀποτίσαι Q (supr. n).
 513. κούραισιν P.

503. The epithets are transferred from the attitude of the penitent to his prayers. *χωλαί*, because of his reluctance to go to ask pardon (*pede Poena claudo*, generally quoted here, is quite different); *ῥυσαί*, from his face wrinkled with the mental struggle; *παραβλώπες* ὀφθαλμῶ, because he dares not look in the face him whom he has wronged.

504. *καὶ* belongs to the whole clause, and gives an additional touch to the picture. *ἀλέγουσι* is best taken closely with *κιούσαι*, 'make it their business to go after Ate.' The construction is thus analogous to that of *φθάνει*, etc., with the participle (so Nägelach on B 398).

505. I.e. man is swift to sin, but slow to repent; the wrong act is done and over long before any thought of penitence has time to arise in the mind.

506. *ὑπεκπρόθεει*, lit. *runs forward out from among* them all. For *φεάσκει* with long *a*, from *φθάσκει*, see K 346, Φ 262, H. G. § 47.

508. *αἰδέσεται*, subjunctive. *ἄσσον ἰούσας*, when offered by the repentant offender.

509. It is not of course quite exact to say that Prayers hear a man's prayers; what is meant is that they, as representatives of the heavenly powers, ensure a man's prayers being heard. *εὐχομένοιο* seems best to give the sense *whenever he prays*. The vulg. *εὐχαμένοιο* is, however, more usual, cf. A 381, 453, II 236, 531, φ 211. *εὐχομένοιο* generally means *vocal-*

ing, but there is no reason why it should be confined to this sense.

510. For κ' Monro would read τ', answering to μέν τ' above, on the ground that *καὶ* is out of place in a general sentence (H. G. § 283 b).

512. τῶι is emphatic, 'that Ate may come upon him,' as before upon the man who had wronged him. This is exactly illustrated by the case of Achilles. He suffers Ate (i.e. puts himself in the wrong) by refusing Agamemnon's humiliation, and pays the penalty in the death of Patroklos.

513. Lit. *provide thou that honour may attend upon the prayers* (of Agamemnon). The respect due to the divine quality of repentance, rather than the mere prayer for forgiveness, is here made the motive which influences men to relent. Phoenix says, 'admit into thy soul that reverence which bends the minds even of the best.' Others translate 'grant to the request of these *λαοί* that *recompense* (i.e. Agamemnon's gifts) may be bestowed on thee.' This gives the usual Homeric meaning of *τιμή*, but the connexion of words is unnatural, as no *σοί* is expressed; it does not suit the drift of the allegory, and leaves no force in the emphatic antithesis *καὶ σὺ . . ἄλλων περ*. The purely abstract use of *τιμή* is not so serious a consideration as it would be in an older portion of the poems (cf. note on A 158). But it must be admitted that von Christ's

τιμήν) ἢ τ' ἄλλων περ ἐπιγνάμπτει νόον) ἔσθλῶν.
 εἰ μὲν γὰρ μὴ δῶρα φέροι, τὰ δ' ὀπισθ' ὀνομάζοι 515
 Ἀτρεΐδης, ἀλλ' αἰὲν ἐπιζαφελῶς χαλπαῖνοι,
 οὐκ ἂν ἐγὼ γέ σε μῆνιν ἀπορρίψαντα κελόιμην
 Ἀργεῖοισιν ἀμυνέμεναι, χατέουσί περ' ἔμπτῃς.
 νῦν δ' ἅμα τ' αὐτίκα πολλὰ διδοί, τὰ δ' ὀπισθεν ὑπέστη, 520
 ἄνδρας δὲ λίσσεσθαι ἐπιπροέηκεν ἀρίστους
 κρινάμενος κατὰ λαὸν Ἀχαικόν, οἳ τε σοὶ αὐτῶι
 φίλτατοι Ἀργείων· τῶν μὴ σύ γε μῦθον ἐλέγξης
 μηδὲ πόδας· πρὶν δ' οὔ τι νεμέσσητόν κεχολῶσθαι.
 οὕτω καὶ τῶν πρόσθεν ἐπευθόμεθα κλέα ἀνδρῶν
 ἡρώων, ὅτε κέν τιν' ἐπιζάφελος χόλος ἴκοι· 525
 δωρητοὶ τ' ἐπέλοντο παρ' ἀρήτοισι τ' ἐπέεσσι.

514. ἐπιγνάπτει DGJPQR Cant. Vr. b. || ΝΟΟΝ: φρένας PQ Eust. || ἔσθλῶν J.
 515. εἰ γὰρ δὴ μὴ DRU. || φέροι Q: διδοί Schol. A on I 164. || ὀνομάζει G Cant.
 516. χαλπαῖνι G. 517. οὐδ' ἂν P. 519. ὀπισθ' ὀνομάζει S Bar. 520.
 ἄνδρας G (p. ras.). || δέ: τε S. || ἐπὶ δὲ προέηκεν G. || ἀρίστω G (p. ras.). 521.
 ἀχαικόν CGHJP. 523. πρὶν γ' P. 524. ἐπευθόμεθα Q. 525. κέν τις P.

conj. αἰ τ' . . ἐπύγναμψαν gives a simpler sense.

515. γάρ implies 'you may do so without disgrace.' 'For if Atreides were not offering thee gifts and promising thee more hereafter' (i.e. in 135 sqq.) . . 'I would not be the one to bid thee,' etc. Agamemnon's liberal offerings not only guarantee his sincerity, but would make Achilles' change of attitude honourable by their publicity.

516. ἐπιζαφελῶς is referred by Ameis, Düntzer, etc., to root φελ- to swell, of δ-φελ-λω, etc.; the ζα = διά being intensive, see 525 ἐπιζάφελος χόλος = very swelling anger. The word occurs elsewhere only ζ 330, ἐπιζαφελῶς μενέαιεν.

517. The strong expression ἀπορρίψαντα recurs in the same sense in II 282.

519. διδοί, offers, like διδοίς I. 164.

520. This is yet another proof of the sincerity of Agamemnon's penitence.

522. ἐλέγξις, dishonour, bring to shame; so φ 424, and the subst. ἐλεγχος = disgrace A 314 (where see note). After Homer this sense recurs only in the compound κατελέγχειν (Pind. O. viii. 19, P. viii. 36, I. iii. 14).

523. πόδας, i.e. their journey hither. This, however, seems much rather a Tragic than an Epic use; e.g. Eur. Hipp. 661 σὺν πατρὸς μολῶν ποδί, Aisch. Sept. 374. Cf. 'How beautiful

are the feet of them that preach.' The whole of 523-8 looks very much like a joint marking the insertion of an alien passage. The episode of Meleager is very confused in detail, though it may be greatly simplified by leaving out two passages (see on 529), and only a disproportionately small part of it has any bearing upon Phoinix's argument—namely, the fact that Meleager's Ate was turned upon himself in that he had to run the risks of war without receiving the reward (597-9). It undoubtedly seems that a distinct Epic ballad, most interesting in itself, has been not very skilfully grafted into this already long speech on account of a general similarity between the relations of Achilles to Agamemnon and Meleager to Althaea; and then 523-8, 597-9 have been added to give a plausible connexion with the argument.

524. τῶν πρόσθεν is in apposition with ἀνδρῶν ἡρώων. Note the Attic use of the article. For κλέα cf. 189 and B 486. οὕτω, i.e. we have heard of such conduct on the part of heroes of the old time; a rather loose expression.

525. This is the only case in H. of ὅτε κέν with the opt. It is, however, sufficiently defended by the use of the opt. after εἰ κεν.

526. They were to be won by gifts and

μέμνημαι τόδε ἔργον· ἐγὼ πάλαι, οὗ τι νέον γε,
ὥς ἦν· (ἐν δ' ὑμῶν) ἔρέω πάντεσσι φίλοισι.

Κουρήτες τ' ἐμάχοντο καὶ Αἰτωλοὶ μενεχάρμαι
ἀμφὶ πόλιν Καλυδῶνα καὶ ἀλλήλους ἐνάριζον,
Αἰτωλοὶ μὲν ἀμνύμενοι Καλυδῶνος ἐραννῆς,
Κουρήτες δὲ διαπραθέειν μεμαῶτες Ἄρηϊ.

530

καὶ γὰρ τοῖσι κακὸν χρυσόθρονος Ἄρτεμις ὤρσε,
χωσαμένη ὃ οἱ οὗ τι θαλύσια γουνῶι ἀλῶης
Οἰνεὺς ἔρξ', ἄλλοι δὲ θεοὶ δαίνυνθ' ἐκατόμβας·

535

οἷη δ' οὐκ ἔρρεξε Διὸς κούρη μεγάληο·
ἧ λάβει· ἧ οὐκ ἐνόησεν· ἄσαστο δὲ μέγα θυμῶι.

527. γε : τε Vr. A. 528. ἁμῶν Q Vr. c. 531. ἐρατταῖας C¹ (!) GRU.
534. χωσαμένη H. 535. ἔρξ' A (supr. ε) DPQ Harl. a, Vr. b: ἔρξ' C¹ GJRTU :
ῥέξ' C² H. 537. Ἄ λάος Ἄ οὐκ Par. d: ἐκλάσεν οὐδ' Zen. || δὲ : γὰρ P.

persuasion. θωρητός is ἀπ. λεγ. in H.; παράρρητος recurs only N 726, in the sense of *persuasive*.

527. μέμνημαι with accus., as Z 222. It is hard to see why Phoenix should adopt the confidential tone of 528.

529. Oineus the Aitolian, king of Kalydon, married Althaia, daughter of Thestios, king of the Kuretes. The two peoples combined to slay the wild boar that ravaged Kalydon, but fell out over the division of the spoils, which Meleager wished to assign as ἀριστεία to Atalanta; but the sons of Thestios, indignant, had taken it from her, for which Meleager slew them, and was therefore cursed by his mother Althaia, their sister. It will be seen that the story as given in the text is only very partially told, although 538-49 and 557-64 (or rather 572) are inserted, to the damage of the connexion, to explain the circumstances out of which the quarrel had arisen. In any case the story must be read continuously thus: 529-32, 550-56, 573-99. It will be observed that the fire-brand with which Meleager's life was bound up is inconsistent with the present legend (see on 570 below); nor is Atalanta mentioned.

531. Καλυδῶνος (a sort of 'causal' gen.) after ἀμύνεσθαι, as M 155, 179, N 700. For the Aitolians see B 638-44. The Kuretes are said to be a tribe who first inhabited Aitolia side by side with the Aitolians proper, but were afterwards expelled by them and inhabited Akarmania. They do not appear in the

Catalogue. For the name cf. T 193. It may, however, be distinct from the substantive *κουρήτες*, and be related to the Italic *Curetes*, 'spearmen,' as Paley suggests. ἐρατταῖας for ἐραττωῖας, only here, 577, and η 18 in H.

533. τοῖα, sc. the Aitolians. The story suddenly goes back to the στυγία, and καὶ γὰρ = for it must be κλονισθῇ, ὥρσε = had raised up.

534. θαλύσια, the harvest feast when the first fruits were offered to the gods in gratitude for the abundance (θάλλω) of nature. It has been remarked that this is the only mention of a public festival in the *Il.* (see, however, B 550). γουνῶι ἀλῶης (see Σ 57), on the fat of the garden-land. γουνός is generally considered to be for γονφ-ος, a derived form of γόνυ, 'knee,' in the sense of 'the hill' or 'swell' of the 'garden'; that is, the part most exposed to the sun, and therefore the most fertile. But Hesych. explains γονίμωι τόπων, as if from γεν- to produce, and this seems more reasonable.

536. Διὸς κούρηι of Artemis, § 151: elsewhere, when used by itself, it almost always means Athene.

537. οὐκ ἐνόησεν can hardly be distinguished from λάσεν (τὸ μὲν ἐλάθεα, ἐκὼν παρέπεμψεν, τὸ δὲ οὐκ ἐνόησεν, αὐτὴ τὴν ἀρχὴν κατὰ νοῦν ἔσχευεν of the schol. is purely artificial). Zen.'s reading is apparently an attempt to evade this difficulty. Probably Brandreth and Platt (*J. P.* xix. 39) are right in omitting the οὐ altogether, so that the sense is

ἡ δὲ χολωσαμένη δῖον γένος ἰοχέαιρα
 ὥρσεν ἔπι χλοῦνην σὺν ἄγριον ἀργιόδοντα,
 ὃς κακὰ πόλλ' ἔρδεσκεν ἔθων Οἰνῆος ἀλωήν. 540
 πολλὰ δ' ὃ γε προθέλυμα χαμαὶ βάλε δένδρεα μακρὰ
 αὐτῆισιν ῥίζησι καὶ αὐτοῖς ἄνθεσι μῆλων.
 τὸν δ' υἱὸς Οἰνῆος ἀπέκτεινεν Μελέαγρος,
 πολλέων ἐκ πολίων θηρήτορας ἄνδρας ἀγείρας
 καὶ κύνας· οὐ μὲν γάρ κε δάμη παύροισι βροτοῖσι. 545
 τόσσος ἔην, πολλοὺς δὲ πυρὴς ἐπέβησ' ἀλεγεινῆς.
 ἡ δ' ἄμφ' αὐτῷ θῆκε πολὺν κέλαδον καὶ αὐτὴν,
 ἀμφὶ σὺδς κεφαλῇ καὶ δέρματι λαχνήεντι,
 Κουρήτων τε μεσηγὺ καὶ Αἰτωλῶν μεγαθύμων.
 ὄφρα μὲν οὖν Μελέαγρος ἀρητίφιλος πολέμιζε, 550
 τόφρα δὲ Κουρήτεσσι κακῶς ἦν, οὐδὲ δύναντο

539. ὥρσεν : ὥρσεν Aristot. *Hist. An.* vi. 28. || ἀργιόδοντα : οὐδὲ ἐώκει
 ἡμεῖς γε σποφάγωι ἀλλὰ βίωι ὕληντι *ibid.* (cf. i 191-2. The same variant is quoted
 as from Strabo by Eust.). 540. ἔρδεσκεν : ἔσργεν R : ἔδρασκεν Par. d :

ἔ(ρ)ρασκεν or ἔ(ρ)ρασκον Ammon. 541. δένδρεα : δούρατα Max. Tyr. *Diss.* 1. 3.
 542. ῥίζαια P. 546. τόσσον Cant. || δὲ πυρὴς ἐπέβησ' PR^m (-ακ') : δ' ἐπέβησε
 πυρὴς R^U (πυρὸς). 550. πτολέμιζε G. 551. δὲ : μὲν οὖν RU : μὲν D. ||
 κακῶς T (γρ. ὥς *man. rec.*) U Vr. A. || οὐδὲ δύναντο : οὐδ' ἐτέλεσκον Aph.

whether he forgot, or knew what he was
 doing, i.e. neglected Artemis deliberately.
 The οὐ may have been inserted from
 motives of piety, see note on 453; in
 any case the synzesis is very suspicious.
 Perhaps we have here another legend
 of the struggle between the Dionysiac
 (Οἰνεύς = Wine-man : Apollod. i. 8. 1
 Οἰνεὺς δὲ βασιλεύων Καλυδῶνος παρὰ
 Διονύσου φυτὸν ἀμπέλου πρῶτος ἔλαβε)
 and older religions, here represented by
 the savage Artemis Laphria of Kalydon
 (see Paus. vii. 18. 8 and note on Z 130).
 ἀάσατο : see note on Θ 237.

538. Δῖον γένος seems to mean *child*
 of Zeus, Δῖον, as Eust. explains it, and
 so = Διὸς κοῖρη above. The same title
 is given to Bacchos in *Hymn.* i. 2.
 This, however, does not explain Hesiod's
 application of it to his bad brother, *Opp.*
 299. Others take it to mean the boar,
 a creature of the gods. But the order of
 the words and the use of Δῖον are against
 this. Düntzer would read θεῖον γένος,
 which is applied to the Chinsaira in Z 180.

539. χλοῦνην : a word of unknown
 meaning, explained by the ancients as
 entire (not castrated) or couching in grass
 (χλοή—εὐνάσθαι). Aristotle's quotation
 (see above) seems to be made up from a

reminiscence of i 191 οὐδὲ ἐώκει ἀνδρὶ γε
 σποφάγωι ἀλλὰ βίωι ὕληντι. We have
 no right to say that it is a mistake of
 memory in quoting; the addition may
 well have been actually found in the
 corrupt popular copies; see note on B 15.

540. κακὰ πόλλ' ἔρδεσκεν (with *F*
 neglected) is copied in *Hymn. Ap.* 303,
 355. ἔωον, *suo (suis) more*, like Π 260
 ἐριδμαίνωσιν ἔθοντες.

541. προέλυμα, by the roots, lit.
 'from the foundations onwards,' like
 πρόρριζος. So K 15; and cf. τετρα-
 θέλυμος, of a shield, with four layers
 of hide as foundation. In N 130, q.v.,
 it seems to mean *rou upon rou*, a sense
 which is possible here also.

542. ἀνεσσι μῆλων, either *fruit-*
blossom, or *blooming fruits*; a peri-
 phrasis like i 449 ἀνθεα πολῆς (so Ameis).

546. ἐπέβησε, brought to the pyre, just
 as we say 'brought to the grave.' So
 Δ 99 πυρὴς ἐπιβάντα, and cf. B 234.

547. She brought to pass great noise
 and battle-cry over his body (αὐτῷ, cf.
 A 4) as to the disposal of the spoils.

550. We now suddenly return to the
 war which arose out of the quarrel, in
 continuation of 532.

551. κακῶς ἦν : cf. H 424 χαλεπῶς ἦν.

τείχεος ἔκτοσθεν μῖμνειν πολέες περ ἔοντες·
 ἀλλ' ὅτε δὴ Μελέαγρον ἔδυ χόλος, ὅς τε καὶ ἄλλων
 οἰδάνει ἐν στήθεσσι νόον πύκα περ φρονεόντων,
 ἦ τοι ὁ μητρὶ φίλῃ Ἀλθαίῃ χωόμενος κῆρ 555
 κεῖτο παρὰ μνηστῇ ἀλόχῳ, καλῇ Κλεοπάτρῃ,
 κούρῃ Μαρπήσσης καλλισφύρου Εὐηνίνης
 Ἰδῶ θ', ὃς κάρτιστος ἐπιχθονίων γένετ' ἀνδρῶν
 τῶν τότε, καὶ ῥα ἄνακτος ἐναντίον εἶλετο τόξον
 Φοίβου Ἀπόλλωνος καλλισφύρου εἵνεκα νύμφης· 560
 τὴν δὲ τότ' ἐν μεγάροισι πατὴρ καὶ πότνια μήτηρ
 Ἀλκούνην καλέσκον ἐπώνυμον, οὐνεκ' ἄρ' αὐτῇ

554. στήθεσφι Ap. Lex. 558. κάρτιστος : κάλλιστος HPQ. || ἐπιχθονίων J. :
 γένετ' : ἦν Antimachos ap. Euseb. : τράφεν H. 561. τῶν τε J. 562. αὐτῇ
 J (supr. ἢ αὐτῆς) : αὐτῇ ἢ αὐτῆς Eust. : αὐτῆς Ω.

It is a question if οὐδ' ἐθέλεσκον, the reading of Aph., is not original, and οὐδὲ δύναντο a gloss (so Bentley and Heyne); the scholia always explain in such cases that ἐθέλειν = δύνασθαι, e.g. in the exactly similar phrase in 353 (here evidently alluded to) and Φ 366.

552. τεύχεος ἔκτοσθεν seems to imply that the Kuretes, so far from besieging Kalydon, were themselves at first shut up in their walls, and could not meet Meleager in the open plain. This is a clear allusion to the position of the Trojans so long as Achilles fought, and emphasizes the parallel between him and Meleager. But we are left to supply a great deal more than is usually left unexpressed in Epic poetry.

553. ἔδυ χόλος (T 16, X 94), on account of his mother's curse, as is explained later on, 566.

554. οἰδάνει, makes to swell. Cf. 646 (and μελάνει? H 64). For the second half of the line cf. Σ 217.

555. ἦ τοι, then, begins the apodosis.

556. κεῖτο, began to lie idle at home. ὅτε above shews that this must be the meaning (Σ 178, etc.); but the writer of 565 evidently took it to mean 'lay in bed.'

557. From here to 565 we have a digression which grievously interferes with the narrative and savours strongly of the genealogical poetry of the Hesiodic age.

Idas the son of Aphareus had carried off Marpessa from her father Euenos (Εὐηνίη is a patronymic), but Apollo

wished to carry her off from Idas; so the two came to fighting until Zeus separated them, and bade Marpessa choose which of them she would have. And Marpessa chose Idas, the mortal, for fear the god should prove unfaithful. A scene from the story was represented on the chest of Kypselos (Paus. v. 18. 2). The whole legend, which is nowhere completely told, is pieced together from the scholia and Apollodoros (i. 7. 8) by Erhardt (p. 148).

561. ἐν μεγάροις perhaps means 'when their troubles and wanderings were over.'

562. They called her (sc. Kleopatra) Alkyone because her mother (Marpessa) herself wept with the plaintive voice of the Halcyon (kingfisher: the female when separated from the male is said to utter continually a mournful cry. This has no foundation in fact; see Thompson Gloss. s.v.). The legend of Alkyone and Keyx, which sprang from the same source, is of course not referred to here. For the vulg. αὐτῆς I have taken αὐτῇ from one ms., she herself (namely) the mother. The pronoun is used to contrast the mother with the daughter, who might naturally be supposed to be the person described by her name. For children named from their parents' circumstances see note on Z 403. Either the gen. or dat. involves the weakest anaphoric use of the pronoun, which is especially bad in this emphatic place and could only be excused by the lateness of the whole passage

μήτηρ ἀλκύνουος πολυπενθέος οἶκτον ἔχουσα
 κλαίειν, ὃ μιν ἐκάεργος ἀνήρπασε Φοῖβος Ἀπόλλων.
 τῇι ὃ γε παρκατέλεκτο χόλον θυμαλγέα πέσσων, 565
 ἐξ ἀρέων μητρὸς κεχολωμένος, ἧ ῥα θεοῖσι
 πόλλ' ἀχέουσ' ἡρᾶτο κασιγνήτοιο φόνοιο,
 πολλὰ δὲ καὶ γαῖαν πολυφόρβην χερσὶν ἀλοία
 κικλήσκουσ' Ἀτῆν καὶ ἐπαινήν Περσεφόνειαν,
 πρόχῃν καθεζομένην, δεύοντο δὲ δάκρυσι κόλποι, 570
 παιδὶ δόμεν θάνατον· τῆς δ' ἡεροφοῖτις Ἐρινὺς
 ἔκλυεν ἐξ Ἑρέβessφιν, ἀμείλιχον ἦτορ ἔχουσα.
 τῶν δὲ τάχ' ἀμφὶ πύλας ὄμαδος καὶ δοῦπος ὀρώρει

563. οἶκτον H: οἶτον Ω. 564. κλαίειν, ὃ μιν Ar. LP (κλαίει): κλαί' ὅτε μιν Zen. Ω. || ἀνήρπασε A (γρ. ἀνήρπασε) R. 569. περσεφόνειαν A supr. (cf. 457). 570. κασιγνήτοιο (P supr.) S. || κόλποι S (supr. οι). 571. ἡεροφοῖτις HJ, γρ. Schol. A. 572. ἐρέβessφιν JR¹: ἐρέβessφιν Ω (φιν om. U). || ἀμείλιχον CDJR^mU. 573. πολὺς J (γρ. πύλας). || ὀρώρει P¹.

563. On the authority again of one ms. only I have adopted the reading οἶκτον, originally conjectured by Heyne. The sense *plaintive wail* is not found in H., but is common in Trag. (see Lexx.). It is clearly what is wanted here (cf. Eur. *I. T.* 1090 ἀλκύνων, *ἔλεγον οἰκτρὸν αἰδεῖς*). The vulg. οἶτον, *having the fate of the halcyon*, is very feeble. But it must be admitted that do what we may it is impossible to make anything but a most confused and clumsy piece of narration out of all this. It has all the air of a fragment of an old Epic interspersed with lines taken from other portions of the original story—aids to the memory, perhaps, of hearers who partly knew a not very common legend, but to us only darkening the obscurity.

565. The next eight lines seem intended to lead back from the digression to the main story while supplying some details which Phoenix had omitted. πέσσω, *digesting*, brooding over. Cf. A 81.

567. πολλά goes with ἡρᾶτο, φόνοιο as 'causal' gen. with ἀχέουσα. For κασιγνήτοιο others read κασιγνήτοιο as adj. 'fraternal slaughter'; for acc. to the common legend Althaea had several brothers killed by Meleagros. As nothing has been said above of this apparently essential matter, we cannot tell what is meant.

568. ἀλοία, *she beat the ground with her hands*, to call the attention of the gods below. So Hera appealing to Γαῖα

and the Τιτῆνες, *χειρὶ καταπρηνεί θλασε χθόνα*, and *ῥμασε χθόνα χειρὶ παχείηι*, *Hymn. Apoll.* 333, 340.

569. See on 457. It will be seen that Ἀτῆς has taken the place of Ζεὺς καταχθόνιος, possibly a sign of different authorship.

570. πρόχῃν is commonly explained as = *knee-forward*, i.e. falling on her knees. But the change of γ to χ in Greek is at least doubtful (see G. Meyer *Gr.* § 212), and the word nowhere else (Φ 460, ξ 69, and later Greek) conveys any distinct reference to knees; it means *utterly*. It must therefore be regarded as of uncertain meaning here. It will be seen that, so far as the story is told, the only result of the curse is to deprive Meleagros of the promised gifts. Pausanias, in an interesting excursus on the development of the Meleagros legend (x. 31. 2) says that 'according to Homer' M. did die through the curse (and perhaps that is a fair deduction from the ἐκλυεν of 572), but that the Ἡοῖαι and Μινυῆς ascribed the death to Apollo. He adds that the familiar story of the firebrand was first adopted by Phrynichos in his *Πλευρόναι*.

571. δόμεν θάνατον, a phrase only paralleled by the doubtful δαίμονα δώσω of Θ 166. The infin. depends on the sense of *prayer* in 567-8, 570 being parenthetical. ἡεροφοῖτις, *walking in darkness*, here and T 87 only.

573. τῶν δέ, the Aitolians or Kuretes, according as we connect the gen. with

πύργων βαλλομένων· τὸν δὲ λίσσοντο γέροντες
 Αἰτωλῶν, πέμπον δὲ θεῶν ἱερῆας ἀρίστους, 575
 ἐξελθεῖν καὶ ἀμύναι, ὑποσχόμενοι μέγα δῶρον·
 ὅππῳθι πῖότατον πεδῖον Καλυδῶνος ἐραννῆς,
 ἐνθά μιν ἦνωγον τέμενος περικαλλὲς ἐλέσθαι
 πεντηκοντόγυον, τὸ μὲν ἡμισυ οἰνοπέδοιο,
 ἡμισυ δὲ ψιλὴν ἄροσιν πεδίοιο ταμέσθαι. 580
 πολλὰ δὲ μιν λιτάνευε γέρων ἱππηλάτα Οἰνεύς,
 οὐδοῦ ἐπεμβεβαῶς ὑψηρεφέος θαλάμοιο
 σείων κολλητὰς σανίδας, γουνούμενος υἱόν·
 πολλὰ δὲ τὸν γε κασίγνηται καὶ πότνια μήτηρ
 ἐλλίσσονθ'· ὁ δὲ μᾶλλον ἀναίνετο· πολλὰ δ' ἑταῖροι, 585
 οἳ οἱ κεννότατοι καὶ φίλτατοι ἦσαν ἀπάντων·
 ἀλλ' οὐδ' ὥς τοῦ θυμὸν ἐνὶ στήθεσσιν ἔπειθον,
 πρὶν γ' ὅτε δὴ θάλαμος πύκ' ἐβάλλετο, τοὶ δ' ἐπὶ πύργων
 βαῖνον Κουρήτες καὶ ἐνέπρηθον μέγα ἄστν.
 καὶ τότε δὴ Μελέαγρον εὐζωνος παράκοιτις 590
 λίσσετ' ὀδυρομένη, καὶ οἱ κατέλεξεν ἅπαντα
 κῆδε' ὅσ' ἀνθρώποισι πέλει τῶν ἄστν ἀλῶνι·

576. ὑπὲρ κενότατοι Harl. b, Par. d g: ὑπὲρ κενότατοι J: ὑπὲρ κενότατοι Et. Maj.
 577. ἐρατῆναι C¹J. 578. ἀνώγειν G. 579. πεντηκοντόγυον DRU. 580.
 φίλας (sc. γῆς) Ar. 582. ὑπερβεβαῶς PQ and ap. Eust. || ὑψηρεφέος OR. 584.
 τόνδε HPQS. || κασίγνητοι JP Par. b d h, and ap. Did.: κασίγνητοι Schol. B
 (Porph.) on K 167. 586. κῆδιστοι P (γρ. κεννότατοι), γρ. R. 588. πύκα
 βάλλετο [GS]. || πύργον JR: πύργω(i) Q Harl. d, Par. b j, and ap. Eust. 589.
 ἐνέπρηθον J. 592-3. ὅσα κῆδε' ἀνθρώποισι πέλει τῶν ἄστν ἀλῶνι· λαοὶ μὲν
 φοινύσουσι κτλ. Aristot. *Rhet.* i. 7.

πύλας or θυλάδας: the latter is more Homeric, cf. Ψ 234. We suddenly return to the main incident, the siege of Kalydon.

575. What have the 'best priests' to do with the matter? It is not a religious question. The line looks like an interpolation for the sake of introducing the explanatory but needless word Αἰτωλῶν. It must, however, have been known to Soph., if Schol. A is right in saying that in consequence of it he made the chorus of his Μελέαγρος consist of priests.

578. τέμενος, a 'severalty' taken from the public land. Cf. Z 194, M 313, Σ 550; and for πεντηκοντόγυον, K 351.

580. ταμέσθαι is added pleonastically, repeating ἐλέσθαι. ψιλὴν ἄροσιν, i.e. arable land unencumbered by trees. So ε 134 ἄροσις λείη.

582. *Standing on the threshold of the chamber where his son had locked himself in, and shaking the doors in his endeavour to force an entrance.* γουνούμενος is here of course only metaphorical, *besecching*, the literal act of clasping the knees being excluded by the circumstances, as in A 130, § 149.

584. The variant κασίγνητοι is supported in the schol. by a reference to B 641, where it appears that Meleagros had brothers besides Tydeus. The legend, however, knows also of his sisters, one of whom was Deianeira.

586. κεννότατοι seems here to be equivalent to κῆδιστοι (which P reads), *nearest*; cf. κῆδεσται. See κ 225 ὅς μοι κῆδιστος ἐτάρων ἦν κεννότατός τε.

588. πρὶν γ' ὅτε θῶ, *until at last*, as 488, M 437, and several times in O¹.

ἄνδρας μὲν κτείνουσι, πόλιν δέ τε πῦρ ἀμαθύνει,
 τέκνα δέ τ' ἄλλοι ἄγουσι βαθυζώνους τε γυναῖκας.
 τοῦ δ' ὠρίνετο θυμὸς ἀκούοντος κακὰ ἔργα, 595
 βῆ δ' ἰέναι, χροὶ δ' ἔντε' ἐδύσετο παμφανόωντα.
 ὥς ὁ μὲν Αἰτωλοῖσιν ἀπήμυνεν κακὸν ἦμαρ
 εἷζας ὦι θυμῷ· τῷ δ' οὐκέτι δῶρ' ἐτέλεσαν
 πολλά τε καὶ χαρίεντα, κακὸν δ' ἦμυνε καὶ αὐτως.
 ἀλλὰ σὺ (μή τοι ταῦτα νοεῖ) φρεσὶ, μηδέ σε δαΐμων 600
 ἐνταῦθα τρέψει· φίλος· ἄκκιον δέ κεν εἴη
 νηυσὶν καιομένησιν ἀμυνέμεν· ἀλλ' ἐπὶ δώρων
 ἔρχεο· ἰσθὺν γάρ σε θεῶι τίσουσιν Ἀχαιοί·

593. ἀμαλύνει JQT. 594. τέκνα δὲ δῆλοι (sic) ἄρουα Zen. || βαθυζώνας
 Lips. 595. ὠρίνετο S. 596. ἐδύσετο A (supr. a) CD (Harl. a supr.):
 ἐδύσετο Ω. 597. ἀπώμυνε μηλεός Q. 599. αὐτως P. || οὕτως H. ||
 ἀμύνετο αὐτως Mor. 600. τοι: μοι PU Eust. 601. κῆκιον: χαλκίδον A
 (γρ. κῆκιον) DHRU, γρ. Harl. a. 602. δώρων Ar. HPQ Harl. a (γρ. δώροις),
 Par. d h: δώρον Harl. b, Par. c (supr. δώροις) g: δώροις Ω. 603. ἔρχεο PQ.

593. ἀμαλύνει, turns to dust, i.e. consumes, probably with a reminiscence of the commoner ἀμαλδύνειν: so Ap. Rhod. iii. 295, Aisch. Eum. 937. In Hymn. Merc. 140 it seems to mean scatter dust.

594. ἄλλοι, strangers, as Γ 301, Z 456. Zen.'s δῆλοι is needless. βαθυζώνους, only here and γ 154 in H. It occurs four times in Hymn. Cer., Aisch. Persae 155, Pind. P. ix. 2 (of the Charites), O. iii. 35 (of Leda), and elsewhere. The idea of the schol. γ 154, that it applies only to barbarian women, is clearly wrong. Studniczka (Beitr. p. 120) sees in the word an allusion to the deep bend made in the full lines of the peplos by the girdle round a slim waist; so that we might almost translate slender-waisted. Cf. βαθύκολπος.

595. κακὰ ἔργα, the sad story (especially no doubt the fate of the captive women).

598. εἷζας ὦι θυμῷ, yielding to his own feelings (on hearing this appeal, and not to the λυταί of his mother, who had offended him). In this lies the point of the story. Meleager now has to pay for his stubbornness (512) inasmuch as he has to yield his point without the gifts which would have made his relenting honourable. (The context forbids us to take ὦι θυμῷ in the natural sense of 'his wrath'; Paley suggests οὐ θυμοῦ.)

599. καὶ αὐτως, even so, without recompense. Phoinix means of course

that Achilles' fate will be exactly the same if he persists in his refusal, 604-5. When the story was introduced, we were led to expect encouragement rather than warning (526); Meleagros cannot be called δωρητής. This is only one more of the awkwardnesses in this curious narrative.

601. ἐνταῦθα, in that way of thine; like all forms of οὗτος it regularly refers to the person addressed. The word does not recur in H. (ἐνταυθοῖ Φ 122, σ 105, υ 262, ἐντεῦθεν τ 568).

602. It seems that Phoinix does not take Achilles' threat to return seriously; he is justified in 650. ἐπὶ δώρων seems to be a sort of temporal use, in the time of gifts, i.e. while they may still be had; cf. B 797 ἐπ' εἰρήνης, E 637 ἐπὶ προτέρων ἀνθρώπων. This comes to nearly the same as Ar.'s interpretation of ἐπὶ as = μετὰ (cf. α 278 ὅσσα εἴκε φιλῆς ἐπὶ παιδὸς ἐπεσθαι). It gives a better connexion with the story of Meleagros than the vulg. ἐπὶ δώροις, on condition, in consideration, of the gifts, and the latter as the more familiar use is perhaps more likely to be the corruption. In so late a passage little weight can be given to the form -οις for -οις, and of course it is possible that δώροις was altered to δώρων when the story of Meleagros was added.

603. For ἰσθὺν see note on H 298.

εἰ δέ κ' ἄτερ δῶρων (πόλεμον ^{πολεμῶν} φθισήνορα) δύνῃς,
οὐκέθ' ὁμῶς τιμῆς ἔσαι, πόλεμόν περ ἀλλήλων." 605
τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"Φοῖνιξ, ἄττα γεραίέ, διοτρεφές, οὐ τί με ταύτης
χρεὼ τιμῆς· φρονέω δὲ τετιμῆσθαι Διὸς αἴσῃ,
ἧ μ' ἔξει παρὰ νηυσὶ κορωνίσιν, εἰς ὃ κ' ἀντμῇ
ἐν στήθεσσι μένη καὶ μοι φίλα γούνατ' ὀρώρη. 610
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆισι·
μή μοι σύγχει θυμὸν ὀδυρόμενος καὶ ἀχεύων,
Ἄτρεϊδῃ ἥρωϊ φέρων χάριν· οὐδέ τί σε χρὴ
τὸν φιλέειν, ἵνα μή μοι ἀπέχθῃαι φιλέοντι.
καλὸν τοι σὺν ἐμοὶ τὸν κήδειν ὅς κ' ἐμὲ κήδηι. 615
ἴσον ἐμοὶ βασίλευε καὶ ἥμισυ μείρεο τιμῆς·

604. δύοις T: δύοις D¹. 605. ἀνάλλων Lips. Vr. A. 607. διοτρεφές
GH. || οὔτε L. 609. ἀττῇ R (ἀττῶν R^m). 610. μένα DL (surp. οι) Q Vr.
c. || ὀρώρη DQRU Vr. b²: ὀρώροι HL. 612. ὀδυρόμενος καὶ: ἐνὶ στήθεσιν
Ar. JP Par. c g. || καὶ ἀχεύων: κινυρίζων Zen. 615. ὅς: ὥς P. || κήδηι:
κῆδα DHJPQSU Vr. b¹.

605. τιμῆς for τιμῆ-Feis, a late (Attic) form, supported by Σ 475 τιμῆντα, η 110 τεχνῆσαι (M 283 λωτοῦντα?). Ar. read τιμῆς, but the gen. can only be explained by great violence as dependent on ὁμῶς (as a sort of 'improper preposition,' at the same point of price?) or as a strict gen. of price; cf. Ψ 649 τιμῆς ἧς τέ μ' εἴκε τετιμῆσθαι.

607. ἄττα, a primitive word for father, no doubt formed from the early efforts of childish lips, like our 'dada.' It is found in this identical form in Latin, Skt. (attā in fem.), and Gothic; and slightly altered in Slavonic, Albanian, and Erse, i.e. in every main branch of the Indo-European family. 'Attam pro reverentia seni cuilibet dicimus, quasi eum avi nomine appellemus,' Paul. Epit. 12. So P 561 and several times in *Od.*, where it is always used by Telemachos to Eumaios.

608. For χρεώ with gen. and acc. see on 75. αἶψα, by the just measure, cf. A 418.

609-10. This couplet, as Heyne remarks, would be better away. Achilles, who a few lines further doubts whether to depart or no, is here made to say that he will be among the ships so long as he lives. From εἰς ὃ καὶ τὸ ὀρώρη is probably borrowed from K 89-90. ἔσα apparently=will guard me, cf. E 473

πόλιν ἐξέμεν. The analogy, however, is not very close, nor is that of the common phrases θάμβος, ὕπνος, γῆρας, κτλ., ἔχει τινα. Others, perhaps better, make φρονέω . . . αἴσῃ parenthetical, and τιμῆς the antecedent to ἧ, comparing P 143 κλέος ἔχει (so Schol. T etc.). In any case the expression is very awkward.

612. σύγχεα, confound, our colloquial 'do not upset me.' Achilles acknowledges the effect which Phoinix's speech has had upon him.

613. φέρων χάριν, out of complaisance to A. So E 211, 874; and cf. A 572 ἥρα φέρειν.

616. This verse is expunged as meaningless by almost all recent editors (Heyne, Bekker, Döb., Ameis, Düntzer, Fäsi, von Christ and van Leeuwen). But it is possible to explain it as a hyperbolical expression meant to be taken in irony rather than earnest: 'ask what you will, you shall have even the half of my kingdom (but do not expect me to change my mind)'; only for the last clause he substitutes 'these shall take my message,' i.e. I do not recall it. ἀπρῶμαι does not occur again; but it would be a legitimate present of ἐμμορε, for μερ-γ-ομαι. Hes. *Theog.* 801, *Opp.* 578 has ἀπομειρῶμαι. Kuvcu must be taken as neut. acc. used adverbially, 'share my honour to the half.'

οὔτοι δ' ἀγγελέουσι, σὺ δ' αὐτόθι λέξο μίμνων
 εὐνήν ἐνι μαλακῇ· ἅμα δ' ἡοὶ φαινομένηφι
 φρασσόμεθ' ἢ κε νεώμεθ' ἐφ' ἡμέτερ', ἢ κε μένωμεν."
 ἢ καὶ Πατρόκλῳ ὃ γ' ἐπ' ὀφρύσι νεύσε σιωπῇ 620
 Φοῖνικι στορέσαι πυκινὸν λέχος, ὄφρα τάχιστα
 ἐκ κλισίης νόστοιο μεδοίαιο. τοῖσι δ' ἄρ' Αἴας
 ἀντίθεος Τελαμωνιάδης μετὰ μῦθον ἔειπε·
 "διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεύ,
 ἴομεν· οὐ γάρ μοι δοκεῖ μῦθοιο τελευτῇ 625
 τῇδ' ἐγὼ κρανέεσθαι· ἀπαγγεῖλαι δὲ τάχιστα
 χρὴ μῦθον Δαναοῖσι, καὶ οὐκ ἀγαθὸν περ ἔοντα,
 οἳ που νῦν ἔσται ποτιδέγμενοι. αὐτὰρ Ἀχιλλεὺς
 ἄγριον ἐν στήθεσσι θέτο μεγάλητορα θυμόν,
 σχέτλιος, οὐδὲ μετατρέπεται φιλότῃτος ἐταίρων 630
 τῆς ἥι μιν παρὰ νηυσὶν ἐτίομεν ἔξοχον ἄλλων,
 νηλῆς· καὶ μὲν τίς τε κασιγνήτοιο φονῆος
 ποινὴν ἢ οὐ παιδὸς ἐδέξατο τεθνηῶτος·
 καὶ ῥ' ὁ μὲν ἐν δῆμῳ μένει αὐτοῦ, πόλλ' ἀποτίσας,
 τοῦ δέ τ' ἐρητύεται κραδίη καὶ θυμὸς ἀγῆνωρ 635
 ποινὴν δεξαμένῳ. σοὶ δ' ἄλληκτόν τε κακὸν τε

619. ἦ κε: ἢ GT Cant.: ἦ·ε A (supr. κ). 623. μετὰ: μέγα Q. || οὐμὸν
 Lips. 625. τελευτῇ S. 626. γ': ε' G. 627. After this *aid.* ἐπέμειν
 ἀτρείδης ἀγαμέμνονι καὶ μονελάῳ (= H 373) GJQST^m (Rhosos) Vr. A^m (ἀτρείδῃ
 GT^m). 628. προτιδέμενοι DU. 631. ἦι: ἦ T¹: ἦν PT². 632. τε: γε
 Ar. Harl. b, Par. d g. || ΦΟΝΗΟΣ A (supr. οιο) T: ΦΟΝΟΙΟ Ω. 633. ΤΕΘΝΗΩΤΟΣ
 Ar. PQ Vr. b: ΤΕΘΝΗΩΤΟΣ A supr.: ΤΕΘΝΕΩΤΟΣ Ω. 636. ΔΕΚΑΜΕΝΩΙ AC¹
 D¹HT¹: ΔΕΚΑΜΕΝΟΥ Ω.

617. λέξο, i.e. λεχ-σ-εσο, from the
 'mixed' aor. ἐλεξόμην of *λέχομαι, like
 ἐδυσόμην. The imper. of the non-
 thematic aor. (λέκτο) is λέξο (λεχσο) Ω
 650, like δέξο T 10. So we have both
 ὄρσοο and ὄρσο.

620. ἐπὶ . . . νεύσε ὀφρύσι, he nodded
 (with) his head to P. in silence . . . for
 Phoenix. Observe the four consecutive
 datives: instrumental, jussive, modal,
 and 'commodi.' ἐπὶ . . . νεύσε, because
 he wishes to give a silent hint for
 departure to the envoys.

625. μῦθοιο τελευτῇ, the fulfilment of
 our errand. μῦθος is 'a charge imposed,'
 as A 25.

629. ἄγριον, predicate with ἔετο, has
 turned his heart savage. This use is
 common in the act, but there is no exact
 parallel in mid. The alternative which
 makes ἄγριον an epithet correlative to

μεγαλήτορα, has taken a savage high
 heart into his breast, is often adopted,
 but is obviously awkward; it, however,
 is the usual sense of ἐν στήθεσσι θέσθαι,
 cf. 637, 639.

632. τις, a man in general. Compare
 Ω 46 ff. ΦΟΝΗΟΣ, though not strongly
 supported, gives rather the better sense,
 accepts the blood-price from the slayer of
 his brother. It is then more natural to
 go on to take παιδός as dependent
 directly on ποινήν, for his son. The
 vulg. ΦΟΝΟΙΟ is of course defensible.
 The schol. suggest that κασιγνήτοιο is
 then an adj. (see on 567), and this
 avoids the awkwardness of the double
 gen. For the general question of the
 acceptance of blood-money in H. see
 Σ 498.

636. ΔΕΚΑΜΕΝΩΙ: the change of case is
 rather harsh, but may be paralleled by

θυμὸν ἐνὶ στήθεσσι θεοὶ θέσαν εἵνεκα κούρης
οἷης. νῦν δέ τοι ἐπὶ παρὶσχομεν ἔξοχ' ἀρίστας
ἀλλὰ τε πόλλ' ἐπὶ τῆσι· σὺ δ' ἴλαον ἔνθεο θυμόν,
αἰδεσσαι δὲ μέλαθρον· ὑπώροφιοι δέ τοι εἶμεν 640
πληθύος ἐκ Δαναῶν, μέμαμεν δέ τοι ἔξοχον ἄλλων
κῆδιστοὶ τ' ἔμεναι καὶ φίλτατοι, ὅσσοι Ἀχαιοί."
τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"Αἶαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,
πάντ' αἶμαί μοι κατὰ θυμόν ἐείσαο μυθήσασθαι· 645
ἀλλὰ μοι οἰδάνεται κραδίη χόλῳ, ὅππότε κείνων
μνήσομαι, ὥς μ' ἀσύφηλον ἐν Ἀργείοισιν ἔρεξεν
Ἀτρεΐδης ὥς εἴ τι ν' ἀτίμητον μετανάστην.

637. οὔνεκα C. 638. παρίσχομεν PQ: παρίσχεμεν U. 639. τοῖα P (and
ap. Did. ?). || ἔνεο: εέο J. 640. αἰδεσσαι S. || εἶμεν G. 641. πληθύος:
ἀερόοι Zen. || ἐκ om. Q. || ἔξοχοι R (supr. om). 642. κῆδιστοὶ Q Lips. (supr. m):
κῆδεστοὶ Vr. A. 644. κοίραν' ἀχαιῶν G. 645. εἴσαο Ar. (ἐν τισὶ τῶν ἱπο-
μνημάτων) PQ: εἴσω Ω. 646. ὀππότε ἐκείνου G. 647. ὥς: ὅς Par. b (?), El.
Mag. || ἔρεξεν: ἔθηκε El. Gud.

Γ 300-1, K 187, T 413, ρ 555, ψ 205,
and other instances in *Il. G.* § 243. 3 d.

637. θυμὸν, here *anger*. κούρης οἷης,
just one single girl. Aias' numerical
argument is well suited to the not over-
subtle quality of his intellect.

639. ἴλαον, *placable*. ἔνεο is ex-
plained by 629, and θέσαν 637. It is
a question if we should not adopt the
reading θέο of J; ἴλαος has ā in A 583,
Hymn. Cer. 204, and this quantity is
implied in the Ionic ἴλεως. But ā recurs
in T 178.

640. μέλαθρον, i.e. the obligation of
hospitality incurred by our reception
under your roof.

641. πληθύος ἐκ Δ., we are selected
from the host of the Danaans, and there-
fore claim respect as representatives of
the whole body of the army.

642. ὅσσοι Ἀχαιοί (supply εἶσι) goes
closely with ἄλλων, *dearest of all
Achaians that there are*. So l. 55.

645. *Thou seemest to speak every word
almost after mine own soul*. Achilles
refers to the latter part of Aias' speech.
The τι modifies the sentence like our
colloquial 'much as I could wish.' Cf.
ι 11 τοῦτό τί μοι κάλλιστον ἐνὶ φρεσὶν εἶδεται
εἶναι, leading on to a 'but' in the next line.
The use, however, is elsewhere almost
confined to negative sentences. Bentley
conj. τὰ, needlessly. The open form

εἴσαο is demanded alike by the rhythm
and by Homeric use.

647. μῆκοςμαι: aor. subj. ἀσύφηλον:
a word of unknown origin recurring only
in Ω 767. The meaning seems to be
degrading or vile, here *wrought vileness on
me*. The most obvious relation of the
word is with the equally obscure σιφλός,
for which see note on Ξ 142. It is at
least a curious coincidence that as the
meaning of that word exactly agrees with
the Arabic *safala*, *to fall low*, so ἀσύφηλος
should correspond with the Arabic super-
lative *asfal*, *most vile*, from the same
root. (For υ as a connecting vowel in
an Oriental word cf. the form Τύμωλος
by Τμῶλος.) But it is more orthodox to
refer the word to σοφός and explain it
foolish.

648 = Π 59. μετανάστην, one who has
changed his home. In the early stage
of society, in which religion as well as
polity is based entirely on family and
clan relations, the man who has had to
leave his home becomes contemptible,
an enemy of society, ἀφρήτωρ ἀθέμστος
ἀνέσσιος. Hence in most European
languages the name of *outcast* has be-
come a general word of contempt. So
with the μέτοικος at Athens; our own
wretch means no more than 'exile.'
Germ. *Elend* = *foreigner*, and so in other
cases (see Schrader *Handelsgesch.* p. 7).

ἀλλ' ὑμεῖς ἔρχεσθε καὶ ἀγγελίην ἀπόφασθε·
οὐ γὰρ πρὶν πολέμοιο μεδήσομαι αἵματόεντος, 650
πρὶν γ' οἶδν Πριάμοιο δαΐφρονος, "Ἐκτορα δῖον,
Μυρμιδόνων ἐπὶ τε κλισίας καὶ νῆας ἰκέσθαι
κτείνοντ' Ἀργείους, κατὰ τε σμῦξαι πυρὶ νῆας.
ἀμφὶ δέ τοι τῇ ἐμῇ κλισίῃ καὶ νηὶ μελαίνῃ
"Ἐκτορα καὶ μεμαῶτα μάχης σχήσεσθαι ὄτω." 655
ὥς ἔφαθ', οἱ δὲ ἕκαστος ἔλων δέπας ἀμφικύπελλον
σπείσαντες παρὰ νῆας ἴσαν πάλιν· ἤρχε δ' Ὀδυσσεύς.
Πάτροκλος δ' ἐτάροισιν ἰδὲ δμῶησι κέλευσε
Φοῖνικι στορέσαι πυκινὸν λέχος ὅττι τάχιστα.
αἱ δ' ἐπιπειθόμεναι στόρεσαν λέχος ὥς ἐκέλευσε, 660
κῶέα τε ῥῆγός τε λίνοιό τε λεπτὸν ἄωτον.

651. γ' οἶδν : ὄρεαι U : ὄρεαι οἶδν R (with dots under ὄρεαι). 652. μυρ-
μιδόνων δ' QR. 653. κτείνοντ' : φλέσκει Plato *Hipp. Min.* 371 c, and γρ. A :
οἶδε (sc. Ἀρίσταρχος) καὶ τὴν φλέσκει γραφὴν Did. || ἀργείους τε : κατακυβίαι P (supr.
τε over ac). 654. τοι : μιν Plato *Hipp. Min.* 371 c. || ἐμῇ : (')μῇ(i) Ω. 655.
μάχῃ L (P p. ras. ?). || σχήσεσθαι G. 657. σπείσαντες : ἐν τῇ ἐτέρῃ τῶν
Ἀριστάρχου λείψαντες, καὶ ἐν πολλαῖς τῶν ἀρχαίων Did. 658. ἰδὲ HU. ||
κέλευσε T. 659-60 om. Gt. 659 hab. Gm, with ὥς ἐκέλευσε for ὅττι τάχιστα.
660. ὥς ἐκέλευσε T Par. b k : ἐγκονέουσαι Zen.

ἀτίμητον doubtless = *unpriced*, a man to whose life no blood-money is attached, so that he may be killed with impunity. Aristotle, however, took it to mean *excluded from office* (*Pol.* iii. 3 ὥσπερ μέτοικος γὰρ ἐστὶν ὁ τῶν τιμῶν μὴ μετέχων), a natural view in the fourth century in Athens. (But in *Rhet.* ii. 2 he makes it mean simply *despised*, which is of course possible.)

650. Achilles has apparently by this time abandoned his idea of returning home, though Odysseus in 682 reports only the original threat. This difficulty was a popular ἀπορία in the Alexandrian schools, and is not solved by expunging the present passage; see 601, 619.

653. The verb κτείνω recurs in H. only in X 411, in the pass. = *smoulder*. Here it seems to mean simply *burn*; it may perhaps be used in a contemptuous sense.

655. μάχης seems to go equally with μεμαῶτα (as E 732 and elsewhere) and σχήσεσθαι, *refrain from war though eager for it*. Compare note on P 181.

657. παρὰ νῆας, *along the line of ships*. The libation seems to mark the close of the meal, at which they were still sitting, at least nominally. So 712.

Cf. γ 334 ὄρεα . . σπείσαντες κοῖτοιο μεδώμεθα.

660. For ὥς ἐκέλευσε Zen. read ἐγκονέουσαι, a word specially used in this connexion. See Ω 648, η 340, ψ 291.

661. *Fleeces and sheet and fine flock of linen*. Cf. Ω 644 ff. ἄωτον is explained by Buttm. *Lexil.* as meaning 'flocus,' the flocculent knap on woven cloths. The original use was probably of wool only, *old's ἄωτον*. The application here to linen is unique, and the word has retained only the sense of 'the most delicate fibre.' The later use of the word, a particular favourite with Pindar, is almost entirely metaphorical. The ῥάρεος itself seems to have been a sheet of linen, to judge from the ῥήγεα σιγαλόεντα commonly mentioned in *Od.* (ζ' 38, λ 189, etc.). πορφύρεα in Ω 645, δ 298, η 337 points in the same direction, for purple was the one dye used for linen. If so we ought apparently to take ῥῆγός τε λινόα τε ἄωτον together by hendiadys; and so ν 73 στόρεσαν ῥῆγός τε λίνον τε (see also ν 118). The three constituents of the Homeric bed, δέμνια, ῥήγεα, and χλαῖναι (λ 189, etc.), then resolve themselves into mattress, sheets, and blankets.

ἢ σε φράζεσθαι ἐν Ἀργείοισιν ἄνωγεν 680
 ὡς κεν νῆάς τε σόης καὶ λαὸν Ἀχαιῶν·
 ὡς δ' ἠπείλησεν ἄμ' ἡοὶ φαινομένηφι
 ἑυσσέλμους ἄλαδ' ἐλξέμεν ἀμφιελίσσας.
 δ' ἂν τοῖς ἄλλοισιν ἔφη παραμυθήσασθαι
 δ' ἀποπλείειν, ἐπεὶ οὐκέτι δῆτε τέκμων 685
 οὐ αἰπεινῆς· μάλα γάρ ἐθεν εὐρύοπα Ζεὺς
 αἰὲν ὑπερέσχε, τεθαρσῆκασι δὲ λαοί.
 ἔφατ'· εἰσὶ καὶ οἶδε τάδ' εἰπέμεν, οἳ μοι ἔποντο,
 ἰ καὶ κήρυκε δύω, πεπνυμένω ἄμφω.
 κῆξ δ' αὐθ' ὁ γέρων κατελέξατο· ὧς γὰρ ἀνώγει, 690
 ἰ οἱ ἐν νῆεσσι φίλην ἐς πατρίδ' ἔπεται
 οὐ, ἣν ἐθέλησιν· ἀνάγκη δ' οὐ τί μιν ἄξει."
 ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο ~~συνῆλθον~~
 οὐν ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσε.
 δ' ἄνεωι ἦσαν τετιηότες νῆες Ἀχαιῶν· 695
 δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·
 τρεῖδ' ἄγε κῦδιστε, ἀναξ ἄνδρῶν Ἀγάμεμνον,
 ὄφελος λίσσεσθαι ἀμύμονα Πηλεΐωνα,

κόηις: κόοις Par. j. Vr. c. Mose. 3: κόως Par. g: κόη(ι)ς DRU Par. d:
 r. c. (κόοις Par. e. h): κόωη(ι)ς GJ Par. e: κοῶις and καῶις Ar. διχῶς.
 eis ἐπείρασεν Schol. T. 683. ἐλξέμεν P: ἐλκέμεν Ω. 684. παρα-
 μύθαι (Ar. ὁ T (συμρ. παραμυθίσσεσθαι διὰ τοῦ ε). 688-92 δδ. Ar. Aph.
 : δὲ Lips.: δὲ καὶ JR. 689. κήρυκες HT. πεπνυμένοι P. 690.
 ὁ PU. παρελέξατο G. ἄνωγε Q. 692 δδ. Zen. 694 δδ. Ar.
 α. Zen. ἀγασσάμενοι: γρ. φρασσάμενοι A. || ἀγόρευε(ν) CT (συμρ. ε)
 Vr. A: ἀπέειπε G Cant., γρ. A: ἀπόειπεν S. 695. τετιηότες J. 698.
 ιδ' Ar. CGJ Harl. a d.

ὄηις: see note on 421. It will
 el that Ar. hesitated between
 l the more correct σαῶς.

were rejected by some on the
 that they take no notice of
 s change of attitude after the
 threat was made: see on 650.

λξέμεν is clearly preferable to
 ευνλξ. Cf. on K 19.

117 turned into *οὐδὲν ἀλλήλων*,
 ing the only instance in H. of

119 is the only instance of *καὶ*
 on. καὶ δὲ καὶ Brundreth.

ἰσὶ καὶ οἶδε τάδ' εἰπέμεν κτλ.,
 αὐτοὺς αὐτὸν ἑαυτὸν ἐμνήσθη τὴν σ.
 e of the infm. is exactly like

T 119 οὐκ ἔστι δὲ ἐγὼν οὐδὲ
 καταχέου.

ἐπεται: subj. after a historical

tense, of an event that is still future; as
 A 158, 559.

Aristarchos obelized 688-92 as unusual
 (νεώτεροι) in sentiment and prosy in
 composition; adding that Odysseus
 should not call witnesses as though he
 were not believed. 691-2 are repeated
 from 428-9.

694. Rejected by Ar. and Aph., and
 omitted altogether by Zen., as interpolated
 from 431. Indeed several mss. read ἀπέει-
 πεν here also, though it gives no sense.

695-6=30-1. See note there.

698. μῶ (Ar. μηδ'; but for the hiatus
 cf. P 686, Σ 19, X 481) goes closely with
 λίσσεσθαι both in sense and construction,
 not with ὄφελος. This inversion of the
 order of the words is perhaps natural,
 because the negative form of the sentence,
 the 'ought not,' is uppermost in the

μυρία δῶρα διδούς· ὁ δ' ἀγῆνωρ ἐστὶ καὶ ἄλλως·
 νῦν αὖ μιν πολὺ μᾶλλον ἀγνηορήσιν ἐνήκας. 700
 ἀλλ' ἢ τοι κείνου μὲν ἐάσομεν, ἢ κεν ἱησιν
 ἢ κε μένη· τότε δ' αὖτε μαχήσεται, ὅππότε κέν μιν
 θυμὸς ἐνὶ στήθεσσι ἀνώγει καὶ θεὸς ὄρση.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες·
 νῦν μὲν κοιμήσασθε τεταρπόμενοι φίλον ἦτορ 705
 σίτου καὶ οἴνοιο· τὸ γὰρ μένος ἐστὶ καὶ ἀλκή·
 αὐτὰρ ἐπεὶ κε φανῇ καλὴ ῥοδοδάκτυλος Ἥώς,
 καρπαλίμως πρὸ νεῶν ἐχέμεν λαόν τε καὶ ἵππους
 ὀτρύνων, καὶ δ' αὐτὸς ἐνὶ πρώτοισι μάχεσθαι."
 ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνησαν βασιλῆες, 710
 μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο.
 καὶ τότε δὴ σπείσαντες ἔβαν κλισίῃνδε ἕκαστος,
 ἔνθα δὲ κοιμήσαντο καὶ ἵπνου δῶρον ἔλοντο.

699. ἄλλως: ἄλλων Par. k: γρ. αὐτως A: γρ. αὐτός Lips. 700. ἀνῆκας
 Ag. (ἐν τισι τῶν ὑπομνημάτων) P. 701. κάκεινον B. || ἢ κ' ἀνῆκιν U. 702.
 μένος J. 703. ἀνώγει (R¹?) T King's Vr. c, Mosc. 3: ἀνώγοι P Harl. b, Par.
 d: (σπῆσσαι) κελεύει L: ὀρίνει Q: ὀρίνη Eust. || ὄρσοι P. 704. ἐγὼν [A]Q.
 710. ἐπὶ(ι)νεσαν DGHJPQRST. 711. ἀγασσάμενοι: γρ. φρασσάμενοι T.
 712. κλισίαν U: κλισίην C (γρ. κλισίηνδε).

speaker's mind; he begins, in fact, as though an ordinary μή with opt. were to follow.

699. καὶ ἄλλως, 'at the best of times,' in colloquial English. See T 99.

700. *Thou hast the more set him on haughtinesses.* For this use of ἐνίημι, 'to involve' a man in anything, see K 89 Ζεὺς ἐνέκε πόνουσι, and ο 198 ὁμοφροσύνῃσιν ἐνήσει. So ψ 13 ἐπιβῆσαι: and for the plur. of the abstract noun A 205, K 122. The sense is, of course, *acts of ἀγνηορή*, just as in the familiar

"mercies and forgivenesses," H. G. § 171 (4).

701. ἐάσομεν, *we will leave him to go his own way*; followed by ἢ . . . ἢ with subj. as § 183.

705. τεταρπόμενοι, redupl. aor. with the sense of 'sating,' as always, except § 244.

708. ἐχέμεν, for imper. *array*. The sudden change from the plur. (705) to the singular (αὐτός) is evidently a preparation for the ἀριστὰς of Agamemnon in Δ.

713. ἵπνου δῶρον: see on H 482.

K

INTRODUCTION

φασὶ τὴν ῥαψωιδίαν ὑφ' Ὀμήρου ἰδία τετάχθαι καὶ μὴ εἶναι μέρος τῆς Ἰλιάδος, ὑπὸ δὲ Πεισιστράτου τετάχθαι εἰς τὴν ποίησιν. These noteworthy words of Schol. T, repeated with slight variations by Eustathios, though we have no means of tracing their source, correspond too closely with the probabilities of the case to allow us to treat them as a mere empty guess.

That the book forms no essential part of the story of the *Iliad* is obvious at once. There is no allusion to it in any form whatever in any of the subsequent books, even in places where such a mention would seem inevitable. For instance, in the races in Ψ the horses which Diomedes took from Aineias play a prominent part, but there is no mention of the much-lauded pair which the same hero here takes from Rhesos. Moreover the events recorded are crowded into the latter part of a night which began in Θ and has been already occupied by all the events related in I, the agora, the council, the embassy, the report of the envoys to the council, and several feasts.

The words of Agamemnon in 106-7 εἴ κεν Ἀχιλλεὺς ἐκ χόλου ἀργαλείου μεταστρέψῃ φίλον ἦτορ are at least somewhat out of place at a moment when such a change has just been found impossible.

The composition of the book in some respects reminds us of I. Here, as in I, we have as a general background the story of the *Iliad*, with a defeat of the Greeks brought about by the secession of Achilles; neither I nor K can ever have existed independently of the *Mēnis*. Here again, too, we have a brilliant episode, the expedition of Odysseus and Diomedes, introduced by a narrative marked by curious weakness and confusion. Agamemnon proposes to wake Nestor in order to devise some plan with him (10), as though Nestor had not just done his best, with some flourish of trumpets, in I; but the only outcome is the visit to the sentinels. Then the other chiefs, who would not be needed for such a purpose, are summoned in order to introduce the very un-Homeric meeting of the *βουλή* in the open plain. The author takes a quite peculiar delight in the minute description of dresses and weapons; in order to be able to give a detailed account of the armour of the two spies, Odysseus is made to start a catalogue of arms, but a shield is not mentioned. By this and similar devices the prologue is made to run quite out of proportion to the real story.

The whole book is marked by a notice

throughout a distinct effort to produce striking contrasts, such for instance as that between the way in which Nestor speaks of Menelaos and that hero's occupation at the moment; between the promise of Hector to give the horses of Achilles to Dolon and the loss through Dolon of the horses of Rhesos; between the exaggerated despondency at the beginning and hasty exultation at the end of the story. The result is that we have a series of vivid and effective pictures at the expense of the harmony and symmetrical repose of the Epic style.

The linguistic evidence points strongly in the same direction. The book abounds not only in curious *ἄπαξ λεγόμενα*, but in unusual and involved forms of expression. Such are the idea of "tearing out the hair to Zeus" (16), the curious phrase in 142, *πολέμοιο στόμα* in 8, *ὄμιλος* in the sense of "assembly," *αὐδήσαντος* in 47, *ἐπιβωσόμεθα* or *ἐπιδωσόμεθα* in 463, and many others. The cases of approximation to later Greek are also very numerous. The pronoun *ὁ* is continually used as a fully developed article; we find numerous "perfects in -κα from derivative verbs, *βεβίηκεν*, *παρώιχκεν*, *ἀδηκότες*: the aor. *θήκατο* (for *ἔθετο*); the 3rd sing. pres. *μεθιέ* (121); the 2nd fut. pass. *μιγήσεσθαι* (the only instance of the tense in Homer); the form *νῦν* (105) in the sense of 'now' (Monro). The place of particles in the sentence does not follow the strict Homeric rules (*H. G.* § 365 ad fin.).

In other cases we seem to have pseudo-archaisms—*ἐγρηγόρθαι* 419, *κράτεσφι* (156), *σφίσιν*=*ὑμῖν* (398), (*παραφθαίησι* 346 ?). With these must probably be classed the dressing of the heroes in the skins of wild animals; Agamemnon wears a lion's skin, Menelaos a pard's, Diomedes lies on an ox-hide and wears a lion's skin; he puts on a helm of bull's hide, while Odysseus takes one of leather; Dolon has a helmet of ferret-skin, and a wolf-skin over his shoulders. The only similar case of such dress is in Γ 17, where the pard-skin distinguishes the archer Paris from the hoplite Menelaos. It has been suggested by Erhardt that this peculiarity may be due to the same age as the lion-skin of Herakles, an attribute which was only given him by Peisandros of Kameiros in the second half of the 7th century, and was doubtless meant to mark him as a hero of the very olden times.

Everything points, in fact, to as late a date as this for the composition of the book. It must, however, have been composed before the *Iliad* had reached its present form, for it cannot have been meant to follow on I. It is rather another case of a parallel rival to that book, coupled with it only in the final literary redaction.

In two other respects, both possibly pointing to the 7th century, the book is peculiar. First, it gives us the only known case of an epic story closely followed in a tragedy. The (pseudo ?) Euripidean *Rhesos* is in parts a close paraphrase of Homer—a curious exception to the rule of the free hand claimed by the Greek artist in the treatment of his subject. Secondly, it is treated in much the same way in vase-paintings. These are rarely actual illustrations in our sense of Homeric scenes, but the Doloneia is an exception. It was a favourite subject for vases as early as Euphronios and is represented with unusual fidelity—sometimes in a comic spirit. These two facts may both indicate that in the 6th century the story was still fresh and popular,

and was treated as public property in a different way from the consecrated older legends.

Two episodes in the *Odyssey* (δ 240 ff., ξ 468 ff.) bear a certain resemblance to the Doloneia; and the close relation of Athena to Odysseus, not elsewhere recognised in the *Iliad*, suggests that the author had the *Odyssey* rather than the *Iliad* in his mind. Numerous words and phrases recur only in *Od.*, e.g. δόσις, φήμη, δόξα, δαίτη, ἄωτέω, τοῖσδεσσι, πονλὺν ἐφ' ὕγρην, ἀδηκότες, ἀσάμινθος, and for whole lines cf. 214 with α 245, 243 with α 65, 279 and 291 with ν 293, 292-4 with γ 382-4, 324 with λ 344, 384 (also in Ω) *passim* in *Od.*, 457 = χ 329, 534 = δ 140, 540 cf. π 11, 560 cf. π 251.

A corollary from the late origin of the book is that it is probably preserved very nearly in its original form. Conjectural emendations, and assumptions of interpolation, are less admissible here than in those portions of the poems which must have run risks for much longer periods before being finally settled in an official form.

ΙΛΙΑΔΟΣ Κ

Δολώνεια.

ἄλλοι μὲν παρὰ νηυσὶν ἀριστῆες Παναχαιῶν
 εὖδον παννύχιοι, μαλακῶι δεδμημένοι ὕπνῳ·
 ἄλλ' οὐκ Ἀτρεΐδην Ἀγαμέμνονα ποιμένα λαῶν
 ὕπνος ἔχε γλυκερός, πολλὰ φρεσὶν ὀρμαίνοντα.
 ὥς δ' ὅτ' ἂν ἀστράπτῃ πόσις Ἥρης ἠυκόμοιο,
 τεύχων ἢ πολὺν ὄμβρον ἀθέσφατον ἢ χάλαζαν
 ἢ νιφετόν, ὅτε πέρ τε χιῶν ἐπάλυνεν ἀρούρας,
 ἢ ποθὶ πτολέμοιο μέγα στόμα πευκεδανοῖο,

1. ἄλλοι: ὦλλοι Zen. || ἄλλοι μὲν ῥα θεοὶ τε καὶ ἀνέρες εὖδον παννύχιοι
 Aristot. *Poet.* 25 followed by l. 11 (confusion with B 1). 5. ἀστράπτει Q. || ἥρας
 H. 7. ὅτε πέρ τε: ὅτε περ PQ: πολλὰς δὲ Schol. Ar. *Nubes* 261. 8.
 πολέμοιο R.

1. Compare the opening lines of B, and Ω 677 ff., o 7. The inappropriateness of the lines here is more marked than in B, for they contradict not only what precedes but what follows; see 26. As a matter of fact none of the principal chiefs of the Achaeans can have had more than a snatch of sleep during this portentous night. The lines 1-2 are in short used as a merely formal tag. Παναχαιῶν: see B 404.

5. The simile is so confused as to be practically unintelligible. From 9 it would seem that the frequency of Agamemnon's groans is compared to the frequency of flashes of lightning—a singularly pointless comparison. It would perhaps be possible to take ἀστράπτῃ as implying thunder, so that Agamemnon is made to groan like a thunderstorm; but this is turgid and tasteless. ἠυκόμοος is nowhere else applied to Hera.

7. ἐπάλυνεν is of course aor. It would seem that we must understand πολὺν and ἀθέσφατον to apply also to νιφετόν, or else the picture of a snowstorm merely 'sprinkling' the fields appears a very insignificant phenomenon compared to those which precede and follow it. ὅτε πέρ τε (a combination recurring only Δ 259) should by Homeric analogy bring in some new concomitant circumstance. Here it seems to mean 'in consequence of which.' Compare the very different treatment of the snowstorm simile in M 278 ff. It is hardly necessary to add that the combination of thunder and snow is too strange to serve as a mere subordinate part of a comparison.

8. The simile runs on as though 'the mighty mouth of war' were a natural phenomenon, differing about as much from a snow-storm as a snow-storm from a hail-storm. The idea may be that if

ὥς πυκίν' ἐν στήθεσσιν ἀνεσπενάχιζ' Ἀγαμέμνων
 νειόθεν ἐκ κραδίης, τρομέοντο δέ οἱ φρένες ἐντός. 10
 ἦ τοι ὄτ' ἐς πεδῖον τὸ Τρωϊκὸν ἀθρήσειε,
 θαύμαζεν πυρὰ πολλά, τὰ καίετο Ἰλιόθι πρό,
 αὐλῶν συρίγγων τ' ἐνοπὴν ὁμαδόν τ' ἀνθρώπων·
 αὐτὰρ ὄτ' ἐς νῆάς τε ἴδοι καὶ λαὸν Ἀχαιῶν,
 πολλὰς ἐκ κεφαλῆς προθελύμνους ἔλκετο χαίτας 15
 ὑψόθ' ἐόντι Δίῃ, μέγα δ' ἔστνευε κυδάλμιον κῆρ.
 ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,
 Νέστορ' ἐπὶ πρῶτον Νηληϊὸν ἐλθέμεν ἀνδρῶν,
 εἴ τινα οἱ σὺν μῆτιν ἀμύμονα τεκτῆναιτο, 20
 ἦ τις ἀλεξίκακος πᾶσιν Δαναοῖσι γένοιτο.
 ὀρθωθείς δ' ἔνδυσε περὶ στήθεσσι χιτῶνα,
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 ἀμφὶ δ' ἔπειτα δαφουνὸν ἐέσσατο δέρμα λέοντος
 αἰθωνος μεγάλιο ποδηκεές, εἴλετο δ' ἔγχος.

9. ἀνεσπενάχιζ' QR Harl. d, Par. c², Eust. 10. τρομέοντο: φοβέοντο Zen.
 12. καίετο: καίοντ' Cant. 13. τινὲς κυρίγγων (om. τ') T. || κυρίγγων δμαδον
 Aristot. Poet. 25. 14. τε ἴδοι: τ' ἀπίδοι D: τ' εἶδοι L. 15. πολλὰς δ'
 Vr. b. || χαίτας: τρίχας U (γρ. χαίτας). 19. κυμαῖτιν CDHPT, and τινὲς Schol.
 A: κυμαῖτιν R¹. || ἀμύμονα C (γρ. ἀμύμονα). 21. ἔστνευε P. 22. ὑπαὶ LS,
 γρ. Harl. a. || ἐδύσατο U (supr. c over c) Cant. 23. δαφεινὸν PQ. || ἔσσατο GPQS.

the lightning is not accompanied by (1) rain, (2) hail, or (3) snow, it must be a portent of war. This seems to place a high importance on 'summer-lightning.' But it is hopeless to criticise such an incompetent piece of expression. For the phrase πολέμοιο στόμα compare T 313, T 359. The origin of the metaphor is perhaps a comparison of the two lines of battle to the jaw of a wild beast, crushing what comes in between them. But the feeling of this origin has evidently died out and left a mere phrase. In Attic (e.g. *Rhesos* 491, Xen., etc.) στόμα means the 'fighting line' of the army—a sense evidently unsuitable here.

10. νειόθεν: cf. Z 295, I 153, Φ 317. For τρομέοντο Zen. read φοβέοντο, which was disapproved by Ar. on the ground that φοβέσθαι in Homer means *flee*, not *fear*.

11. The poet does not seem to have a very vivid picture of the situation, as Agamemnon is presumably lying in bed in his hut, with a high wall between him and the plain. Various prosaic 'solutions' of the difficulty are given in the scholia.

12. Ἰλίοι πρό: see on Γ 3.

13. The asyndeton is very harsh; it can be explained only by taking αὐλῶν κυρίγγων as virtually a compound word = *flute-pipes*, on the analogy of *ἰρηξ κίρκος*, etc. Some edd. reject the line, but this is arbitrary. κύριγες recur only in Σ 526 (and *Hymn. Merc.* 512), αὐλοὶ in Σ 495, and are an evident anachronism. The reference is clearly to the scene in the Trojan camp at the end of Θ.

15. προεελύμνους: cf. I 541. Here again the poet shews a tendency to exaggeration.

16. ἔστνευε, acc. to Fulda, here shews a trace of its primitive meaning, 'made his heart full to bursting,' cf. *στέλνεται* Ξ 34, σ 386. But of course κῆρ may be equally well taken as nom. The dat. Δίῃ seems to be an extension of the phrase Διὶ χεῖρας ἀνασχεῖν.

19. It is ambiguous whether the direct expression was εἰ τεκτῆναιτο σὺν ἐμοί, or εἰ τεκτῆναιμην σὺν οἱ, μῆτιν. In the former case we ought perhaps to read *of*, the pronoun referring reflexively to the subject of the principal sentence.

21. Cf. B 42 ff.

ὥς δ' αὐτως Μενέλαον ἔχε τρόμος, οὐδὲ γὰρ αὐτῷ 25
 ὕπνος ἐπὶ βλεφάροισιν ἐφίζανε, μή τι πάθοιεν
 Ἀργεῖοι, τοὶ δὲ ἔθεν εἵνεκα πούλυν ἐφ' ὑγρὴν
 ἤλυθον ἐς Τροίην πόλεμον θρασὺν ὀρμαίνοντες.
 παρδαλέηι μὲν πρῶτα μετάφρενον εὐρὺ κάλυψε 30
 ποικίλῃ, αὐτὰρ ἐπὶ στεφάνῃν κεφαλῇφιν αἰείρας
 θήκατο χαλκείην, δόρυ δ' εἴλετο χειρὶ παχείῃ.
 βῆ δ' ἔμεν ἀνστήσων δν ἀδελφεόν, δς μέγα πάντων
 Ἀργείων ἦνασσε, θεὸς δ' ὥς τίετο δῆμῳ.
 τὸν δ' εὐρ' ἀμφ' ὤμοισι τιθήμενον ἔντεα καλὰ 35
 νηὶ πάρα πρυμνῇ· τῷ δ' ἀσπασίος γένετ' ἐλθών.
 τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Μενέλαος·
 "τίφθ' οὕτως, ἡθεῖε, κορύσσειαι; ἦ τιν' ἐταίρων
 ὀτρύνεις Τρώεσσιν ἐπίσκοπον; ἀλλὰ μάλ' αἰνῶς

25. ὡσαύτως H. || αὐ τῷ Ptol. Asc. AG. 26. Πάθοιεν: ἐν ἄλλῳι Πάθοων
 A. 27. πούλῃν G: πολλῇν C¹ (?) DQ: πούλῃν RTU. 28. ἄλεον T. 29.
 εὐρὺ: ὅπν R (εὐρὺ R^m). 32. ἀναστήσων P: (ἀσστήσων? ap. Did.). 33.
 ἦνασσε G. 34. πῶμενον JT Mor.: πῶμενον G. 35. ἀσπασίος Q. 38.
 ὀτρυνέας Δτ.

25. αὐτῷ is sufficiently in place here, as the emphatic pronoun gives the contrast; but the variant αὐ τῷ is possible.

26. μή is to be taken with ἔχε τρόμος, οὐδὲ . . . ἐφίζανε being parenthetical.

27. πούλῃν ἐφ' ὑγρῇν recurs δ 709. For πούλῃν as fem. see E 776, and for ὑγρῇν as subst. E 308, Ω 341. Schulze (Q. E. 445 ff.) points out that the simple πούλῃς occurs only nine times in H., and in five of these is feminine. He concludes that where it is masc. we should read a form of πολλός, and suggests that the original fem. form is πούλαν from *πόλφα, cf. πρέσβ(φ)α from πρέσβης. The form πούλῃς was accepted from the analogy of the compounds Πουλυδάμας, Πουλυβύτεια, where it is due to metrical necessity alone.

30. στεφάνῃν: see H 12.

31. θήκατο, the only form of the mid. aor. in -κα- which is found in H.; it recurs E 187.

32. μέγα, as A 78. For the next line cf. H 298.

34. πῶμενον, here only; but cf. Ψ 83, 247 τιθήμεναι. The lengthening is due to metrical necessity; the forms in η (τιθημι, etc.) naturally gave the preference to τιθήμενος over τιθέμενος,

which would be the more regular form. Schulze Q. E. p. 16.

37. ἡεῖε: a word of address specially used between brothers; Z 518, X 229, 239, and see also Ψ 94, ξ 147 ἀλλὰ μιν ἡεῖον καλέω καὶ νόσφιν ἐόντα. Aristonikos calls it a προσφώνησις νέου πρὸς πρεσβύτερον.

38. It is indifferent whether we read ὀτρυνέας with mss. or ὀτρυνέας with Ar. ἐπίσκοπον: so Ar. and mss.; there was a variant ἐπι σκοπόν, which Döderlein and others have preferred. Both σκοπός (χ 396) and ἐπίσκοπος (X 255, Ω 729, θ 163) are used in the sense of overseer, so they may doubtless be both used in the sense of spy. It is quite possible to take Τρώεσσιν without a preposition as a sort of dat. ethicus, though the construction with ἐπι seems more natural. Again, while σκοπός is the regular word for 'spy' or outpost (B 792, etc.), the addition of ἐπι in composition gives more force, as implying one who goes to spy out the foe, rather than a passive outpost; the form may be compared with ὑφηγίος beside the commoner ἡνίοχος (Z 19). In this equally balanced uncertainty, which recurs in l. 342, we follow the best tradition.

δίδω μὴ οὐ τίς τοι ὑπόσχηται τόδε ἔργον,
 ἄνδρας δυσμενέας σκοπιαζέμεν οἷος ἐπελθὼν 40
 νύκτα δι' ἀμβροσίην· μάλα τις θρασυκάρδιος ἔσται."
 τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 "χρεὼ βουλῆς ἐμὲ καὶ σέ, διοτρεφές ὦ Μενέλαε,
 κερδαλέης, ἣ τίς κεν ἐρύσσεται ἡδὲ σαώσει 45
 Ἀργείους καὶ νῆας, ἐπεὶ Διὸς ἐτράπετο φρήν.
 Ἐκτορέοις ἄρα μᾶλλον ἐπὶ φρένα θῆχ' ἱεροῖσιν·
 οὐ γάρ πω ἰδόμεν οὐδ' ἔκλυον αὐδήσαντος
 ἄνδρ' ἓνα τοσσάδε μέρμερ' ἐπ' ἡματι μητίσασθαι,
 ὅσσ' Ἐκτώρ ἔρρεξε διίφιλος υἱας Ἀχαιῶν,
 αὐτῶς, οὔτε θεᾶς υἱὸς φίλος οὔτε θεοῖο. 50
 ἔργα δ' ἔρεξ' ὅσα φημὶ μελησέμεν Ἀργείοισι
 δηθά τε καὶ δολιχόν· τόσα γὰρ κακὰ μήσατ' Ἀχαιοῦς.
 ἀλλ' ἴθι νῦν, Αἴαντα καὶ Ἴδομενῆα κάλεσσον

40. ἀνδράς δυσμενέας DR. || ἐλεῶν U. 41. μάλα: εἰ μὴ R. || τίς: τοι H Harl. b, Par. k: κεν Eust. || ἔσται: εἴη (A supr.) DR Eust.: ἐστὶ Dem. Ixion: γρ. ἔστιν A^m. || μάλα . . . ἔσται: ὅτε ο' εὐδοῖα βροτοὶ ἄλλοι Q (=83).
 43. χρεῶ P. || διοτρεφές GH. 44. κερδαλέης J. || κεν: μὲν J. 46. φρένα θῆχ': φρένας εἶχ' Ar. ἐν τισὶ τῶν ὑπομνημάτων. 48. ἐπ': ἐν Ar. GJSTU Lips. Vr. A, Mosc. 3, Par. c d g h j. 50. φίλος υἱὸς GJU. 51-2 ἀθ. Ar. Aph. 52 om. U¹, add. U². || κακὰ om. U². || μητίσασθαι P. 53. αἴαντε Ar. ? (G¹ ?) Eust. (ὁ μὲν Δίδυμος τὴν Ἀριστάρχειον γραφὴν λέγει Αἴαντε δυνάμει, ὁ δὲ Τηλέφωος λέγει κακῶς εἰρηκεῖναι τὸν Δίδυμον, Schol. A).

39. This is the only case of μὴ οὐ after a verb of *fearing* in H.; no other instance is found till Euripides (*M. and T.* §§ 264, 365). Cf. note on A 26.

40. The pres. infin. after verbs of promising is excessively rare (cf. however on Θ 246). In I 683, T 85 the fut. should be read. But here the construction is made easier by the fact that the infin. is exegetical of ἔργον, so that ὑπόσχηται = *undertake* rather than *promise*, though in N 366 we have ὑπέσχετο δὲ μέγα ἔργον . . . ἀπωσέμεν.

44. ἐρύσσεται, fut. (as T 311 ?); see on A 216. Others, however, take it as aor. subj. In that case σαώσει should be written for *σαώσει*, or the change of constr. will be harsh. We have fut. *εἰρύσσονται* in Σ 276; but all other future forms belong to ἐρῶ, *draw*; ἐρύσσεσθαι Φ 176. φ 125, ἐρύσσειν Ξ 422. κερδαλέης, *cunning*, cf. Z 153.

46. Did. mentions a variant which seems to have been recognized by Ar., φρένας εἶχ'. This must mean the same as the text, *paid attention to*. Neither

ἐπέχειν nor *ἐπιτιθέσθαι φρένα* recurs in Homer.

47. αὐδήσαντος, *by word of mouth*; whereas by the usual Homeric practice it should mean, 'I never heard anyone speaking,' see Π 76, γ 337, δ 505, ι 497. In the Tragedians, however, αὐδάσθαι means 'to be noised abroad' (e.g. Soph. *O.* T. 731), which is correlative to the present use.

48. ἐπ' ἡματι, *in a day's space*, as T 229, β 284 ἐπ' ἡματι πάντας δλέσθαι, μ 105, ξ 105, and Θ 529 ἐπὶ νυκτὶ. Ar. ἐν ἡματι, followed by a few mss. There is much to be said for the conj. of Schrevelius, ἐν' (= ἐνί), as we should expect the idea *one* to be expressed. There is no antithesis between μητίσασθαι and ἔρρεξε: this would require an οὐδέ in the former sentence, and practically in Homeric language μητίσασθαι implies *réussir*, like *μήσατο* in 52.

50. αὐτῶς, 'just as he is,' without extraneous aid.

51-2. Athetized as tautological, not without some reason.

53. Whether or no Ar. read Αἴαντε we

ρίμφα θέων παρὰ νῆας· ἐγὼ δ' ἐπὶ Νέστορα διὸν
 εἶμι, καὶ ὀτρυνέω ἀνστήμεναι, αἶ κ' ἐθέλησιν
 ἐλθεῖν ἐς φυλάκων ἱερὸν τέλος ἡδ' ἐπιτεῖλαι.
 κείνου γάρ κε μάλιστα πιθοῖατο· τοῖο γὰρ υἱὸς
 σημαίνει φυλάκεσσι καὶ Ἰδομενῆος ὀπίων
 Μηριόνης· τοῖσιν γὰρ ἐπετράπομέν γε μάλιστα."

55

τὸν δ' ἡμείβετ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος·
 "πῶς τάρ μοι μῦθω ἐπιτέλλεται ἡδὲ κελεύεις;
 αὐθι μένω μετὰ τοῖσι δεδεγμένος εἰς ὃ κεν ἔλθῃς,
 ἥε θεὸς μετὰ σ' αὐτῖς, ἐπὴν ἐν τοῖς ἐπιτεῖλω;"
 τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 "αὐθι μένειν, μή πως ἀβροτάξομεν ἀλλήλοιν

60

65

54. παρὰ Ar. DGJL: ἐπὶ Ω. || διὸν: οεῖον P. 55. κ' ἐθέλησιν: κε
 πῶνται A (γρ. αἶ κ' ἐθέλῃσι) DHU. 56. ἐπιτεῖλαι R. 57. κείνου(i) GHJ
 (supr. ου) QU Cant. || πνεοῖατο H (supr. Υ) P Lips.¹ 61. τάρ U (τ' ἔρ) γάρ
 Ω. || μοι: τοι H (supr. μοι). || μύθω S (supr. ον). 62. μετὰ: παρὰ S. 63.
 αὐθις G. || ἐν τοῖς: αὐτοῖς G: τοῖς C¹: αὐ τοῖς C². || ἐπιτέλλω G: ἐπιτέλλω
 Bar. 65. ἀμβροτάξομεν HR.

cannot say. In any case only the greater Aias is actually summoned. He and Idomeneus were stationed at the extremity of the camp; see 112.

56. *ἱερὸν*, in virtue of the dignity of so important an office; see note on A 366, and compare Ω 681 *ἱερὸν πηλαγούρην*, ω 81 *Ἀργείων ἱερὸν στρατόν*. Frazer suggests (*Ency. Brit.* s.v. 'Taboo') that the word indicates something of the nature of a 'war-taboo' imposed for the protection of such important persons. *τέλος*: cf. 470 *Θρηικῶν ἀνδρῶν τέλος*. The various senses of the word often correspond closely to our *post*, by which it can be translated in both these passages, as well as in the phrase A 730, etc. *κατὰ στρατὸν ἐν τελέεσσι*. The connexion seems to be *end*—*final decision*—*authority*—*office*—*post* (occupied by soldiers)—*post* (the soldiers occupying it). All the steps will be found fully exemplified in the Lexica. The Homeric use seems to have stopped at the last stage but one, which with its suggestion of dignity well suits the word *ἱερὸν*. It is not clear why or what orders are to be given to the sentinels, who have been appointed only a few hours, I 80; nor as a matter of fact are any given in the sequel.

57. *κείνου*: so all the best mss.; a few give *κείνω*, which (like the variant

πυθόατο, here meaningless) is evidently a change to the more familiar construction. So in a 414 the right reading is probably *ἀγγελῆς* (not *-ης*) *πείθομαι*. The constr. with gen. is sufficiently attested in Herod. (i. 126, v. 29, 33, vi. 12), Thuk. vii. 73, Eur. *I. A.* 726. It is doubtless analogous to the gen. with *ἀκούειν*.

61. *τάρ* (see on A 8) was conj. by Cobet for the vulg. *γάρ*, and has now found ms. support. *γάρ* would express a certain amount of surprise, which is out of place here; what is wanted is the simple continuative particle. The asyndeton in the next line is thus natural, as it merely continues this question; but if we read *γάρ*, and thus refer the question to what precedes instead of what follows, the sudden transition in 62 is very harsh. *μύθω* is not elsewhere found with *ἐπιτέλλεσθαι* and seems superfluous.

62. *αὐθι*, sc. at the outposts, as appears from Agamemnon's answer and the sequel. The words would more naturally mean 'at the huts of those whom I wake,' *μετὰ τοῖσι*, sc. the sentinels. *δεδεγμένος*: cf. Δ 107, Θ 296; generally *δεδεγμένος ὀππότε*. This perfect always means *αισαῖ*.

65. *ἀμβροτάξομεν* stands to *ἀμβροτέν* much as *ἀβρότη* to *ἀμβρόσιος* (see *γῆρας*

έρχομένω· πολλὰ γὰρ ἀνὰ στρατόν εἰσι κέλευθοι.
φθέγγεο δ' ἦι κεν ἴησθα, καὶ ἐγρήγορθαι ἄνωχθι,
πατρόθεν ἐκ γενεῆς ὀνομάζων ἄνδρα ἕκαστον,
πάντας κυδαίνων· μηδὲ μεγαλίζεο θυμῶι,
ἀλλὰ καὶ αὐτοὶ περ πονεώμεθα· ὧδέ που ἄμμι 70
Ζεὺς ἐπὶ γεινομένοισιν ἔει κακότητα βαρεῖαν."

ὥς εἰπὼν ἀπέπεμπεν ἀδελφεὸν εὖ ἐπιτείλας.
αὐτὰρ ὁ βῆ ῥ' ἰέναι μετὰ Νέστορα ποιμένα λαῶν·
τὸν δ' εὗρεν παρὰ τε κλισίῃ καὶ νηὶ μελαινῇ
εὐνῇ ἐνι μαλακῇ· παρὰ δ' ἔντεα ποικίλ' ἔκειτο, 75
ἀσπὶς καὶ δύο δοῦρε φαεινὴ τε τρυφάλεια·
πὰρ δὲ ζωστήρ κείμε παναίολος, ὧι ῥ' ὁ γεραιὸς
ζώννυθ', ὅτ' ἐς πόλεμον φθισήνορα θωρήσσοιτο
λαὸν ἄγων, ἐπεὶ οὐ μὲν ἐπέτρεπε γῆραϊ λυγρῶι.

66. ἐρχόμενοι G (J *supr.*). 67. εἴ κεν Q. || ἐγρήγορε PT¹. 71. γιγνο-
μένοισιν HL: γινομένοισιν DG PQS: γεινομένοισιν J. 72. ἀπέπεμπεν P Lips.
74. τὸν ῥ' Cant. 75. πὰρ GS. || ποικίλα κείμε CPQS Harl. a, Vr. b¹. 76.
δοῦρα S. 77. ὧι: ὧν U, γρ. J Par. a, Lips. 78. ἐς: εἰς H. || θεωρήσαντο
U. 79. οὐ μιν T. || ἐπέτρεπε Ar. (A *supr.*) CPT King's Par. a: ἐπέτρεπε Ω.

on B 19, 651), the nasal having disappeared after generating the β. The suffix -άζω, however, is very peculiar, and should imply a noun-stem *ἀβρότη = ἀμαρτία. Possibly this may point to an old interpretation of νύξ ἀβρότη as 'the bewildering night,' which would suit the passage where the phrase occurs (Σ 78). Cf., however, νευστάζω by νεύω, ἀλυσκάζω by ἀλύσκω.

67. ἐγρήγοραι: the 'Aeolic' accent is traditional, and vouched for by Herodotus. The word is evidently a perf. mid., with the 2nd plur. ἐγρήγορθε H 371, Σ 299; but ἐγρηγόρησαι K 419 must then be a false archaism founded on a misunderstanding of these forms.

68. πατρόθεν ἐκ γενεᾶς go together in a single phrase, 'by his father's, that is, his family name.' This is actually done in every case, see 87, 144, 159.

69. κυδαίνων seems to mean 'using the full complimentary title,' such as διογενές, μέγα κῆδος Ἀχαιῶν, etc. μεγαλίζω, do not be too proud to do a herald's work.

71. It will be seen that Ms. authority—though in such a matter of little weight—is in favour of γεινομένοισιν rather than γινομένοισιν. The former is the aor. participle γεινομένοισιν, with the lengthening by metrical licence without which it could not be used at all in

hexameters. The aor. is evidently the proper tense to express 'at the moment of birth.' The form is found again in mss. in the same sense in T 128, Ψ 79, Ω 210, δ 208, η 193, and γεινόμεθ' (a) for the equally impossible γεινόμεθα in X 477. See Schulze Q. E. 182-90 (where he would in this place write γινομένοισιν. But the distinction he draws between γινόμενος = nascens and γε(ι)νόμενος = natus is erroneous. The real meaning of γινόμενος, becoming, is shewn in δ 417, the only place where it is found in H.). The aor. γεινασθαι (bear, beget) is of course quite different.

74. παρὰ: it would seem that Nestor, like Odysseus, l. 151, is sleeping outside his hut, perhaps ὑπ' αἰθούσῃ, as Ω 644, where the construction of a 'soft bed' is described.

76. τρυφάλεια: Γ 372.

77. ζωστήρ: App. B. The omission of the θώρηξ among the pieces of armour named is curious in so late a book; the silence is consistent throughout, and is the more notable among the other elaborate descriptions of armament.

79. ἐπέτρεπε, yielded to; this intrans. use occurs only here in Homer, cf. Herod. iii. 36, μὴ πάντα ἡλικίῃ καὶ θυμῶι ἐπίτραπε, Plato Legg. 802 B, and for the mid., Z 336 προτραπέσθαι.

ὀρθωθείς δ' ἄρ' ἐπ' ἀγκῶνος, κεφαλὴν ἐπαίρας, 80
 Ἀτρεΐδην προσέειπε καὶ ἐξερεΐνετο μύθῳ.
 "τίς δ' οὗτος κατὰ νῆας ἀνὰ στρατὸν ἔρχεται οἶος
 νύκτα δι' ὀρφναίην, ὅτε θ' εὐδουσι βροτοὶ ἄλλοι;
 ἢ τίς τιν' οὐρήων διζήμενος ἢ τιν' ἐταίρων;
 φθέγγεο, μὴδ' ἀκέων ἐπ' ἔμ' ἔρχεο· τίπτε δέ σε χρεώ;" 85
 τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων.
 "ὦ Νέστορ Νηληϊάδῃ, μέγα κῦδος Ἀχαιῶν,
 γνῶσθαι Ἀτρεΐδην Ἀγαμέμνονα, τὸν περὶ πάντων
 Ζεὺς ἐνέηκε πόνοισι διαμπερές, εἰς ὃ κ' ἀντμή
 ἐν στήθεσσι μένῃ καὶ μοι φίλα γούνατ' ὀρώρη. 90
 πλάζομαι ὦδ', ἐπεὶ οὐ μοι ἐπ' ὄμμασιν ἦδυμος ὕπνος
 ἰζάνει, ἀλλὰ μέλει πόλεμος καὶ κήδε' Ἀχαιῶν.
 αἰνῶς γὰρ Δαναῶν περιδείδια, οὐδέ μοι ἦτορ
 ἔμπεδον, ἀλλ' ἀλαλύκτῃμαι, κραδίη δέ μοι ἔξω
 στηθέων ἐκθρόϊσκει, τρομέει δ' ὑπὸ φαίδιμα γυῖα. 95
 ἀλλ' εἴ τι δραίνεις, ἐπεὶ οὐδὲ σέ γ' ὕπνος ἰκάνει,

80. ὑπαγκῶνος PU¹ (corr. U¹). || ὑπαίρας Q. 81. ἀτρεΐδῃ P. || ἐπερέανέ τε Q: ἐπερέανε PRU. 82. δ' om. J. || οὕτως Vr. A (supr. o): οὕτω J. || ἔρχεται DGPR. 83. ὀρφναίην: γρ. ἀμβροσίην Vr. b. || θ': γ' G. 84. δθ. Δγ. 85. δέ σε χρεώ: σε χρεώ G: δέ χρεώ L. 86. ἡμείβετ' ἔπειτα: αὐτε προσέειπεν PQ Vr. b supr. 88. γνῶσθαι: εἴσαι PQ Vr. b (γρ. γνῶσθαι?), Eust.: γνῶθαι Par. a (supr. σσαι). || τὸν: ὃν Q. 89. ἐνέεικε A (T.W.A.) H. 90. ὀρώρη Q (supr. n). 91. δμῃασιν ἦδυμος: δμῃαι κήδυμος Δγ. Ω. 94. ἀλύκτῃμαι GHJPQRU Vr. b c. 95. ἐπερώσκει R. || τρομέω J. 96. τι: τοι G. || γ': γ' J.

84. This line was athetized by Aristarchos on account of the word οὐραῖς, which he took to mean φύλαξ, a longer form of οὔρος, guardian. So also Fäsi, Düntzer, and others, comparing πομπεύς by πομπός, ἀρστέυς by ἀριστος. But this is hardly tenable; οὐραῖς in the sense of mule is too common a word to admit of homonyms which might lead to ambiguity. And there is something peculiarly graphic in the idea of the suddenly awakened sleeper asking the intruder if he wants to find a friend or a strayed mule—of which there were many in the Greek camp, A 50, Ψ 111. Schwartz has compared Xen. Anab. ii. 2. 20, where a night alarm occurs owing to an ass straying among some armour. If there is something of a burlesque tone about the question, it is only in harmony with the rest of the book.

88. γνῶσθαι, you shall know, a mild imper.; as we say 'you must know.'

The variant εἴσαι may perhaps be defended on the ground that it means 'thou must know that it is Ag.,' but οἶδα with a personal object is very rare (cf. § 176 τῶν δ' ἄλλων οὐ τινα οἶδα, T 203 ἴδμεν τοκῆς, τ 501 φράσσομαι καὶ εἴσομ' ἐκάστην: B 409 ἴδω . . . ἀδελφεὸν ὡς ἐπονείτο is of course different), and γινῶναι is the regular word for recognition; A 199 etc.

89. ἐνέεικε: see I 700.

93. περιδείδια must be read in one word, or the caesura disappears; but Herodianos preferred πέρι δειδία here, and in P 240 takes the same view, ἀναστρεπτέον τὴν πρόθεσιν. Compare note on Δ 97. In N 52 the preposition must go with the verb.

94. ἀλαλύκτῃμαι: ἀπαξ λεγόμενον, from *ἀλυκτέω, standing to δλύω in the same relation as ὑλακτέω to ὑλάω. We have ἀλυκτάζω in Herod., ἀλύσσω in X 70.

96. δραίνεις: again ἀπ. λεγ., from

δεῦρ' ἐς τοὺς φύλακας καταβήομεν, ὄφρα ἴδωμεν·
 μὴ τοὶ μὲν καμάτῳ ἀδηκότες ἡδὲ καὶ ὕπνῳ
 κοιμήσωνται, ἀτὰρ φυλακῆς ἐπὶ πάγχυ λάθωνται·
 δυσμενέες δ' ἄνδρες σχεδὸν εἵλονται, οὐδέ τι ἴδμεν· 100
 μή πως καὶ διὰ νύκτα μενοιήσωσι μάχεσθαι."

τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ·
 "Ἄτρεϊδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 οὗ θην Ἐκτορι πάντα νοήματα μητίετα Ζεὺς
 ἐκτελέει, ὅσα πού νυν ἐέλπεται· ἀλλὰ μιν οἶω 105
 κήδεσι μοχθήσειν καὶ πλείοσιν, εἴ κεν Ἀχιλλεὺς
 ἐκ χόλου ἀργαλέοιο μεταστρέψῃ φίλον ἦτορ.
 σοὶ δὲ μάλ' ἔφρομ' ἐγώ· ποτὶ δ' αὖ καὶ ἐγείρομεν ἄλλους,
 ἡμὲν Τυδεΐδην δουρικλυτὸν ἡδ' Ὀδυσῆα
 ἡδ' Αἴαντα ταχὺν καὶ Φυλῆος ἄλκιμον υἱόν. 110
 ἄλλ' εἴ τις καὶ τούσδε μετοιχόμενος καλέσειεν,

97. εἰς ADGH. || μεταβείομεν T. || ὄφρ' εἴδωμεν DJ. 98. ἀδῆκότες (P
 supr.) S. || ἡδὲ καὶ: ἡδέϊ Zen. 99. κοιμήσονται J (supr. ω) SU Mosc. 3. ||
 λάθονται U. 100. ἴδμεν P. 105. ἐκτελέει DJRS. || nun om. PQ. || ἔλπεται
 GH¹ Cant. Harl. a, Mosc. 3, Par. k: ἐέλπεται A (supr. ὅ over η). 106. εἴπερ Q.
 107. μεταστρέψῃ P Harl. a: μεταστρέψοι Mor. Bar.: μεταστρέψῃ U. 108.
 προτὶ CP. || ἀγείρομεν JT. 111. μετοιχόμενος: ἐποικήμενος JQ.

δράω, here apparently in a desiderative sense.

98. ἀδῆκότες recurs outside this book (312, 399, 471) only in μ 281 (always in the same connexion), with α 134 ἀδήσειεν. In the last case the word means *feel disgust*, and we should probably read ἀδήσειεν with Wackernagel (cf. *H. G.* p. 25). But this does not explain the present phrase. Nor is any satisfactory sense to be got from ἄδην or ἄδδην E 203, where the ἄ is equally puzzling. Schulze (*Q. E.* p. 454), comparing § 2 ὕπνῳ καὶ καμάτῳ ἀρήμενος, would read ἀρῆότες, cf. τετινῶς beside τετινημένος, βεβαρηῶς, κεκορηῶς. This gives the required sense, *worn out* (see note on Σ 435), but there is no particle of evidence for it. It is simpler to say that though the meaning of the word is obvious, its affinities are unknown. ὕπνῳ, *drowsiness*, cf. Horace's *ludo fatigatumque somno*, Juvenal's *somno fumeque urgentur* (vi. 424), and Aisch. *Eum.* 127 ὕπνος πόνος τε κύριοι συνωμόται. The variant of Zen., which brings ὕπνῳ into connexion with κοιμήσονται, looks like a conjecture.

100. The punctuation of this line is doubtful. The colon is generally put at εἵλονται, and the comma at ἴδωμεν, but the real connexion of μὴ is not with ἴδμεν, but with the whole thought of the preceding three lines; it is really correlative with μὴ in 98, and neither depends upon ἴδωμεν. Rather both are almost independent sentences, i.e. 'we know nothing (of their designs); I hope they do not intend to fight' (see *M. and T.* § 366, *H. G.* § 281. 2; in both of these the subordination is regarded as virtually complete, which gives a less satisfactory sense. See also note on A 26). The force of the aorist μενοιήσωσι must be 'lest a desire come upon them.'

105. For the enclitic nun = νῦν, now, cf. Ψ 485, the only other instance in H. It is of course possible to read νῦν ἔλπεται with slight ms. support, but the text gives the better rhythm.

110. Φυλῆος υἱόν: Meges, B 627.

111. εἰ with optative expresses a wish, as O 571, Π 559, Ω 74. It is commoner with γάρ (20 times). See *M. and T.* § 723, *H. G.* § 312.

ἀντίθεόν τ' Αἴαντα καὶ Ἰδομενῆα ἄνακτα·
 τῶν γὰρ νῆες ἕασιν ἑκαστάτω οὐδὲ μάλ' ἐγγύς.
 ἀλλὰ φίλον περ ἔοντα καὶ αἰδοῖον Μενέλαον
 νεικέσω, εἴ πέρ μοι νεμεσήσῃαι, οὐδ' ἐπικεύσω, 115
 ὥς εὔδει, σοὶ δ' οἴωι ἐπέτρεψεν πονέεσθαι.
 νῦν ὀφείλειν κατὰ πάντας ἀριστῆας πονέεσθαι
 λισσόμενος· χρεῖ᾽ ἄν γὰρ ἰκάνεται οὐκέτ' ἀνεκτός."
 τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 "ὦ γέρον, ἄλλοτε μὲν σε καὶ αἰτιάσθαι ἄνωγα· 120
 πολλάκι γὰρ μεθιεῖ τε καὶ οὐκ ἐθέλει πονέεσθαι,
 οὐτ' ὄκνωι εἰκῶν οὐτ' ἀφραδίῃσι νόοιο,
 ἀλλ' ἐμέ τ' εἰσορόων καὶ ἐμὴν ποτιδέγμενος ὄρμην.
 νῦν δ' ἐμέο πρότερος μάλ' ἐπέγρετο καὶ μοι ἐπέστη·
 τὸν μὲν ἐγὼ προέηκα καλήμεναι ὁδὸς σὺ μεταλλᾷς. 125
 ἀλλ' ἴομεν· κείνους δὲ κίχηςόμεθα πρὸ πυλάων
 ἐν φυλάκεσσ', ἵνα γάρ σφιν ἐπέφραδον ἡγερέεσθαι."
 τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ·
 "οὕτως οὐ τίς οἱ νεμεσήσεται οὐδ' ἀπιθήσει
 Ἀργείων, ὅτε κέν τιν' ἐποτρύνῃ καὶ ἀνώγῃ." 130

112. τ' *om.* JLR. 115. νεικέσω H. || εἴ πέρ Ar. Ω: αἴπερ Par. b: others d
 καί. || νεμεσῄσεται GP (R *supr. man.* 1?) Par. d, γρ. A. 118. ἀνεκτός C (γρ.
 ἀνεκτός *man. rec.*). 120. αἰτιάσθαι JQ Bar. 123. ἐμέ τ' JR. 124. μάλ':
 μέγ' Dem. Ixion, *El. Mag.*: καὶ μήποτε ἡ Ἀριστάρχειος οὕτως εἶχεν Did. || ὀπῆστι
 Q. 127. φυλάκεσσιν T. || σφιν: μιν Zen. || ἡγερέεσθαι Ar.: ἡγερέσθαι Ω.
 129. οἱ *om.* P: σοι C (γρ. οἱ) QT: τοι L, γρ. A: τι Harl. b. || νεμεσῄσεται R.
 130. ἐποτρύναι (*supr. n*) καὶ ἀνώγει (*supr. n*) Q (χωρὶς τοῦ σ ἐποτρύναι καὶ ἀνώγει
 Schol. A, so that some must have written ἐποτρύνῃ καὶ ἀνώγῃ).

116. ὥς=ὅτι οὕτως (the explanation of this use is given in *H. G.* § 267. 3 a). Nikanor, however, thinks it may be taken as a paratactic exclamation, 'how he sleeps!' (καθ' ἑαυτὸ ἀναγνωστέον τὸ "ὥς εὔδει" ἐν θαυμασμῷ· ἢ τοῖς ἀνω συναπτέον).

120. For *ce* Nauck conj. *εἰ*; but we can easily supply αὐτὸν after αἰτιάσθαι.

121. μεθιεῖ: see E 880.

124. ἐμέο for ἐμεῖο occurs only here in H. It is, however, a genuine form occurring in Ionic prose, and is a transitional stage towards ἐμεῖ, corresponding to the genitive in -οο between -οιο and -ου. μᾶλα must be taken with πρότερος. ἐπῆστι, came to me.

127. ἵνα γάρ, a phrase which has caused some trouble. We have perhaps to recognize a relic of the primitive use

of γ' ἄρ (which Brandreth writes) before the words had coalesced in the sense of our *for*. Compare δ γάρ (=δ γ' ἄρ) M 344, Ψ 9, α 286, ω 190; *H. G.* § 348. 3. But in the case of δς, δ the pronoun may be demonstrative, and the use of γε immediately after a rel. is very rare (only η 214, ξ 198 δσά γε, τ 511! δυτινά γε). Hence various conjectures: Bentley τ' ἄρ (and γάρ has probably in many cases supplanted τ' ἄρ, see on 61; but ἵνα γε is used only in general sentences, I 441 etc.); περ G. Hermann; φυλάκεσσιν, ἵνα σφιν Barnes. Peppmüller's ἵν' ἄρ is as likely as any, cf. ξ 322 ἵν' ἄρ' ἔξετο, but there is no obvious cause for the corruption. ἡγερέεσθαι is the regular Homeric form —ἡγερέεσθαι of mss. is not found elsewhere.

ὥς εἰπὼν ἔνδυνε περὶ στήθεσσι χιτῶνα,
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 ἀμφὶ δ' ἄρα χλαῖναν περονήσατο φοινικέεσσαν,
 διπλὴν ἑκταδίην, οὔλη δ' ἐπενήνοθε λάχνη.
 εἶλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξεί χαλκῶι, 135
 βῆ δ' ἰέναι κατὰ νῆας Ἀχαιῶν χαλκοχιτῶνων.
 πρῶτον ἔπειτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον
 ἐξ ὕπνου ἀνέγειρε Γερήνιος ἱππότης Νέστωρ
 φθεγξάμενος· τὸν δ' αἶψα περὶ φρένας ἤλυθ' ἰωή,
 ἐκ δ' ἦλθε κλισίης καὶ σφεας πρὸς μῦθον ἔειπε· 140
 "τίφθ' οὕτω κατὰ νῆας ἀνὰ στρατὸν οἶοι ἀλᾶσθε
 νύκτα δι' ἀμβροσίην; ὅτι δὴ χρεῖὼν τόσον ἔκει;"
 τὸν δ' ἡμίβητ' ἔπειτα Γερήνιος ἱππότης Νέστωρ·
 "διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 μὴ νεμέσα· τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιοῦς· 145

131. ἐνέδυνε S: ἔδυνε LQ. 132. ὑπαὶ LRS, γρ. C. || ἐδήσατο HQ Cant.
 134. ἐπενήνοθε P: ἐπενήνετο L. 137. ἔπειτ': μὲν β' JR. 141. οὕτως
 κατὰ: οὕτως ἐπὶ A (γρ. κατα) DHU Vr. b². || νῆας ἀνὰ: νῆας κατὰ Lips. || ἀλά-
 ασε P (om. οἶοι). 142. ἀμβροσίην: γρ. ὀρφναίην A. || ὅτι: ὅτε S surr. ||
 ἴκει surr. Y JP: ἴκοι Mor.: ἰκάνει Q.

133. φοινικέεσσαν, two spondees (-οῦσ-
 σαν), a late form, cf. Θ 116, whence Nauck
 conjectured σιγαλδέσσαν here; Brandreth
 better φοιήεσσαν, cf. M 202. For the
 buckle of a cloak cf. τ 225, Helbig *H. E.*²
 274 ff., Studniczka p. 75.

134. διπλῆν: so τ 226, elsewhere
 δίπλακα (Γ 126 q.v.) or διπτύχον (ν 224).
 ἑκταδίην, apparently 'capable of being
 spread out'; the mantle, like a Scotch
 plaid, is commonly worn double round
 the body, but can be spread out so as
 entirely to cover the body as a coverlet at
 night. οὔλη = woolly (as Π 224, Ω 646,
 and several times in *Od.*) by etymology
 as well as sense (for *Fol-vo-s*, Goth. *vulla*,
 Lat. *vellus*, etc.). ἐπενήνοθε: see B 219,
 whence the phrase is evidently copied.

139. The idea of a sound coming round
 a person is not uncommon in Homer, cf.
 B 41 θείη δέ μιν ἀμφέχυν' ὀμφή, τ 444
 (π θ) τὸν . . περὶ κτύπος ἦλθε ποδαῖν,
 and ρ 261 περὶ δέ σφεας ἦλυθ' ἰωή. For
 the φρένας as the organ in which sleep is
 situated cf. Ξ 164 τῶι δ' ὕπνον . . χεύη
 ἐπὶ βλεφάροισιν ἰδὲ φρεσὶ (Fulda). ἰωή:
 see Δ 276.

142. It is doubtful whether there
 should be a note of interrogation, or
 only a comma, after ἀμβροσίην. In the
 former case we must understand 'is it
 because so great need has come?' or else
 we must read ὅ τι, and take it to be an
 indirect, virtually equivalent to a direct,
 question, owing to an ellipse of the words
 'tell me,' which is not possible. So
 Schol. A ἀντὶ τοῦ "τί δὴ χρεῖὼν τόσον
 ἔκει," comparing α 171 ὅπποῖός τ' ἐπὶ
 νηὸς ἀφίκεο, where, however, κατάλεξον has
 preceded at an interval of only one line.
 If we put a comma after ἀμβροσίην we
 may assume a curious inversion of ex-
 pression, instead of 'what need has
 come on you that you wander'; but
 this (La Roche's) explanation is very
 harsh. It is better to read ὅ τι and
 explain it as an accusative of relation,
 'on what account do you thus wander,
 in respect of which need has so much
 come!' So Monro, comparing Δ 32
 τί . . τόσσα κακὰ βέβηκον, ὅ τ' ἀσπερχές
 μενεαίνεις; Our choice seems to lie
 between the first and the last of these
 alternatives. For ἀμβροσίην as an epithet
 of night see B 19.

ἀλλ' ἔπε', ὄφρα καὶ ἄλλον ἐγείρομεν, ὃν τ' ἐπέοικε
βουλάς βουλευεῖν, ἢ φευγέμεν ἢ μάχεσθαι."

ὥς φάθ', ὁ δὲ κλισίηνδε κιὼν πολύμητις Ὀδυσσεὺς
ποικίλον ἀμφ' ὤμοισι σάκος θέτο, βῆ δὲ μετ' αὐτούς.
βὰν δ' ἐπὶ Τυδείδην Διομήδεα· τὸν δ' ἐκίχανον 150
ἐκτὸς ἀπὸ κλισίης σὺν τεύχεσιν· ἀμφὶ δ' ἑταῖροι
εὐδον, ὑπὸ κρασὶν δ' ἔχον ἀσπίδας· ἔγχεα δέ σφιν
ὄρθ' ἐπὶ σαυρωτῆρος ἐλήλατο, τῆλε δὲ χαλκὸς
λάμφ' ὥς τε στεροπὴ πατρὸς Διός· αὐτὰρ ὃ γ' ἦρωσ
εὐδ', ὑπὸ δ' ἔστρωτο ῥινὸν βοὸς ἀγραυλοῖο, 155
αὐτὰρ ὑπὸ κράτεσφι τάπης τετάνυστο φαεινός.
τὸν παρστὰς ἀνέγειρε Γερήνιος ἱππότα Νέστωρ,
λαῖ ποδὶ κινήσας, ὥτρυνέ τε νείκεσέ τ' αἶψαν·
"ὄρσοο, Τυδέος υἱέ· τί πάννυχον ὕπνον ἀωτῆς;
οὐκ αἶεις ὡς Τρῶες ἐπὶ θρωσμῶι πεδίοιο 160
εἵεται ἄγχι νεῶν, ὀλίγος δέ τε χῶρος ἐρύκει;"
ὥς φάθ', ὁ δ' ἐξ ὕπνοιο μάλα κραιπνῶς ἀνόρουσε.

146. ἔπε' Ar. T (*supr.* ἀνευ τοῦ υ ἔπεο): ἔπευ Ω. || ἐπέοικε G. 147. οὐκ B.
148. ἔφαθ' GRU. || κλισίην γε D. 149. οέτο σάκος Q. 153. σαυρωτῆρ
Aph. 154. ὥστ' ἀστεροπὴ DQST: ὡς ἀστεροπὴ P. 155. εὐδον ὑπὸ δ
(*supr.* αι over ο). || ῥινὸς PR. 156. τετάνυστο JP. 157. παρστὰς DPQT.
158. ὥτρυνέ PQT. 159. ὄρσοο ADGHJU Harl. a, Vr. b: ἔγρεο Ω, Ar. διχῶς. ||
The line *μὴ τίς κοί εὐδοντι μεταφρένοι ἐν δόρῳ νῆασι* in Diog. Laert. vi. 2:6,
quoted as though following this line by Eust., is apparently only a parody of Θ 95.
161. δέ τε Ar. PT Vr. b, Par. b: δέ τοι Q Harl. a, Par. g: δέ τις Vr. c, Mosc. 3:
δ' ἔπ or δέ τι Ω. || γρ. ὀλίγος δ' ἀπὸ χῶρος ἐέρπει Did. || ἐρύκει Harl. a. 162.
ἔφαθ' GRU. || ὕπνοιο RT. || κραιπνῶς: σφοδρῶς C. || ἀνόρουε H.

147. This line, as Heyne remarked, is almost undoubtedly spurious, interpolated from 327, with the intention of supplying an infin. to ἐπέοικε, which does not need one. The question of fighting or flying is not one which has to be discussed at all now; it has already been settled in the Agora at the beginning, and the council at the end, of the preceding book. It will be seen that one ms., R, omits the line.

151. ἐκτὸς ἀπὸ seem to go together and to mean simply 'outside.' The modern Greek idiom happens to be precisely the same, *ἐξω ἀπὸ τοῦ σπιτι* = 'outside the house.'

153. *σαυρωτῆρ*, the *spike* at the butt-end of the spear—not elsewhere named; *οὐραχός* seems to mean *butt* only (N 443 etc.). Aristotle *Poet.* 25, quoting these words, speaks of the custom of thus standing the spear upright as characteristic of

the Illyrians. Apparently, therefore, was unknown to the classical Greeks.

155. *ὑπὸ στρωτῶι ῥινῶι*, like *περικεῖσθαι τελαμώνια, ξίφος*, etc., in Herod., as *ἐπικειμένους ἀλκήν*.

156. *κράτεσφι*, a form which can only be explained as an artificial coinage on the false analogy of *στήθεσφι* and the like; there is no stem *κρατεσ-* (*κρατὶ σφί*!). *κρατὶν* in 152, though it does not recur in Homer, is sufficiently defended by the common *κρατὶ*.

158. *λαῖ ποδὶ κινήσας*: cf. ο 45. There the phrase seems less suitably used of one sleeper arousing another.

159. *ἀωτῆς* only here and κ 548 in H.; and in the famous Danaë ode, Simon. 50. 6. Schulze refers it to the root of *λαύειν* (*ἀφ-ωτῆν*), comparing *ἐρωτῶν εἰρωμαι*. Connexion with the subst. *ἄωτος* is very doubtful. Cf. I 661.

160. For *θρωσμῶι πεδίοιο* see A 56.

καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “σχέτλιός ἐσσι, γεραίέ· σὺ μὲν πόνου οὐ ποτε λήγεις.
 οὐ νυ καὶ ἄλλοι ἔασι νεώτεροι υἱες Ἀχαιῶν, 165
 οἳ κεν ἔπειτα ἕκαστον ἐγείρειαν βασιλῆων
 πάντῃ ἐποιχόμενοι; σὺ δ’ ἀμήχανός ἐσσι, γεραίέ.”
 τὸν δ’ αὖτε προσέειπε Γερήνιος ἱππότης Νέστωρ·
 “ναὶ δὴ ταῦτά γε πάντα, φίλος, κατὰ μοῖραν ἔειπες.
 εἰσὶν μὲν μοι παῖδες ἀμύμονες, εἰσὶ δὲ λαοὶ 170
 καὶ πολέες, τῶν κέν τις ἐποιχόμενος καλέσειεν·
 ἀλλὰ μάλα μεγάλη χρεὶὼ βεβίηκεν Ἀχαιοῦς·
 νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἴσταται ἀκμῆς,
 ἣ μάλα λυγρὸς ὄλεθρος Ἀχαιοῖς ἥ ἐ βιώναι.
 ἀλλ’ ἴθι νῦν, Αἴαντα ταχύν καὶ Φυλῆος υἱόν 175
 ἀνστησον, σὺ γάρ ἐσσι νεώτερος, εἴ μ’ ἐλεαίρεις.”
 ὥς φάθ’, ὁ δ’ ἀμφ’ ὥμοισιν ἐέσσατο δέρμα λέοντος
 αἰθωνος μέγαλοιο ποδηνεκές, εἴλετο δ’ ἔγχος.
 βῆ δ’ ἰέναι, τοὺς δ’ ἐνθεν ἀναστήσας ἄγεν ἥρως.
 οἱ δ’ ὅτε δὴ φυλάκεσσιν ἐν ἀγρομένοισιν ἔμιχθεν, 180

166. ἀγείρειαν Lips. 168. αὖτε προσέειπε: ἀμείβετ’ ἔπατα Par. b j, ἐν ἄλλωι A. 169. φίλος (Aph. ?) Ω: τέκος Ar. ? (see Ludw.): γέρον Bar. || ἔπατα CG. 171. ἐποιχόμενος: ὑποσχόμενος Ambr. 172. χρεὼ Q. || βεβίηκεν J. 173. ἀκμή U. 176. ἀνστήσον Ar. Ω (others ἔσστησον ?). 177. ἔπαε GRU. 180. ἀγρομένοισι γένοντο CG Lips. (γρ. ἔμιχθεν), ἐν ἄλλωι A.

164. *σχέτλιος*, *hard, tough*, here in the physical sense, full of endurance, and so μ 279 *σχέτλιός εἰς*, 'Ὀδυσσεύ, περί τοι μένος οὐδέ τι γνῖα κάμνει'. Hence the derived sense 'hard of heart,' full of resistance to entreaty.

166. *ἔπατα*, *then or therefore*, i.e. because they are younger. There is no exactly similar use of the adverb in H.

167. *ἀμήχανος*, not to be dealt with, *unmanageable*; a half playful reproach from a younger to an elder man.

173. The proverbial expression is a common one in Greek, occurring in Herod. vi. 11, Theognis 557, Simonides 99; cf. Eur. *Her.* 630 (with von Wilamowitz's note), Soph. *Ant.* 996 *φρόνει βεβῶς αὖ νῦν ἐπὶ ξυροῦ τύχης*, and perhaps Aisch. *Cho.* 883. The idea is that of balancing on an edge so thin that a fall to one side or the other must soon happen. Neither *ἀκμή* nor *κυρόν* recurs in Homer. Nor is the practice of shaving mentioned. This, however, is not an argument against the antiquity of this passage, as razors

of very high antiquity have been found among remains of the bronze period in Italy, and perhaps Greece; and it was the practice at Mykene to shave the upper lip (Schuchh. p. 253, Tsountas-Manatt, pp. 166-7). In fact the Skt. *kshuri* = *ξυρόν* shews that the practice may even date from Indo-European days (cf. Schrader, *S. und U.* p. 53).

174. For the use of the infinitive here cf. I 230; *ἵσταται* is really an impersonal verb, and the substantive *ὄλεσρος* is not added in a very strict construction. Logically, the idea is 'the state of all is on the razor's edge (balancing) between destruction and safety.' But the juxtaposition of *ὄλεθρος* and *βιώναι* is a curious instance of the process by which the infin. in later Greek came to be used as a noun.

179. *τούς*, sc. Aias and Meges; *ἔνεον*, from their huts.

180. See I¹ 209, of which this line is not a very happy reminiscence; as there it alludes to an assembly to which the

οὐδὲ μὲν εὐδοντας φυλάκων ἡγήτορας εὖρον,
 ἀλλ' ἐγρηγορτί σὺν τεύχεσιν εἶατο πάντες.
 ὥς δὲ κύνες περὶ μῆλα δυσωρήσονται ἐν αὐλήῃ
 θηρὸς ἀκούσαντες κρατερόφρονος, ὅς τε καθ' ὕλην 185
 ἔρχεται δι' ὄρεσφι· πολὺς δ' ὀρυμαγδὸς ἐπ' αὐτῷ
 ἀνδρῶν ἡδὲ κυνῶν, ἀπὸ τέ σφισιν ὕπνος ὄλωλεν·
 ὥς τῶν ἡδυμος ὕπνος ἀπὸ βλεφάρουιν ὀλώλει
 νύκτα φυλασσομένοισι κακὴν· πεδίονδε γὰρ αἰεὶ
 τετράφαθ', ὅππότε' ἐπὶ Τρώων ἀτοίεν ἰόντων.
 τοὺς δ' ὁ γέρων γήθησεν ἰδὼν θάρσυνέ τε μύθοι 190
 [καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα].
 "οὕτω νῦν, φίλα τέκνα, φυλάσσετε· μηδέ τιν' ὕπνος
 αἰρεῖται, μὴ χάρμα γενώμεθα δυσμενέεσσιν."
 ὥς εἰπὼν τάφροιο διέσσυτο· τοὶ δ' ἅμ' ἔποντο
 Ἀργείων βασιλῆες, ὅσοι κεκλήατο βουλήν. 195

182. ἐγρηγορτί Lips. 183. δυσωρήσονται Harl. b: δυσωρήσοντες Par. k: δυσωρήσωναι Ar. Lex. [H?]. 184. ὥστε D. 185. ἔρχεται DJT. || ὀρυμαγδός CGHJPRU. || ἐπ': ἐν JQ: ὑπ' DRU. || ὀρώρει ὑπ' αὐτοῦ H. 187. ἡδυμος: ἡδυμος Ar. Ω. || βλεφάρων GP: βλεφάροιαι QU. 188. φυλασσομένοις G. || αἰεὶ J. 189 om. R¹. || τέτραφε' T Lips. 191 om. AD¹PR¹TU Harl. a. 194. τοὶ δ': τόνδ' J. 195. βουλή J (supr. ἡν).

Trojans were called, whereas in the case of the sentinels there is nothing of the sort. The ἐν is superfluous, see E 134 etc. Hence Bentley conj. συναγρομένοιςιν. οὐδέ: an unusual form of the common δέ in *apodosis*.

182. ἐγρηγορτί: a strange form, cf. ἐγερτί *Rhesos* 524, *Soph. Ant.* 413. These adverbs in -τί are generally negative (ἀναιματί, ἀκονίτι, etc., see *H. G.* § 110, and Jebb on *Soph. O. C.* 1251).

183. δυσωρήσονται: so MSS.; almost all edd., however, give *δυσωρήσωσιν*, from *Apoll. Lex.*, on the ground that the form in -σονται cannot stand in a simile, being a future. It would of course be easy to emend -σωνται, but it is a question if this is necessary. The rule which our texts follow, that the long vowel in subjunctive forms is written whenever the metre admits (*H. G.* § 80), is simply an attempt to reduce the Homeric forms as far as possible to the analogy of later Greek. *δυσωρήσονται* is an almost unique survival of the evidently original rule by which the subj. in the non-thematic conjugation is formed by the thematic vowel unlengthened. In other places we find an occasional -ονται in MSS. for -ωνται,

but generally in so small a minority as to shew that the variation is accidental, 99 above, Θ 511, Ν 745, etc. See, however, M 168. The verb itself seems to come from ὦρα, and to mean 'keep painful watch.' The use of the middle may be supported by forms like εὐλαβεῖσθαι, εὐθηνεῖσθαι, εὐωχεῖσθαι, etc., though the act. is certainly more usual.

188. φυλασσομένοις: for the change of case after τῶν see *H. G.* § 243 (3 d); it is perhaps made easier by σφισιν in 186.

189. ὅππότε: not 'whenever,' for the Trojans are not attacking; but like B 97 *el ποτε*, ξ 522 *ὅτε*, against the time when they should hear, i.e. *expecting* to hear, this idea being implied in the preceding words. The full phrase *δέγμενος ὅππότε* occurs B 794, etc., cf. Δ 334. ἐπὶ may go either with *ἀτοίεν* or *ἰόντων*, but better with the last; *ἐπ' αὐτῷ* does not occur in Homer.

194. The sentinels are in the space between wall and moat, I 87. The chieftains now go out into the open plain.

195. βουλήν: acc. of the *terminus ad quem*, only here with *καλεῖν*, and rarely with any verbs except those which

τοῖς δ' ἄμα Μηριόνης καὶ Νέστορος ἀγλαὸς υἱὸς
 ἦϊσαν· αὐτοὶ γὰρ κάλεον συμμητιάσθαι.
 τάφρον δ' ἐκδιαβάντες ὀρυκτὴν ἐδριώνοντο
 ἐν καθαρῷ, ὅθι δὴ νεκύων διεφαίνετο χῶρος
 πιπτόντων, ὅθεν αὖτις ἀπετράπετ' ὄβριμος Ἑκτωρ 200
 ὁλλὺς Ἀργείους, ὅτε δὴ περὶ νύξ ἐκάλυψεν·
 ἔνθα καθεζόμενοι ἔπε' ἀλλήλοισι πίφασκον.
 τοῖσι δὲ μύθων ἤρχε Γερήνιος ἱππότης Νέστωρ·
 "ὦ φίλοι, οὐκ ἂν δὴ τις ἀνὴρ πεπίθοιθ' ἐὼι αὐτοῦ
 θυμῷ τολμήνenti μετὰ Τρῶας μεγαθύμους 205
 ἐλθεῖν, εἴ τινα που δῆμων ἔλοι ἐσχατόωντα,
 ἢ τινά που καὶ φῆμιν ἐνὶ Τρώεσσι πύθοιτο,
 ἄσσοι τε μητιώωσι μετὰ σφίσιν, ἢ μεμάασιν
 αὐτὴ μένειν παρὰ νηυσὶν ἀπόπροθεν, ἥε πόλινδε

197. γὰρ κάλεον : δ' ἐκάλεον Q. || συμμητιάσθαι P. 198. ἐκδιαβάντες :
 γρ. εὖ διαβάντες T. 200. αὖτις CHJ (supr. τις). || ἀπετράπετ' C. || ὄβριμος
 CGHPQ. 202. πίφασκον GJQR : πέφασκον H : ἀλλήλοισιν ἐπίφασκον P.
 203. μύθων ἤρχε : ἐν ἄλλωι καὶ μετέπειπε A. 204. πεπίθοι G. || αὐτῷ P.
 206. ἔλοι : γρ. ἴδοι J. || ἐσχατόωντα R (supr. ω). 207. εἴ τινα JRT Cant.
 Harl. a. || φῆμιν CGHPQU Harl. a (supr. ι) Vr. b c, γρ. T. 209. ἀπόπροθεν P.

imply reaching a point (*H. G.* § 140. 4). Cf. *Ζ* 87 *ξινάγουσα γεραίως νηόν*. For the regular members of the *βουλή* see on B 194.

199. See *Θ* 491, where the line is used of quite another place, *νόσφι νεών*.

200. *πιπτόντων* is hardly to be explained; it implies that men were still falling. Von Christ conjectures *πεπτεόντων* (*Φ* 503, *χ* 384), Renner *τεθνεώντων*.

204. There is considerable doubt as to the punctuation of the whole of this speech of Nestor's, the note of interrogation having been variously put after *ἐλθεῖν* (206), *Ἀχαιοὺς* (210), and *ἀσκηθῆς* (212). The true explanation is mainly due to Lange (*EI* p. 382). In 206 *εἰ* goes immediately with *ἐλθεῖν*, to go 'in the hope that'; and *ἔλοι* and *πύθοιτο* are co-ordinate. Then *ἄσσοι* is explanatory of *φῆμιν*, as expressing the contents of the supposed rumour, and is again divided into the two alternatives *ἦ—ἥ*. The optatives in 211 resume that after *οὐκ ἂν* in 204; in form they are a wish, in reality they are only a suggestion in form of a hope, 'I should like him to find out'—a shade of meaning which we express by 'he might.' If we read *κε* for *τε* in 211 (see note there), the expression would be more

confident, 'he would'; but this is better reserved till 212, where *κεν* indicates a result which in that case is asserted to follow upon the assumed condition, being virtually equivalent to the future *ἔσσεται*. We may in fact regard the clause *μέγα κεν . . . εἴη* as an apodosis to the sentence *ταῦτα . . . ἀσκηθῆς*, which in effect, though not in form, is a protasis. A similar use of the opt. to express a condition, followed by an apodosis with *κεν*, occurs in *α* 265, the difference being that there the opt. resumes a wish introduced by *εἰ* (255); here the wish is put in the form of a question with *οὐκ ἂν*. So also *σ* 366–70, where, however, the apodosis is postponed till 375. (So in the main Hentze.)

207. *φῆμιν* recurs only in *Od.* Schol. A illustrates it by a well-known story: *Λακεδαιμονίων βουλευομένων ποῖον χῶρον ἐπιτειχίσουσι τῆς Ἀττικῆς, Ἀλκιβιάδης συνεβούλευσε πέμπειν εἰς Ἀθήνας κατασκόπους, οἵτινες παραγενόμενοι ἤκουσαν αὐτῶν τῶν Ἀθηναίων διαλεγομένων ὅτι τὴν Δεκέλειαν μέλλουσιν ἐπιτειχίζειν οἱ πολέμοι· καὶ οὕτως Λακεδαιμόνιοι ἐπετείχισαν τὴν Δεκέλειαν.* (The tale is not, however, known to Thuk., vi. 91.)

209. *ἀπόπροθεν*, i.e. far from the city; the ellipse is filled up by *πόλινδε*

ἄψ ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιοὺς; 210
 ταυτὰ τε πάντα πύθοιτο, καὶ ἄψ εἰς ἡμέας ἔλθοι
 ἀσκηθῆς· μέγα κέν οἱ ὑπουράνιον κλέος εἴη
 πάντας ἐπ' ἀνθρώπους, καὶ οἱ δόσις ἔσσεται ἐσθλή·
 ὅσοι γὰρ νήεσσιν ἐπικρατέουσιν ἄριστοι,
 τῶν πάντων οἱ ἕκαστος ὅν δώσουσι μέλαιναν 215
 θῆλυν ὑπόρρηνον· τῇ μὲν κτέρας οὐδὲν ὁμοῖον·
 αἰεὶ δ' ἐν δαίτησι καὶ εἰλαπίνησι παρέσται."
 ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·
 τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Διομήδης·
 "Νέστορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγήνωρ 220
 ἀνδρῶν δυσμενέων δύναι στρατὸν ἐγγυὺς ἔοντα,

210. Γ' om. GJ (-cant'): τότ' P. 211. τε A (supr. κ) GHPRT Ambr. Cant.
 Vr. b (in ras.) Harl. a: γε Q: κε Ω. 216. ὑπόρρηνον Ar. || τῇ: ταῖς P: τίς
 Lips. 221. ἔόντα (A supr.) JP (S supr.) T (ἐπὶ τὸν ἔοντα θῦναι στρατὸν):
 ἔόντων Ω.

immediately succeeding. It is a question if we should not read ἀπόρροθι with P, as more likely to be changed; but the variant does not recur in 410 (208-10 = 409-11).

211. The ms. evidence is fairly divided between τε and κε. The reason for preferring the former has been given above. The clause being a resumption of what precedes, τε goes with καί, and means 'both.'

212. ὑπουράνιον, i.e. over all the earth, virtually identical with πάντας ἐπ' ἀνθρώπους.

214. The phrase νήεσσιν ἐπικρατέουσιν is unusual; the line is borrowed from α 245 (= π 122, τ 130), νήεσσιν being changed into νήεσσιν.

215. πάντων, as we should say 'without exception'; but the phrase is a rather awkward one, and so is ἕκαστος immediately followed by the plural. The omission of the F of ἕκαστος too is very rare. In 216 τῇ . . . ὁμοῖον is an obvious exaggeration, as a dozen ewes with their lambs would be of ridiculously little value to the great chiefs concerned, with their wealth of gold, silver, and slaves, besides horses and cattle. Probably the author of the book thought that he was introducing a touch of heroic simplicity. So too 217, if we take it as a mere standing invitation to royal feasts, would be no inducement to the

members of the council present, who, with the exception perhaps of Meriones and Thrasymedes, are elsewhere in the *Iliad* regarded as attending as a matter of course (B 53, Δ 259). But Peppmüller suggests that as 215-6 represent the δόσις, so 217 answers to the κλέος, the real meaning being 'he shall be present in the songs sung at feasts and banquets,' ἀνθρώποις ἀοιδίᾳ ἐσσομένοισιν. This is clearly the sense of the similar words in Theognis 237 ff. σοὶ μὲν ἐγὼ πτέρ' ἔδωκα . . . θοῖνις δὲ καὶ εἰλαπίνῃσι παρέσση ἐν πάσαις, πολλῶν κείμενος ἐν στόμασιν. καὶ σε σὺν αὐλίσκῳσι λιγυφθόγγῳσι νέοι ἄνδρες . . . αἰσονται . . . πᾶσι γὰρ οἳσι μέμλε καὶ ἐσσομένοισιν ἀοιδῇ ἔσση δμῶς, κτλ. But here there is no mention of song, so that the expression, if this is the meaning, is barely intelligible. Yet the resemblance to Theognis can hardly be a coincidence; possibly both are quoting a well-known phrase. Clearly Theognis has the more original form, and is not borrowing from K. The alternative is to suppose that 214-7 are a latter addition, and contain an imitation of Theognis; but the theory of interpolation explains nothing.

221. ἔόντα, though not largely supported by mss., is evidently superior to the vulg. ἔόντων, as it breaks the ponderous succession of genitives.

Τρώων· ἀλλ' εἴ τις μοι ἀνὴρ ἄμ' ἔποιτο καὶ ἄλλος·
 μᾶλλον θαλπωρὴ καὶ θαρσαλέωτερον ἔσται.
 σύν τε δὺ' ἐρχομένω, καί τε πρὸ ὁ τοῦ ἐνόησεν,
 ὅπως κέρδος ἔμι· μῦθος δ' εἴ πέρ τε νοήσῃ, 225
 ἰλλὰ τέ οἱ βράσσων τε νόος λεπτή δέ τε μῆτις."
 ὥς ἔφαθ', οἱ δ' ἔθελον Διομήδεϊ πολλοὶ ἔπεσθαι·
 ἠθελέτην Αἴαντε δῶν, θεράποντες Ἄρῃος,
 ἠέλε Μηριόνης, μάλα δ' ἠέλε Νέστορος υἱός,
 ἠέλε δ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος, 230
 ἠέλε δ' ὁ τλήμων Ὀδυσσεὺς καταδύναι ὄμιλον
 Τρώων· αἰεὶ γάρ οἱ ἐνὶ φρεσὶ θυμὸς ἐτόλμα.
 τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 "Τυδείδῃ Διόμηδες, ἐμῶι κεχαρισμένε θυμῶι,

223. *θαρσαλέωτερος* P. || ἐπὶ P Mor. Vr. a¹ (and A *supr.*, T.W.A.). 224. *ἐρχομένω* Ar. Ω: *ἐρχομένων* (G *supr.*) U: *ἐρχομένοι* T. || καί τε: καί τοι P. || καί ε' ἕτερος πρὸ τοῦ J (γρ. καί τε πρὸ δ, τοῦ ἐνόησεν) (In Plato *Symp.* 174 D, where the passage is quoted, the best MSS. give ὁδοῦ for ὁ τοῦ, but not in *Protag.* 348 B). 225. *κέρδιον* G. || εἴ DGJPRU. || τε Ar. Ω: τι GPQU Par. c d g. || *νοήσῃ* CQ: *νοήσοι* L. 226. *τέ οἱ*: *τέ οἱ* J *supr.*. 228. *θεράποντες* (L: 230 *om.* S Mosc. 3. || *δουρικλυτὸς* (A *supr.*) CD (-ρυκλ-) GQRTU. 231. *καθῶναι* R: *θῶναι* S. 232. *αἰεὶ* GL.

222. As Nikanor remarks, we may put either a comma or a colon at the end of this line; it is impossible to say whether the clause εἴ . . . ἔποιτο is a wish or a regular conditional protasis.

224-6. The recurrence of τε six times in these three lines is remarkable; it seems to be an instance of the primitive use in which it was simply a mark that the two clauses in which τε . . . τε occur are correlative; from this the use as a conjunction strictly speaking has been developed. Thus εἴ περ, the condition, is correlative to the apodosis which is stated paratactically by ἀλλά, while in the other two clauses containing τε . . . τε the co-ordination in pairs is obvious. The connexion of this use with the gnomic τε (almost=τοι) is not clear; the two are possibly quite distinct. The gnomic τε would of course be in place in such a sentence as the present, but it is not used in pairs. *ἐρχομένω*, a *nom. pendens*, like Γ 211 ἀμφὺ δ' ἐξομένω, γεραῖωτερος ἦεν Ὀδυσσεύς: or we might perhaps more properly call it a sort of 'distributive apposition' not completely expressed; compare M 400. The old vulgate *ἐρχομένων*, evidently a correction, is found only in one or two inferior mss.

πρὸ ὁ τοῦ: for this order of words cf. E 219 ἐπὶ νῶ τῶιδ' ἀνδρῶν. The meaning is of course that sometimes one, sometimes the other, is quickest to mark. Brandreth conj. *πρὸς* for *πρὸ*.

226. *βράσσων*: the comp. of *βραχύς*, for *βραχίων*, though the adj. is not found elsewhere in H. The sense will be, 'his mind does not reach so far,' he is 'shorter of sight' as we should say. It has generally been referred to *βραδύς*, which gives a better sense, as quickness of perception is the point in 224; but *βραδ-ίων* could only make *βράζων*. It was probably the knowledge of this which led Aristarchos to the strange idea that *βράσσων* is a participle meaning 'confused,' 'perturbed,' *ταρασσόμενος*. *λεπτή*: only here and Ψ 590 (the same phrase) in a metaphorical sense. I means *thin*, *narrow*, cf. ζ 264 *λεπτή εἰσέθμη*, and is very different from the familiar Attic sense *subtle*. Even if one alone does mark, his ideas are 'short and thin' compared with those of a pair of men.

231. *τλήμων*: cf. 498, E 670 (see note), Φ 430, the only instances in Homer, all in the sense of 'enduring.' The use of the article ὁ is post-Homeric.

- τὸν μὲν δὴ ἔταρόν γ' αἰρήσεται, ὃν κ' ἐθέλησθαι, 235
 φαινομένων τὸν ἄριστον, ἐπεὶ μεμάασί γε πολλοί.
 μηδὲ σύ γ' αἰδόμενος σῆσι φρεσὶ τὸν μὲν ἀρείω
 καλλείπειν, σὺ δὲ χεῖρον ὁπάσσεαι αἰδοῖ εἴκων,
 ἐς γενεὴν ὀρόων, μηδ' εἰ βασιλεύτερος εἴη."
 ὡς ἔφατ', ἔδδεισεν δὲ περὶ ξανθῷ Μενελάω. 240
 τοῖς δ' αὖτις μετέειπε βοὴν ἀγαθὸς Διομήδης·
 "εἰ μὲν δὴ ἔταρόν γε κελεύετε μ' αὐτὸν ἐλέσθαι,
 πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην,
 οὐ πέρι μὲν πρόφρων κραδίη καὶ θυμὸς ἀγῆνωρ 245
 ἐν πάντεσσι πόνοισι, φιλεῖ δέ ἐ Παλλὰς Ἀθήνη.
 τούτου γε σπομένοιο καὶ ἐκ πυρὸς αἰθομένοιο
 ἄμφω νοστήσαιμεν, ἐπεὶ περίοιδε νοῆσαι."
 τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
 "Τυδεΐδῃ, μήτ' ἄρ με μάλ' αἶνεε μήτέ τι νείκει·
 εἰδόσι γάρ τοι ταῦτα μετ' Ἀργείοις ἀγορεύεις. 250

235. Τὸν : τῶν HQS Harl. a, Vr. A (Lips. *supr.*), γρ. C (*man. rec.*). 236. πολλοί : πάντες H. 238. ὁπάσσει H (*supr.* c over z). 239. βασιλεύτατος H Mor. || εἴη P : ἐστιν Ω. 240 ἀθ. Ar., om. Zen. 241. αὖτις C. || προσέειπε P. 246. γε om. GU¹ : δ' R. || γε σπομένοιο Ptol. Ask. : γ' ἐπομένοιο JQ Harl. a : γ' ἐπομένοιο Ω. 247. περίοιδε G. 249. τι : γε G. 250. τοι ταῦτα : τοιαῦτα H. || ἀγορεύεις H.

235. αἰρήσεται, 'you shall choose,' which may be taken either as a permission or as a modified imperative. Cf. Z 71.

236. φαινομένων, a curious use which must mean 'as they present themselves.' Döderlein conj. φαινόμενον, to which Paech has added τοι for τῶν. But the later use of the article is common in this book.

237. αἰδόμενος, from a feeling of respect; as ζ 329 αἰδετο γὰρ ῥα παροκασίγητον.

238. αὖ δέ, repeated to enforce the opposition of clauses, not of persons. This is common enough when the pronoun has not been expressed before, but is very rare in cases like this where an emphatic σύ γε precedes. ὁπάσσει : aor. subj., as regularly after μή : some have taken it as a 'jussive' future, but this does not seem in place here.

239. εἴη seems demanded by the context for the vulg. ἐστιν, as the case of the person chosen being βασιλεύτερος is purely hypothetical, and not assumed to happen.

240. Omitted by Zen. and athetized by Ar. as superfluous. It clearly gives the meaning which is meant to lurk in the preceding line; and it is more in the Epic style that this should be openly expressed than left to be understood. Thus if it be rejected 239 should probably go with it; Agamemnon's remarks are then quite general in their application.

243 = α 65. The ἔπειτα is more suitable in this passage than in α.

246. σπομένοιο : see note on E 423. As between γε σπ- and γ' ἐσπ-, M^s. authority is *nil*.

247. νοστήσαιμεν without δν, see H. G. § 299 (γ), M. and T. § 240, and note on E 303. The sense is clearly potential.

249. μήτέ τι νείκει is superfluous according to our ideas; we can express it by saying 'there is no more need of praise than of blame.' It is really an instance of the tendency which we find in Latin as well as in Greek to emphasize a word by means of its contrary; as in phrases like *fas nefasque*, etc., where the second member is often superfluous.

ἀλλ' ἴομεν· μάλα γὰρ νύξ ἄνεται, ἐγγύθι δ' ἡώς,
ἄστρα δὲ δὴ προβέβηκε, παρώιχηκεν δὲ πλέων νύξ
τῶν δύο μοιράων, τριτάτη δ' ἔτι μοῖρα λέλειπται."

ὥς εἰπόνθ' ὅπλοισιν ἐνι δεινοῖσιν ἐδύτην.

Τυδεΐδῃ μὲν δῶκε μενεπτόλεμος Θρασυμήδης

255

φάσγανον ἄμφηκες, τὸ δ' ἐὼν παρὰ νηὶ λέλειπτο,

καὶ σάκος· ἄμφι δέ οἱ κυνέην κεφαλῇφιν ἔθηκε

ταυρεῖην, ἄφαλόν τε καὶ ἄλλοφον, ἣ τε καταίτυς

κέκληται, ῥύεται δὲ κάρη θαλερῶν αἰζηῶν.

Μηριόνης δ' Ὀδυσῇ δίδου βιὸν ἠδὲ φαρέτρην

260

251. ἀνυταί G. 252. παρώιχωκεν or παροίχωκεν Ar. (see Ludwig): παρώ-
χωκεν Vat. 1319 (Allen *C.R.* xiii. p. 113): παρώχετο Q. || πλέω ACG¹JST Lips.
Harl. a d, King's, Par. d e j, Vr. b¹: πλέων R¹ Porphy. (J *supr.*). 253 ἀθ. Ar.
Aph., om. Zen. || τριτάτης δέ τι τινές ap. Porphy. *ad loc.* || δ' ἔτι: δέ τι LQT:
δέ τοι HP. 255. ἔδωκε G. 258. ἄλλοφον Ar. 259. κάρην GH².

252. προβέβηκε: cf. μ 312 τρία νυκτὸς
ἔην, μετὰ δ' ἄστρα βεβήκει. Of the alter-
native forms of the verb παρώιχηκεν
has almost unanimous ms. authority.
The Ionic form is οἰχωκα (Herod. ix.
98). In Attic (Aisch. *Pers.* 13, Soph.
Aias 896) editors generally read οἰχωκα,
but against the mss. which have οἰχωκα.
It is likely that Ar. read παροίχωκεν
here; the scholia are contradictory, and
mss. cannot be depended on to distinguish
between ω and ο. οἰχωκα is not found
again till late prose (Polybios); but it is
noteworthy that the mss. of Aristotle,
who quotes the line in *Poet.* xxv., have
παρώιχηκεν without variant. It is prob-
ably a genuine form, compare the fut.
οἰχήσομαι. The principal ms. of Aristotle
has πλέω, the others πλέον. Aristotle
ends his quotation with νύξ, citing the
phrase as an instance of ambiguity in
the word πλέω. He did not, however,
reject the next line, as Porphyrios
mentions his explanation of it (see
next note).

253. This puzzling line was rejected,
presumably as unintelligible, by the
Alexandrian trio. The long com-
mentary of Porphyrios in Schol. B
gives a collection of 'solutions,' only two
of which deserve serious consideration.
None of those which adopt the reading
πλέω are satisfactory. The best ex-
planation is the most obvious; the
words mean 'more of the night than
two (of the three) watches has gone, and
the third only remains.' The objection
to this is not really serious; it is pedantic

to say that if more than two-thirds have
gone, a third cannot remain, for the
words imply only that there is nothing
but the third watch left to act in; there
is no assertion that the *whole* of the
third is left. In other words λέλειπται
means rather 'is left us' than 'remains
intact.' There is nothing absurd in
saying 'we have let more than eleven
hours slip by, and only the twelfth is
left us,' though the words are not of
course those of a mathematician. This is
the way in which Chrysippos took the
passage; the explanation of Aristotle
seems to have been in effect the same
as that of Ameis, 'the greater part of the
night, consisting of two-thirds, is gone,
and only one-third is left.' But this is
excessively complicated and unnatural
even if possible. For the threefold
division of the night cf. μ 312 ἡμος δὲ
τρία νυκτὸς ἔην, μετὰ δ' ἄστρα βεβήκει.
The scholiast compares the threefold
division of the day φ 111 ἔσσεται ἡ
ἡώς ἢ δαίλη ἢ μέσον ἡμαρ. Δύο is in-
declinable in Homer, but the only other
instances of its use, except in nom. or
acc., are κ 515 (gen.), N 407 (dat.).

254. ὄπλα=armour only occurs four
times in H.; see note on Θ 55.

258. ταυρεῖην with κυνέην seems to
be a contradiction in terms, if κυνέην
means 'a helmet of dogskin' (cf. 335),
though such a phrase can easily be
justified (v. A 598). See, however, App.
B vii.; and for ἄφαλος, ἄλλοφος, ibid.
καταίτυς: a word of unknown origin and
meaning, except for what we are told here.

καὶ ξίφος, ἀμφὶ δὲ οἱ κυνέην κεφαλῇφιν ἔθηκε
 ῥινοῦ ποιητήν· πολέσιν δ' ἔντοσθεν ἱμάσιν
 ἐντέτατο στερεῶς, ἔκτοσθε δὲ λευκοὶ ὀδόντες
 ἀργιόδοντος ὕος θαμέες ἔχον ἔνθα καὶ ἔνθα
 εὖ καὶ ἐπισταμένως, μέσσηι δ' ἐνὶ πῖλος ἀρήρει. 265
 τήν ῥά ποτ' ἐξ Ἑλεῶνος Ἀμύντορος Ὀρμενίδαο
 ἐξέλετ' Αὐτόλυκος πυκινὸν δόμον ἀντιτορήσας,
 Σκάνδειαν δ' ἄρα δῶκε Κυθηρίῳ Ἀμφιδάμαντι·
 Ἀμφιδάμας δὲ Μόλῳ δῶκε ξεινῆιον εἶναι,
 αὐτὰρ ὁ Μηριόνηι δῶκεν ὦι παιδὶ φορῆναι. 270
 δὴ τότε Ὀδυσσεύς πύκασεν κάρη ἀμφιθεῖσα.
 τῷ δ' ἐπεὶ οὖν ὄπλοισιν ἐνὶ δεινοῖσιν ἐδύτην,
 βάν ῥ' ἱέναι, λιπέτην δὲ κατ' αὐτόθι πάντας ἀρίστους.

264. ἀργιόδοντος G. : συὸς RU.
 τινὰ τῶν νεωτέρων ἀντιγράφων σκανδαίαι
 κάρην GH²U². 273. κατ' : παρ' G.

268. σκανδαίαι G : σκάνδαια J (supr. m. :
 Eust. 269. κυνήϊον GP. 271.

263. ἐντέτατο should mean *was stretched tight*, cf. E 728. In this case the thongs could not have been 'inside' the hollow, i.e. next the head. Possibly it is meant that there was a leather cap (ῥινοῦ 262) padded with felt (πῖλος) inside, and wound round outside for the sake of strength with thongs; while outside these again came an outer covering of boar's tusks. The *λυάντες* are then *ἐντοσθεν* because they form the middle one of three layers. The tusks may possibly be a relic of the origin of the helmet from the wild beast's head, a form which is very commonly found in primitive headgear; see App. B, vii. 2.

264. ἔχον, *clashed*, surrounded; X 322 ἔχε χροῖα χάλκεα τεῖχιν, i 301 φρένες ἦπαρ ἔχουσι. There is no need for either Bentley's *τρέχον* or Nauck's *θέον*.

265. πῖλος, *felt*, one of the most rudimentary and primitive clothing products. The word is 'proethnic,' Schrader *Sprachen*, 401. Felt was used in Greece for both shoes and caps in Hesiod's time (*Opp.* 542 πέδιλα . . . πῖλοις ἔντοσθε πικασσας, 546 κεφαλῇφιν . . . πῖλον ἔχων ἀσκητόν); in Thuk. iv. 34 for cuirasses, Herod. iv. 23, 73, 75 for Scythian tents and rugs. The felt cap, *πῖλιον* or *πῖλος*, came from this passage to be the conventional mark of Odysseus in later (but not in archaic) Greek art; acc. to Pliny xxxv. 36 it was first introduced by the painter Nikomachos, acc. to Eust. by Apollodoros.

266. Ἑλεῶν (or Ἑλεών) in Boiotia, B 500. For the migration southwards of the legend of Amyntor—doubtless in consequence of the displacement of the Boiotians through the Thessalian invasion—see I 447. Ptolemy of Askalon held that this Eleon was a Thessalian town, distinct from the Boiotian; but this is a mere figment to explain the obvious discrepancy. Ἀμύντορος: gen. with δόμον.

267. Autolykos was the maternal grandfather of Odysseus, see λ 85, τ 395; he was an arch-thief, ἀνθρώποις ἐκέκαστο κλεπτοσύνην θ' ὀρκῶι τε. Hence in the later legends he was made the son of Hermes. ἀντιτορήσας, so *Πυγμαλ.* Merc. 178 μέγαν δόμον ἀντιτορήσων. The force of the preposition is not clear, and Döderlein (*Gloss.* § 672) is perhaps right in reading ἀντετορήσας, from the reduplicated aor. ἀν-τετορήσαι. The real form will then have been forgotten at the time of the composition of the hymn; see note on E 337.

268. Σκάνδαιαν: acc. of the *terminus ad quædam*, cf. 195 κεκλήματο βουλήν. Ar. read Σκάνδειανδ', as H 79 σῶμα δὲ οἰκαδ' ἐμὸν δόμεναι πάλιν, ο 367 Σάμηνδε δῶσαν. Skandeia was the port of Kythera; Paus. iii. 23. 1, with Frazer's note.

269. For Molos, the brother of Idomeneus, cf. N 249.

273. It is doubtful if we should read κατ' αὐτόθι as one word or as two. The preposition in tmesis rarely stands after

τοῖσι δὲ δεξιὸν ἦκεν ἔρωδιὸν ἐγγὺς ὁδοῖο
 Παλλὰς Ἀθηναίη· τοὶ δ' οὐκ ἴδον ὀφθαλμοῖσι 275
 νύκτα δι' ὀρφναίην, ἀλλὰ κλάξαντος ἄκουσαν.
 χαῖρε δὲ τῷ ὄρνιθ' Ὀδυσσεύς, ἡῤῥατο δ' Ἀθήνη·
 “κλυθὶ μοι, αἰγιόχοιο Διὸς τέκος, ἥ τέ μοι αἰεὶ
 ἐν πάντεσσι πόνοισι παρίστασαι, οὐδέ σε λήθω
 κινύμενος, νῦν αὖτε μάλιστά με φίλαι, Ἀθήνη, 280
 δὸς δὲ πάλιν ἐπὶ νῆας ἐνκλείας ἀφικέσθαι,
 ῥέξαντας μέγα ἔργον, ὃ κε Τρώεσσι μελήσει.”
 δεύτερος αὖτ' ἡῤῥατο βοὴν ἀγαθὸς Διομήδης·
 “κέκλυθι νῦν καὶ ἐμεῖο, Διὸς τέκος, ἀτρυτῶν·
 σπεῖό μοι, ὥς ὅτε πατρὶ ἄμ' ἔσπεο Τυδεΐ δίδωι 285
 ἐς Θήβας, ὅτε τε πρὸ Ἀχαιῶν ἄγγελος ἦει.
 τοὺς δ' ἄρ' ἐπ' Ἀσωπῶι λίπε χαλκοχίτωνας Ἀχαιοὺς,
 αὐτὰρ ὁ μειλίχιον μῦθον φέρε Καδμείοισι
 κεῖσ'· ἀτὰρ ἄψ' ἀπιὼν μάλα μέρμερα μῆσατο ἔργα

275. παλλὰς: Ζώπυρος πελλὸν γράφει Schol. BT. 276. κλάξαντος T.
 277. ὄρνιθ': ἐκ πλήρους ὄρνιθι Ag. 278. μοι A (supr. ευ) CDHRU: μου Ω
 (cf. E 115). 280. φίλαι (φίλαι) AD Lips.: φίλ' J (λ in ras.: γρ. φίλαι): φίλε'
 Ω. 281. ἀφικέσθαι A. 282. μελήσει C (Q supr.): μελήσοι L supr. 283.
 δεύτερον T. || αὖτε U. 284. ἐμοῖο JPB Mor. 286. τε om. DGJPQR Lips. ||
 πρὸ: πρὸς J (γρ. πρὸ). || ἦει: εἶμι JP¹ (ἦι P²) Q: ἤλωε DRU. 289. αὐτὰρ
 DGG. || ἀπιὼν: λιπὼν P.

its verb (see, however, B 699), and here the rhythm throws it forward. In Φ 201, φ 90 κατ' αὐτόθι λείπεν, λιπόντε, where the verb follows, it seems most natural to take it with κατ. The same question arises with κατ' αὐθι, N 653, P 535, Ω 470; for παραντόθι or παρ' αὐτόφιν see on M 302.

274. The ἔρωδιός is perhaps the night heron, *Ardea Nycticorax* L., which is abundant in the Troad (Thompson *Gloss.* s.v.). The common heron was called πελλός, grey; hence Zopyros in his *History of the Foundation of Miletos* read πελλὸν for Παλλὰς in the next line. The heron appears as a symbol of Athene on coins of Ambrakia and Corinth, and is mentioned as a bird of good omen by Aelian, Plutarch, and Pliny. Schol. B has a lengthy excerpt from Porphyrios dealing with various difficulties, mostly imaginary, discussed by the ancient critics.

278-80. Cf. E 115-7 and ν 300-1. κινύμενος, apparently 'no movement of mine escapes thee.' But this is hardly

a Homeric view of the gods, whose omniscience does not extend to details unless their attention is called.

285. σπεῖο, for σπέο, according to Schulze (*Q. E.* 404) a case of lengthening due to the first arsis (see App. D); no satisfactory explanation on any other ground has ever been given. There is no reason to doubt that both it and ἔσπεο (or ἔσπεο, see on E 423) have stood together in the text from the first. For the favourite story of Tydeus and the Kadmeians see Δ 376 ff., E 802 ff.

286. To avoid the hiatus Barnes conj. παρ' for πρὸ, Bentley πρὸς (and so one ms.). ἦει recurs N 247, θ 290 only. It is probably a mere mistake for the regular ἦει (= ἦει), as it always comes at the end of the line.

289. μέρμερα ἔργα, the slaying of the ambush, Δ 396. κεῖσε in the emphatic place contrasts, rather violently perhaps, but in the style of this book, the different moods of the two journeys, brought about by the treacherous reply of the Kadmeians to the friendly message.

σὺν σοί, διὰ θεά, ὅτε οἱ πρόφρασσα παρέστης. 290
 ὥς νῦν μοι ἐθέλουσα παρίστασο καὶ με φύλασσε·
 σοὶ δ' αὖ ἐγὼ ῥέξω βοῦν ἥνιν εὐρυμέτωπον,
 ἀδμήτην, ἣν οὐ πω ὑπὸ ζυγὸν ἤγαγεν ἀνὴρ·
 τήν τοι ἐγὼ ῥέξω χρυσὸν κέρασιν περιχεύας."
 ὥς ἔφην εὐχόμενοι, τῶν δ' ἔκλυε Παλλὰς Ἀθήνη. 295
 οἱ δ' ἐπεὶ ἡρήσαντο Διὸς κούρηι μεγάλῳ,
 βάν ῥ' ἔμεν ὥς τε λέοντε δύω διὰ νύκτα μέλαιναν,
 ἄμ φόνον, ἂν νέκυας, διὰ τ' ἔντεα καὶ μέλαν αἷμα.
 οὐδὲ μὲν οὐδὲ Τρῶας ἀγήνορας εἶασεν Ἔκτωρ
 εὖδειν, ἀλλ' ἄμυδις κικλήσκετο πάντας ἀρίστους, 300
 ὅσσοι ἔσαν Τρώων ἡγήτορες ἡδὲ μέδοντες·
 τοὺς ὃ γε συγκαλέσας πυκινὴν ἡρτύνετο βουλὴν·
 "τίς κέν μοι τόδε ἔργον ὑποσχόμενος τελέσειε
 δώρῳ ἐπὶ μεγάλῳ; μισθὸς δέ οἱ ἄρκιος ἔσται·
 δώσω γὰρ δίφρὸν τε δύω τ' ἐριαύχενας ἵππους, 305
 οἳ κεν ἀριστοὶ ἔωσι θοῇσι ἐπὶ νηυσὶν Ἀχαιῶν,

291. παρίσταο Ar. Zen. καὶ αἱ πλείους. || με φύλασσε: πόρε κύδος Zen.: με φύλαπτε Par. h. 292. αὖ: ἄν J: ἄρ' Vr. b. || ἥνιν Tygannio: ἥμιν Ptol. Oroandae. 293. ἀδμήτην PU. || ἥν: τήν PQST. || οὐ πω: οὐποτε J: οὐποσ' R: οὐποσ' U ("the second o covering an ω"). 294. τοι: σοι Q. || περιχεύας GHJQTU Cant. (Harl. a *supr.*). 296. ἐπεὶ οὖν PR. 298. ἄν (ἄν) φόνον GRQ. 299. εἶασεν Ω (incl. A, T.W.A.): εἶας' D Vr. b. 300. ἄμυδις T. 301. ἔσαν: ἔασι DRU: ἥσαν P. 305. γάρ: γάρ οἱ P. 306. ἀριστοὶ ἔωσι Ar. GJ Par. c d: ἀριστοὶ ἔασι PR: ἀριστεύωσι Ω (U has c *supr.* over ὕ), γρ. JR. || αὐτοὺς (καλοῦς Aph.) οἳ φορέουσιν ἀμύμονα Πηλεΐωνα Zen. Aph. (cf. 323).

290. πρόφρασσα, also φ 500 and three times in *Od.*, a fem. of πρόφρων: for the formation see *H. G.* § 114* (5).

291. For παρίσταο, the reading of Zen. and Ar., compare the imperatives O 475 μάρανο, σ 171 φάο, κ 333 θέο. The usual rule is that the σ is preserved in the imperat. but omitted in the imperf.; *H. G.* p. 4.

292-4 = γ 382-4, to which place only they probably belonged originally. The tools for gilding the horns of the sacrifice are there described (432-8). See Helbig *H. E.* p. 267, who points out that the process consisted in beating gold into thin leaves and laying these round the horns—not in anything like casting the gold. Cf. also § 232. For ἥνιν see on Z 94. The usual accentuation ἥνιν must be wrong, as the word could not stand here unless the last vowel were long by nature. Sitzler would read

ἥνιδα here and ἥνιδας in Z; but cf. *H. G.* § 116. 3, and note on A 36.

299. εἶασεν: a clear false quantity; but the rhythm is equally impossible if we read εἶας'. P. Knight's εἶαεν is no doubt right. Heyne's εἶαεν ἀγήνορας Ἔκτωρ has the forbidden caesura in the 4th foot. We may, however, admit the possibility that εἶαεν is original, as a false archaism based on the co-existence of ἡτίμασεν and ἡτίμησεν (see on A 11), and φ 297 ἄαεν beside κ 68 δάσαν (see note on Θ 237).

304. ἄρκιος, certain, see note on B 393, and cf. O 502, σ 358. But it must be admitted that in this place the sense *sufficient, ample* (ἀρκεῖν) is more natural; so also Hes. *Opp.* 370 μισθὸς δ' ἀνδρὶ φίλῳ εἰρημένος ἄρκιος ἔστω, and 351, 507, 577. Ap. Rhod. and the later Epic imitative poets seem to have taken it in the same way.

ὅς τις κε τλαίη, οἳ τ' αὐτῷ κῦδος ἄροιτο,
 νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν ἔκ τε πυθέσθαι,
 ἢ φυλάσσονται νῆες θαλὶ ὥς τὸ πάρος περ,
 ἢ ἤδη χεῖρεσσιν ὑφ' ἡμετέρησι δαμέντες 310
 φύξιν βουλευούσι μετὰ σφίσιν, οὐδ' ἐθέλουσι
 νύκτα φυλασσέμεναι, καμάτῳ ἀδηκότες αἰνῶι."
 ὥς ἔφαθ', οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 ἦν δέ τις ἐν Τρώεσσι Δόλων Ἑυμήδεος υἱὸς
 κήρυκος θείοιο, πολύχρυσος πολύχαλκος· 315
 ὃς δὴ τοι εἶδος μὲν ἦν κακός, ἀλλὰ ποδώκης·
 αὐτὰρ ὁ μῦθος ἦν μετὰ πέντε κασιγνήτησιν.
 ὃς ῥα τότε Τρῳαίην τε καὶ Ἑκτορι μῦθον ἔειπεν·
 "Ἑκτορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγῆνωρ
 νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν ἔκ τε πυθέσθαι. 320
 ἀλλ' ἄγε μοι τὸ σκῆπτρον ἀνάσχεο, καὶ μοι ὁμοσσοῦ
 ἢ μὲν τοὺς ἵππους τε καὶ ἄρματα ποικίλα χαλκῶι
 δωσέμεν, οἳ φορέουσιν ἀμύμονα Πηλεΐωνα.
 σοὶ δ' ἐγὼ οὐχ ἄλιος σκοπὸς ἔσσομαι οὐδ' ἀπὸ δόξης·
 τόφρα γὰρ ἐς στρατὸν εἶμι διαμπερές, ὅφρ' ἂν ἴκωμαι 325
 νῆ' Ἀγαμεμνονέην, ὅθι που μέλλουσιν ἄριστοι
 βουλὰς βουλεύειν, ἢ φευγέμεν ἢ μάχεσθαι."
 ὥς φάθ', ὁ δ' ἐν χερσὶ σκῆπτρον λάβε καὶ οἳ ὁμοσσαν·
 "ἴστω νῦν Ζεὺς αὐτός, ἐρίγδουπος πόσις Ἥρης,

307. οὔτις P¹ (*supr.* ὅς τις P²). 308. ὠκυπόδων PU. || ἐλεεῖν RU. 311.
 βουλεύουσα J: βουλεύονται G. 312. ἀδδηκότες PRS. 316. ποδώκης G
 (L *supr.*): ποδώκης Cant. 317. κασιγνήτοια Zen. 318. μῦθον ἔειπεν:
 εἶπε παραστὰς RU. 321. "ἀνάσχεο διὰ τοῦ ο" Ar. (others ἀνάσχειν? More
 probably ἀνίσχειν, when we must read διὰ τοῦ α with Cobet). 322. ἄμην DLT,
 γρ. Harl. a. 323. φορέουσα ποδώκεα J P^{ar.} a f g, γρ. A. 325. εἰς H. 328.
 ἔφαθ' GL: ἔφε' P.

307. οἳ τ' αὐτῷ κῦδος ἄροιτο is of course parenthetical.

311. φύξιν, a word peculiar to this book; see 398, 447.

312. Νύκτα as a temporal accus. only occurs in H. in this book of the *Iliad* (188, 399) and in the *Odyssey*. ἀδδηκότες: cf. 98.

314. For this introduction of a new character cf. E 9. κήρυκος θείοιο, as holding a sacred office, v. A 334, Δ 192. πολύχρυσος, εἰκότως, λαβὼν πέντε θυγατέρων ἔδνα, humorously remarks Schol. T. Bentley conj. πολυχρύσου πολυχάλκου, with some probability.

316. θά τοι, Thomas (*J. P.* xxiii. 98)

would read δ' ἦτοι, on the ground that δὴ in H. always has the temporal sense, *now*.

317. μόνος, an *only* son. Zen. read κασιγνήτοισιν, understanding it to mean the only *survivor* among five brethren.

321. Cf. H 412. Dolon offers to Hector the staff which he is holding as the speaker 'in possession of the house.' See 328. Thus τό means *this*, not *thine*.

324. ἄλιος σκοπός, the phrase ἀλαοσκοπήν ἔχειν (see 515) suggests that ἀλαός may be the right reading here. ἀπὸ δόξης, far from what you expect. The phrase recurs only in λ 344. Cf. ἀπὸ γνώμης, θυμοῦ (A 562), etc.

μή μὲν τοῖς ἵπποισιν ἀνὴρ ἐποχήσεται ἄλλος 330
 Τρώων, ἀλλὰ σέ φημι διαμπερές ἀγλαίεισθαι.”
 ὥς φάτο καὶ ῥ' ἐπίορκον ἐπώμοσε, τὸν δ' ὀρόθυνεν.
 αὐτίκα δ' ἄμφ' ὤμοισιν ἐβάλλετο καμπύλα τόξα,
 ἔσσατο δ' ἔκτοσθεν ῥινὸν πολιοῖο λύκοιο, 335
 κρατὶ δ' ἐπὶ κτιδέην κυνέην, ἔλε δ' ὄξυν ἄκοντα,
 βῆ δ' ἰέναι ποτὶ νῆας ἀπὸ στρατοῦ· οὐδ' ἄρ' ἔμελλεν
 ἐλθὼν ἐκ νηῶν ἀψ' Ἑκτορι μῦθον ἀποιόσειν.
 ἀλλ' ὅτε δὴ ῥ' ἵππων τε καὶ ἀνδρῶν κάλλιφ' ὄμιλον,
 βῆ ῥ' ἀν' ὁδὸν μεμαώς· τὸν δὲ φράσατο προσίοντα 340
 διογενῆς Ὀδυσσεύς, Διομήδεα δὲ προσέειπεν·
 “οὗτός τοι, Διόμηδες, ἀπὸ στρατοῦ ἔρχεται ἀνὴρ,
 οὐκ οἶδ', ἣ νήεσσιν ἐπίσκοπος ἡμετέρησιςιν,
 ἦ τινα συλήσων νεκρῶν κατατεθνηώτων.
 ἀλλ' ἐῷμέν μιν πρῶτα παρεξελθεῖν πεδίοιο 345
 τυτθόν· ἔπειτα δέ κ' αὐτὸν ἐπαΐξαντες ἔλοιμεν

332. ἐπεὶ ὄρκον HT. || ἐπώμοσε Ar. ΔQ¹ Mosc. 3 (and *supr.* H Par. k), γρ. C²: ἀπώμοσε(c)ε(ν) Ω. 333. ὤμοισν P. 334. ἔκτοσσι P. || πολιοῖο: πελαιοῖο ar. Cram. *Epin.* 334, *Et. Mag.* 680. 336. ποτὶ RTU²: ἐπὶ A¹ (T.W.A.) HJ Vr. c, Harl. a: γρ. κατὰ Harl. a, γρ. ποτὶ νῆας A^m, and extra marg. ποτὶ νῆας (T.W.A.). 341. τοι: τις Ar. (ὠμολόγουν καὶ al πλείους Did.). 342. ἦ: εἰ A *supr.* 343. κατατεθνηώτων Ar. (J *supr.*) L Lips.¹ Vr. b²: κατατεθνηώτων Ω. 345. ἔλοιμεν A *supr.*

330. This line seems almost like an intentional irony, in view of Hector's coming fate at the heels of Achilles' horses. For the construction of μᾶ with the indic. in an oath cf. O 41 ἵστω νῦν . . . μή δὲ ἐμὴν λόγητα Ἰοσειδάων ἐνοσίχθων πημαινέει Τρῶας. So *Hymn. Merc.* 275-6 ὁμοῦμαι, μή μὲν ἐγὼ . . . ὑπὶσχομαι, μήτε τιν' ἄλλον ὀκῶπα, Theognis 659 ὁμόσαι δτι μήποτε πρήγμα τόδ' ἔσται, Ar. *Aves* 194-5 μὰ γῆν κτλ., μή 'γὼ νόημα κομψότερον ἤκουσά που, *Lys.* 917, *Eccl.* 1000; and a few other examples in *M. and T.* § 686. See also *H. G.* § 358.

332. ἐπώμοσε, apparently *swore to his bidding*, or *added an oath* to the original promise (cf. the frequent ἐπὶ δὲ μέγαν ὄρκον ὁμοῦμαι). It may be questioned if the ἐπώμοσε of most mss. is not right; the oath he has just sworn is negative, and is therefore properly expressed by ἀπομνύναι. The positive promise is only an asseveration, φημί. In o 437, however, ἐπώμνον is clearly needed, though

ἀπώμνον is a well-supported variant. ἐπώμνονι does not imply a *false* oath as ἐπίορκον does; though here the perjury is not intentional.

335. ἐπὶ κτιδέην: many divided ἐρ' ἱκτιδέην, but, as Ar. remarks, the question is settled by 458. The only form of the subst., however, is ἱκτίς: κτίς seems never to occur. The animal meant is one of the weasel tribe, a polecat or marten. Cf. note on 258.

338. Aristarchos noted that elsewhere in the *Iliad* ὄμιλος means only 'the battle-throng,' the sense of 'assembly' being peculiar to the *Odyssey*.

342. ἐπίσκοπος: see note on 38.

344. παρεξελθεῖν πεδίοιο: *to pass by us out upon the plain*. Brandreth and von Christ conj. ἀλλὰ F' ἐῷμεν πρῶτα. Rather, if an ancient form is to be imported, ἀλλ' ἐῷμεν πρῶτα. The position of μιν is irregular; *H. G.* p. 338. For the synzesis of ἐῷ see on E 256.

καρπαλίμως· εἰ δ' ἄμμε παραφθάνησι πόδεςσιν,
αἰεὶ μιν ἐπὶ νῆας ἀπὸ στρατόφι προτιελεῖν
ἔγχει ἐπαύσσω, μὴ πως προτὶ ἄστν ἀλύξει."

ὥς ἄρα φωνήσαντε παρέξ ὁδοῦ ἐν νεκύεσσι
κλινθήτην· ὁ δ' ἄρ' ὦκα παρέδραμεν ἀφραδίησιν. 350
ἀλλ' ὅτε δὴ ῥ' ἀπέην ὄσσόν τ' ἐπὶ οὐρα πέλονται
ἡμιόνων, αἱ γάρ τε βοῶν προφερέστεραί εἰσιν
ἐλκόμεναι νεοῖο βαθείης πηκτὸν ἄροτρον,
τὼ μὲν ἐπεδραμέτην, ὁ δ' ἄρ' ἔστη δοῦπον ἀκούσας·
ἔλπετο γὰρ κατὰ θυμὸν ἀποστρέψοντας ἐταίρους 355

346. παραφθένης PR^m: παραφθένα T: παραφθαίν(ι)α Ar. (καὶ σχεδὸν αἱ πᾶσαι Did.) Ω. 347. μιν: μὲν J (γρ. μιν). || ἐπὶ Ar. [G]PR[S]: προτὶ CDHJU Par. b c d e g j k: ποτὶ AQT (συγρ. ἐπὶ νῆας οὐ ποτὶ νῆας) Harl. a d, King's Par. a f h. || ποτιελεῖν HS: προτὶ Ἰλιον Q. 348. ποτὶ GS. 349. ὥς ἔφατ', οὐδ' ἀπίστανε βοὴν ἀγαθὸς διομήδης· ἐλεόντες δ' ἐκότερες παρὰ ὁδοῦ κτλ. Aph. ('and others,' Did.). 351. πέλωται R: φέρονται C. 353. ἐλκόμεναι JR. 354. ἐπεδραμέτην Ar. CRTU: ἐπιδραμέτην Ω. 355. ἀποστρέψοντας GP.

346. παραφθένης with long *a in thesi*, as I 506, Φ 262, probably from φθάνω, *H. G.* § 47. The vulg. παραφθαίν(ι)σι, half opt. half subj., is a hybrid monster such as one would hardly dare to impute even to the author of K. It is usually explained as an opt. with -σι added on the analogy of the epic subj. -ησι by the commoner -η. But this is quite unnecessary.

349. φωνήσαντε is curious, as Odysseus only has spoken. Didymos compares the similar instance Φ 298 ὧς εἰπόντε after a speech from one only. There seems to be a sort of attraction to the number of the principal verb. The variant of Aph. was apparently meant to evade this difficulty.

351. This phrase must be compared with θ 124 ὄσσόν τ' ἐν νεοῖο οὐρον πέλει ἡμιόνων, τόσσον ὑπεκπροθέων κτλ. An ingenious explanation is given by Ridgeway in *J. H. S.* vol. vi. He shews that the length of a furrow was commonly a fixed and recognized standard of length; with us it is the *furlong* (furrow-long), which was, in fact, the length and breadth of the common field, theoretically regarded as a square of ten acres. Now the unit of area was a day's work of plough (γῆς), as the German *Morgen* and Gallic *journal* denote the patches in the common fields, and a 'day's work,' or 'daymath' (see *New English Dict.*) was a local name in England for a measure of about an acre. If mules ploughed more swiftly than oxen,

but with the same length of furrow, then in a day's work they would plough a wider piece of land. The *width* which they would thus cover (πλέθρον) is expressed by the distance between the οὐρα or side limits (whilst τέλειον = end-limit, 'headland'); and the οὐρον of mules will form an absolute standard of distance, as we see that it does in θ 124. We may also compare Ψ 431 δίσκου οὐρα, 523 δίσκουρα. οὐρα is generally considered a heteroclit plur. of οὐρος = ὄρος, but so far as the Homeric evidence goes the old form of the singular may have been οὐρον, as Ridgeway remarks. ἐπὶ goes with ὄσσον: the accent, according to the rule, is not thrown back, because τε intervenes. Cf. B 616 and note. For the use of mules in ploughing cf. Soph. *Ant.* 341.

353. κειότο: gen. of movement within a space, like πεδίοιο, etc. πηκτόν (also N 703, ν 32), acc. to Hesiod, *Opp.* 433, means the plough made of several parts, opposed to the αὐτόγυνον where the body was composed of a single suitably shaped piece of wood. Hesiod advises that one of each sort should be kept in case of accident.

355. ἔλπετο does not in itself imply that Dolon hoped that he was to be fetched back; though this is probably meant, from the whole description of his cowardly nature. ἔλπομαι is often simply 'to expect,' 'fancy,' even of things which are dreaded; e.g. II 281, P 404.

ἐκ Τρώων ἰέναι, πάλιν Ἑκτορος ὀτρύναντος.
 ἀλλ' ὅτε δὴ ῥ' ἄπασαν δουρηνηκὲς ἦ καὶ ἔλασσον,
 γινῶ ῥ' ἄνδρας δῆιους, λαιψήρᾳ δὲ γούνατ' ἐνώμα
 φευγέμεναι· τοὶ δ' αἶψα διώκειν ὀρμήθησαν.
 ὥς δ' ὅτε καρχαρόδοντε δύω κύνε εἶδότε θήρης
 ἦ κεμίδ' ἦε λαγῶν ἐπείγετον ἐμμενὲς αἰεὶ
 χώρον ἂν ὑλήενθ', ὁ δὲ τε προθέησι μεμηκώς,
 ὥς τὸν Τυδείδης ἦδ' ὁ πτολίπορθος Ὀδυσσεύς
 λαοῦ ἀποτμήξαντε διώκετον ἐμμενὲς αἰεὶ.
 ἀλλ' ὅτε δὴ τάχ' ἔμελλε μιγήσεσθαι φυλάκεσσι
 φεύγων ἐς νῆας, τότε δὴ μένος ἔμβαλ' Ἀθήνη
 Τυδείδῃ, ἵνα μὴ τις Ἀχαιῶν χαλκοχιτώνων
 φθαίῃ ἐπευξάμενος βαλέειν, ὁ δὲ δευτέρος ἔλθοι.

356. ἰέναι: ἰέναι J. 357. ἄπασαν: ἀπάνη Harl. a (γρ. ἀπᾶσαν): ἀπ
 P. 358. ῥ' om. G: δ' Q: δ' ἄρα S (om. ἄνδρας). || δέ: τε G. 359. c
 γρ. ὦκα A. || ὀρμήθησαν Ar. AH: ὀρμήθησαν Ω. 360. κύνας DPU. εἶ
 οἱ τ' ἐπὶ [Plut.] Vit. Hom. 86. 362. ὑλήεντα Ar.? || ὁ δέ τε: ὁ δὲ Ar.
 d: δ τε Harl. b. r μεμηκώς (R supr.) Vr. c Mosc. 3: μεμηκώς Mor.: με
 Harl. a (γρ. μεμηκώς). 363. ἦδ' ὁ: ἦδ' GL. 365. μιγήσεσθαι (i.
 ἔλθον(i) ACPQS.

356. But for the rhythm it would be more natural to put the comma after πάλιν with Ar. (τὸ πάλιν συναπτέον τῷ ἀποστρέφοντι An.). But the division of the line into two equal halves is hardly tolerable. Nikanor punctuates after Τρώων, but then 355 cannot be construed.

357. δουρηνηκὲς, as we talk of a spear 'carrying' a certain distance (ἀπ. λεγ.). Cf. O 353 and note on E 752 κεντρη- κέας.

361. ἐπείγετον would seem from the following προθέησι to be meant for a subjunctive. If so, it is a false archaism, as the subj. with a short vowel is only found in non-thematic tenses. There is of course the alternative possibility that the author of K regarded προθέησι as an indic. But as both indic. and subj. are used in similes, it does not seem necessary here to assume that both verbs are in the same mood. The rule is, however, for the subjunctive to come first, and the indicative to follow after the δέ τε.

362. ὁ τέ σύνδεσμος οὐκ ἦν ἐν τοῖς Ἀριστάρχου, Did. We must either read ἐν ταῖς Ἀρ., the editions of Ar., or understand τὰ Ἀρ. to mean the ὑπομήματα, which were regarded as of inferior

authority. In one or other Ar. have read ὕληεντα, ὁ δέ, which probably the best reading, the l as often causing the change. P's conjecture (approved by Curtius) ἔλθ' ὁ τε, though it would fully explain subjunctive, is not quite like H. N 62, p 518, which he quotes, are i point, as the relatives there refer to main subject of the simile, not subordinate action, as here. In case the passage cannot be brought into complete harmony with Homeric usage.

363. The use of the article ὁ i Homeric; but cf. B 278. It is enough to read ἦδ' ὁ for ἦδ' ὁ, but doubtful if, in this book, the cl should be made.

364. διώκετον: on this form of 3rd pers. dual in a historical tense. H. G. § 5 ad fin.; Curtius Vb. i. 75. only other instances are N 346, Σ cf. N 301, and notes on Θ 448, A 7

365. μιγήσεσθαι: the only instance of a fut. from the (passive stem in -η. But it will be seen this sense here is not passive but mingle with. There is no passive clearly distinguished from the mi H. Cf. on E 653.

368. For δευτέρος = too late, cf. N

δουρὶ δ' ἐπαΐσσω προσέφη κρατερὸς Διομήδης·
 "ἤε μὲν, ἤε σε δουρὶ κιχήσομαι, οὐδέ σε φημι 370
 δηρὸν ἐμῆς ἀπὸ χειρὸς ἀλύξειν αἰπὺν ὄλεθρον."
 ἦ ῥα καὶ ἔγχος ἀφήκεν, ἐκὼν δ' ἡμάρτανε φωτός.
 δεξιτερὸν δ' ὑπὲρ ὤμων εὗξεν δουρὸς ἀκωκὴ
 ἐν γαίῃ ἐπάγη· ὁ δ' ἄρ' ἔστη τάρβησέν τε 375
 βαμβαίνων, ἄραβος δὲ διὰ στόμα γίνετ' ὀδόντων,
 χλωρὸς ὑπὸ δαίονος. τῷ δ' ἀσθμαίνοντε κιχήτην,
 χειρῶν δ' ἀψάσθην· ὁ δὲ δακρύσας ἔπος ἠΐδα·
 "ζωγρεῖτ', αὐτὰρ ἐγὼν ἐμὲ λύσομαι· ἔστι γὰρ ἔνδον
 χαλκὸς τε χρυσὸς τε πολύκμητός τε σίδηρος·
 τῶν κ' ὕμιν χαρίσαιο πατὴρ ἀπερείσι' ἄποινα, 380
 εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν."
 τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 "θάρσει, μηδέ τί τοι θάνατος καταθύμιος ἔστω·
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
 πῆμ' οὗτως ἐπὶ νῆας ἀπὸ στρατοῦ ἔρχεται οἶος 385
 νύκτα δι' ὀρφναίην, ὅτε θ' εὐδουσι βροτοὶ ἄλλοι;
 ἦ τίνα συλήσων νεκρῶν κατατεθνηώτων;
 ἦ σ' Ἐκτωρ προέηκε διασκοπιᾶσθαι ἕκαστα
 νῆας ἐπὶ γλαφυράς; ἦ σ' αὐτὸν θυμὸς ἀνῆκε;"

369. δ': ε' J. 370. ἢ μένε G. 371. ὑπὸ A *supr.* || ἀλύξαι R. 372.
 ἐφάκεν A *supr.* || ὅτι θέλοντες ζήτημα ποιεῖν μεταγράφοις τὸ ἡμιστίχιον οὕτως·
 καὶ βάλεν οὐδ' ἀφάμαρτεν, ἐκὼν δ' ἡμάρτανε φωτός An. 373. εὗξου
 AGST¹ Vr. b: εὗξου Ω. 376. ὑπὸ Q: ὑπαί Ω (ὑπαὶδδαίους T). 380. χ'
 ὕμιν DGJQT Vr. b: χ' ὕμιν HPU. 384. κατὰλεξον: ἀγόρευσον P, γρ. L.
 385. πῆμ': ποῖ Harl. a, γρ. C: τίφω S: γρ. ποῦ A. || ἔρχετο P. 386. ὀρφναίην:
 γρ. ἀμβροσίην Vr. b. || ε': ε' G. 387. ἀθ. Ar. Aph. || κατατεθνηώτων Ar.
 [AC]H (*supr.* α) P: κατατεθνηώτων Ω. 389. ἔπι: ἀνά DJRU Vr. b (*in ras.*).
 ἀνῆκε: ἀνώγει P.

373. εὗξου comes apparently from a
 nom. εὕξος: cf. δορυξός for δορυξός Ar.
Pax 447.

375. βαμβαίνων, either *staggering*
 from βα-ν (βαίνω), like παμφαίνω from
 φαν: or *stammering*, uttering inarticulate
 sounds, an onomatopoeic word like
 βάρβαρος, *balbus*. Both interpretations
 were recognized in antiquity, and there
 is no ground but the taste of the in-
 dividual for deciding between them. In
 late Greek the word is used to mean
stammering only; e.g. Bion *Id.* 4. 9
 βαμβαίνει μεν γλώσσα. ἄραβος . .
 ὀδόντων is parenthetical.

378-81. See Z 48-50. ἐμὲ for ἐμ'

αὐτόν is unusual; but other instances
 occur, see H 195, Θ 289, Ω 773, π 385,
 and cf. N 269.

383. καταθύμιος, *present to thy spirit*,
 as P 201; cf. Ω 152 μηδὲ τί οἱ θάνατος
 μελέτω φρεσὶ.

384. This is an Odyssean line (thirteen
 times), recurring once again in this
 book, and twice in Ω, but not elsewhere
 in the *Iliad*.

385. θ' here seems to stand for δῆ,
 which most edd. write. See A 340.

387 was athetized here as wrongly
 repeated from 343. It is not obviously
 out of place, though of course the question
 is included in the last half of 389.

τὸν δ' ἡμείβετ' ἔπειτα Δόλων, ὑπὸ δ' ἔτρεμε γυῖα· 390
 "πολλήσιν μ' ἄτησι παρέκ νόου ἦγαγεν Ἔκτωρ,
 ὃς μοι Πηλεΐωνος ἀγανοῦ μώνυχας ἵππους
 δωσέμεναι κατένευσε καὶ ἄρματα ποικίλα χαλκῶι,
 ἡνώγει δέ μ' ἰόντα θοὴν διὰ νύκτα μέλαιναν
 ἀνδρῶν δυσμενέων σχεδὸν ἐλθέμεν ἔκ τε πυθέσθαι, 395
 ἥ φυλάσσονται νῆες θοαὶ ὥς τὸ πάρος περ,
 ἧ ἤδη χεῖρεσσιν ὑφ' ἡμετέρησι δαμέντες
 φύξιν βουλεύοιτε μετὰ σφίσιν, οὐδ' ἐθέλοιτε
 νύκτα φυλασσέμεναι, καμάτῳ ἀδηκότες αἰνῶι."

390. ὑπὸ . . γυῖα: εὐμῆδεος υἱὸς Q. 391. ἦγαγεν: ἦπαφεν Aph.
 397-9 δό. Ar. (? see below) Aph. 397. ἦ: εἰ Ar. (?) (see Ludwig). 398.
 βουλεύοι . . ἐθέλουσι Ar. GP Harl. a b, Par. a², γρ. C², ἐν ἄλλῃ A: βουλεύοις
 . . ἐθέλοιτε Par. h: βουλεύονται . . ἐθέλιντε Par. j (supr. oi). 399. ἀδῆκότες
 PRS.

391. ἄτησι is so far peculiar here that it is used of 'blinding,' deception, of a purely human origin; ἄτας ἔφη τὰς ἐπὶ κακῶι ὑποσχέσεις, Schol. BT. In every other instance it conveys the idea of some divine or mysterious blindness. παρέκ νόον: see on Ω 434.

394. ὅσῃν as an epithet of night is not very easy to explain. To an inhabitant of a northern climate the twilight of the south of Europe seems comparatively short; but we can hardly suppose, as some have done, that the Aryan immigration, if it came from the North, was sufficiently rapid to allow of such a contrast being felt; nor should we *a priori* have supposed that even in Greece darkness was felt as absolutely swift, either in approach or in duration. Nitzsch refers it to the sense 'sharp,' and understands 'the keen night air.' The phrase recurs in 468, Ω 366, 653, μ 284.

395-9: compare 308-12, whence they are repeated.

398. The critical questions raised by this line are very important. It will be seen that the text involves taking *οἷσιν* = yourselves. There is no other case of this in H., the 'free' use of the stem *swa* being confined to the possessive *ἐός*, δς: see App. A. καὶ γραπτέον οὕτως (sc. -οῖσι) καὶ ἀθετητέον τοὺς τρεῖς στίχους (397-9) εἰ τι χρὴ πιστεῖν Ἀμμωνίῳ τῷ διαδεξαμένῳ τὴν σχολὴν (the successor of Aristarchos in the School at Alexandria) ἐν τῷ περὶ τοῦ μὴ γεγρονέναι πλείονας (sc. more than two) ἐκδόσεως τῆς Ἀριστάρχου διορθώσεως τοῦτο φάσκοντι.

καὶ παρὰ Ἀριστοφάνει δὲ ἡθετοῦντο, Didymos. οὕτως γραπτέον "βουλεύοις" καὶ "ἐθέλουσι." τὸ γὰρ "σφίσιν" ἐν τῷ περὶ τινῶν ἐστὶ λόγῳ (sc. belongs to the third person), ἀντὶ τοῦ αὐτοῖς, ὡς ἀκόλουθα δεῖ εἶναι τὰ ῥήματα, Ariston. Other later scholia quote statements that there was no explanation to be found in the ὑπομνήματα of Ar. of the obelos which he put against these lines. Ammonios is further stated to have said that Aristarchos first marked the lines with σιγμαλ—apparently a sign of hesitation—and afterwards obelized them. The question is an important one from the light which it throws on the tradition of the Aristarchean school. With regard to the reading of the line, it seems to shew that the tradition in favour of the second person was so strong that Ar. was prepared to reject the line altogether rather than read the third. There can be little doubt that the text is original and σφίσιν = ὑμῖν by a false archaism, the extension to the personal pronoun of the free use still traditionally surviving in the possessive—an extension very common in the later imitative poets. It is a mere accident that this use should in fact be a reversion to the older stage, apparently forgotten in Greek before the Epic period, when the personal pronoun was used as freely as the possessive adjective. There is no serious internal objection to be raised against βουλεύοις and ἐθέλουσι: it is natural enough for Dolon to speak in the third person to Odysseus and Dio-

τὸν δ' ἐπιμειδίσας προσέφη πολύμητις Ὀδυσσεύς· 400
 “ ἦ ρά νύ τοι μεγάλων δώρων ἐπεμαίετο θυμός,
 ἵππων Αἰακίδαο δαΐφρονος· οἱ δ' ἀλεγεινοὶ
 ἀνδράσι γε θνητοῖσι δαμήμεναι ἢ δ' ὀχέεσθαι,
 ἄλλωι γ' ἢ Ἀχιλῆϊ, τὸν ἀθανάτη τέκε μήτηρ.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον· 405
 ποῦ νῦν δεῦρο κιὼν λίπες Ἔκτορα ποιμένα λαῶν ;
 ποῦ δέ οἱ ἔντεα κείται ἀρήϊα, ποῦ δέ οἱ ἵπποι ;
 πῶς δαὶ τῶν ἄλλων Τρώων φυλακαὶ τε καὶ εὐναί ;
 ἄσσά τε μητιώωσι μετὰ σφίσιν, ἢ μεμάασιν
 αὐθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἦε πόλινδε 410
 ἀψ' ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιοὺς.”
 τὸν δ' αὖτε προσέειπε Δόλων Ἐυμήδεος υἱός·
 “ τοιγὰρ ἐγὼ τοι ταῦτα μῦλ' ἀτρεκέως καταλέξω.
 Ἔκτωρ μὲν μετὰ τοῖσιν, ὅσοι βουληφόροι εἰσὶ,
 βουλὰς βουλεύει θεῖου παρὰ σήματι Ἴλου, 415
 νόσφιν ἀπὸ φλοίσβου· φυλακὰς δ' ἅς εἶραι, ἥρωες,
 οὗ τις κεκριμένη ρύεται στρατὸν οὐδὲ φυλάσσει.
 ὅσσαι μὲν Τρώων πυρὸς ἐσχάραι, οἷσιν ἀνάγκη,

400 *om.* Kt. || δ' *om.* P. 404. γ' *om.* DGQ. 408. δαί Ar. AHLT: δέ DGU: δῆ R: δέ τε H *supr.*: δ' αἱ CJPQ Harl. a. 409-11 *ἀθ.* Ar. 413. τοι: σοι L Harl. a: δῆ G: καὶ Schol. T. || καταλέξω Ar. Ω: ἀγορεύω DRT, and *ap.* Did. 416. φλοίσβοιο QT. || ἤ(ι)ραι GU. 417. κεκριμένος P (oc P²? *in ras.*), || οὐδὲ: ἠδὲ P. 418. μέν: γὰρ (A *supr.*) DJ8 (*supr.* μέν) T.

medes of the other Greeks from whom they are separated; and the indic., not the opt., is the regular Homeric mood in such a phrase. This all emphasizes the improbability of the corruption of the third person to the second, while it makes the converse intelligible.

402-4 = P 76-8.

408. δαί Ar.; others δ' αἱ, which is perhaps preferable. There is no other case in H. of two articles coming together; but in this late book such a consideration is of less weight. δαί is also unknown to H. except in the two equally late passages, α 225 (?), ω 299. The latter instance is very similar to the present, as δαί there, as here, only adds another question to those already asked, and thus loses the tone of surprise which it possesses in Attic. Düntzer would read δ' αἶ, which is certainly more natural.

409-11 were athetized by Ar. as wrongly introduced from 208-10; his

chief argument being that while Dolon answers the other questions he takes no notice of this. ἄσσα also makes a very awkward change from the direct to the dependent question. For this, however, we may compare α 170-1 τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἦδὲ τοκήες; ὀπποίης τ' ἐπὶ νηὸς ἀφίκεο. See on 142.

415. For Ilos see T 232, and for his tomb A 166, 372, Ω 349. It is useless to attempt to define its position beyond noting that it was somewhere in the middle of the plain (μέσσον κάπ πεδλον).

416. φυλακὰς: the antecedent attracted to the relative—a very rare use in H. Cf. Virgil's *Urbem quam statuo vestra est*. The other instances are Z 396, Ξ 75, 371.

418. ἐσχάραι: elsewhere an Odyssean word. It is in H. a synonym of ἐστία, and seems here to mean 'hearths' in the sense of 'families'; the whole clause ὅσσαι . . . ἐσχάραι is thus precisely identical with the phrase ἐφ' ἐστίαι δόσαι ἑσσαι.

ἄρμα δέ οἱ χρυσῶι τε καὶ ἀργύρῳι εὖ ἥσκηται·
 τεύχεα δὲ χρύσεια πελώρια, θαῦμα ἰδέσθαι,
 ἦλυθ' ἔχων· τὰ μὲν οὐ τι καταθυνητοῖσιν ἔοικεν 440
 ἀνδρεσσιν φορέειν, ἀλλ' ἀθανάτοισι θεοῖσιν.
 ἀλλ' ἐμὲ μὲν νῦν νηυσὶ πελάσσετον ὠκυπόροισιν,
 ἡέ με δήσαντες λίπετ' αὐτόθι νηλεῖ δεσμῶι,
 ὄφρα κεν ἔλθητον καὶ πειρηθῆτον ἐμεῖο,
 ἡέ κατ' αἶσαν ἔειπον ἐν ὑμῖν ἡε καὶ οὐκί." 445
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
 "μὴ δὴ μοι φύξιν γε, Δόλων, ἐμβάλλεο θυμῶι,
 ἐσθλά περ ἀγγείλας, ἐπεὶ ἵκεο χεῖρας ἐς ἀμάς.
 εἰ μὲν γάρ κέ σε νῦν ἀπολύσομεν ἡέ μεθῶμεν,
 ἡ τε καὶ ὕστερον εἰσθα θοὰς ἐπὶ νῆας Ἀχαιῶν 450
 ἡέ διοπτεύσων ἡ ἐναντίβιον πολεμίζων·
 εἰ δέ κ' ἐμῆς ὑπὸ χερσὶ δαμείς ἀπὸ θυμὸν ὀλέσσης,
 οὐκέτ' ἔπειτα σὺ πῆμά ποτ' ἔσσειαι Ἀργείοισιν."
 ἡ, καὶ ὁ μὲν μιν ἔμελλε γενείου χειρὶ παχείῃ
 ἀψάμενος λίσσεσθαι, ὁ δ' αὐχένα μέσσον ἔλασσε 455

438. ἄρμα δέ οἱ: ἄρματα δὲ HP Lips. 439. δὲ: δὴ R. 441. φρονέειν R¹. 442. μὲν om. TU Mosc. 3. || Νῦν om. Cant. Lips. Vr. A. || ναυὶ P. || πελάσσαντον Mosc. 3. 443. χαλκῶι U (supr. δεσμῶι). 444. παραθήτον HJR. || ἐμοῖο PS. 445. ἡέ κατ' Ar. JPR Par. f: ἡ (ἡ) βα κατ' Ω. || οὐκί G. 448. ἀπαγγείλας P. || ἐς om. PQ Par. a². || ἀμάς: ἐμάς GHPQ Par. a² f h k: +μάς T (first letter and breathing nearly erased; probably ἐ): χεῖρας ἐμῶι ar. Eust. 449. Νῦν: τὰ Νῦν P. || ἀπολύσομαι ἡέ μεθῶμαι G. 450. ἦσα H¹ P: ἦσα Q: ἦσα U, γρ. H. 451. διοπτεύειν (S supr.) Vr. b¹. || ἐναντίβιον Eust. || πολεμίζων DST: πολεμίζων QBU: πολεμίζων H: πολεμίζων P: πολεμίζων S supr. 452. δαμείς: τυπείς (A supr.) RTU Par. b j (γρ. δαμείς), γρ. Vr. b. || ὀλέσσαις Ar.: ὀλέσσαις U: ὀλέσσαις H (supr. η).

439. πελώρια, *prodigious*; the epithet is applied even to heroes who are not in the first rank (e.g. E 842), and implies only the belief in the greater stature of the heroic age as compared with οἱ νῦν βροτοὶ εἰσιν.

442. πελάσσαντον may be a future used as a sort of imperative, 'you shall bring me'; Dolon assumes that his captors will undertake to spare him. Others regard it as an imper. of the mixed type, with Curt. *Vb.* ii. 283; Nauck *πελάσσαντε* (one ms. giving -σαντον) which would probably be altered in order to avoid the hiatus.

447. Quite needless difficulties have been raised about the knowledge of Dolon's name which Diomedes and Odysseus possess here and in 478. An

Epic poet is not a realist, like a modern novelist.

448. ἀμάς, *mine?* or *ours?* Cf. Z 414.

453. Monro (*H. G.* pp. 338-9) notes that the position of the enclitic ποτ' is irregular and divides the line into equal parts.

454. ἔμελλε, *was about to*, should by Homeric usage take the fut. infin. We may doubt whether λίσσεσθαι is here meant for a fut., or the author of K followed the later use, which obliterated the distinction of tenses after μέλλω (see Platt in *J. P.* xxi. 40, and cf. note on II 46).

455. For this treatment of a would-be suppliant cf. Agamemnon's conduct to Adrestos, Z 37-85, and the sons of

οἱ δ' ἐγρηγόρθασι φυλασσέμεναί τε κέλονται
 ἀλλήλοισι· ἀτὰρ αὖτε πολύκλητοι ἐπίκουροι 420
 εὔδουσι· Τρῳσὶν γὰρ ἐπιτραπέουσι φυλάσσειν·
 οὐ γάρ σφιν παῖδες σχεδὸν εἵεται οὐδὲ γυναικες."
 τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 "πῶς ταρ νῦν, Τρώεσσι μεμιγμένοι ἵπποδάμοισιν
 εὔδουσ', ἢ ἀπάνευθε; δίειπέ μοι, ὄφρα δαείω." 425
 τὸν δ' ἡμείβετ' ἔπειτα Δόλων Ἐυμήδεος υἱός·
 "τοιγὰρ ἐγὼ καὶ ταῦτα μάλ' ἀτρεκέως καταλέξω.
 πρὸς μὲν ἄλδς Κἄρες καὶ Παῖονες ἀγκυλότοξοι
 καὶ Λέλεγες καὶ Καύκωνες δίοι τε Πελασγοί,
 πρὸς Θύμβρης δ' ἔλαχον Λύκιοι Μυσοὶ τ' ἀγέρωχοι 430
 καὶ Φρύγες ἱππόμαχοι καὶ Μήιονες ἱπποκορυσταί.
 ἀλλὰ τί ἦ ἐμὲ ταῦτα διεξερέεσθαι ἕκαστα;
 εἰ γὰρ δὴ μέματον Τρώων καταδύναι ὄμιλον,
 Θρήϊκες οἷδ' ἀπάνευθε νεήλυδες, ἔσχατοι ἄλλων,
 ἐν δέ σφιν Ῥήσος βασιλεύς, πᾶϊς Ἡϊονῆος 435
 τοῦ δὴ καλλίστους ἵππους ἴδον ἠδὲ μεγίστους,
 λευκότεροι χιόνος, θείειν δ' ἀνέμοισιν ὁμοιοί.

419. οἱ δ': οἶ γ' G: οἶ τ' JPQTU Vr. b. 420. πολύκλητοι τ' AGHQRSTU
 Harl. a, γρ. J: τηλέκλητοι τ' J. 421. ἐπιπροσέουσα U. 424. ταρ (τ' ἀρ)
 Lips. Mosc. 3: γὰρ Ω. || ΝΥΝ: δὴ Δ (supr. ΝΥΝ) H Harl. a. 427. καὶ Ar. Ω:
 τοι AHQS Bar. Harl. a b d: δὴ G. || ἀτρεκέως G. || ἀγορεύω DRTU. 428.
 ἀργυρότοξοι Cram. An. Ox. ii. 458. 429. δοῖοι P. 430. δ' om. P. 431.
 ἱππόμαχοι Ar. P: ἱππόδαμοι Ω. 432. ἐμὲ: με RU: γέ με G: μεθ H. ἄλλὰ
 τί με διαπερέεσθαι ταῦτα ἕκαστα Mor. Bar. 437. λευκότεροι: ἢ λευκοτέρους
 U².

in B 125. The use of *ἐσχάρα* does not encourage us to understand it of watch-fires. It may possibly allude to a primitive way of raising an army by a levy of a man from every 'hearth'; so that in counting the numbers *ἐσχάραι* would be equivalent to 'soldiers,' and thus be κατὰ σύνεσιν the antecedent to *οἶσιν*. For the strange form *ἐγρηγόρθασι* see note on 67.

428. This is a tolerably complete list of the races which, in the tradition known to us from post-Homeric times, formed the primitive population of the mainland of Greece and the coasts of Asia Minor. The Leleges and Kaukones do not occur in the Catalogue, but are named elsewhere in H., e.g. T 96, 329, as inhabitants of the countries bordering on the Troad. Other Kaukones are found in Elis, γ 366, as Pelasgi and

Leleges are stated to have lived in Greece proper as well as in Asia Minor. Thymbra, a well-known town on the Skamander, is not mentioned again in H.

430. ἀγέρωχοι: see on B 654.

435. According to the tragedy of that name, Rhesos was the son of the river Strymon and a Muse; which means no doubt that he was a local divinity, like Kinyras of Cyprus, who appears in Homer as a king and contemporary of Agamemnon. Probably therefore *Ἡϊονέος* is the Strymon, which is not elsewhere mentioned in H. This identification is ancient, and the name looks like a river-name (*ἡϊών*). There was, moreover, a town *Ἡϊώνη* on the Strymon.

437. λευκότεροι, probably a nominative of exclamation as in 547; H. G. § 163.

ἄρμα δέ οἱ χρυσῶι τε καὶ ἀργύρῳι εὖ ἥσκηται·
 τεύχεα δὲ χρύσεια πελώρια, θαῦμα ἰδέσθαι,
 ἦλυθ' ἔχων· τὰ μὲν οὐ τι καταθυητοῖσιν ἔοικεν 440
 ἀνδρεσσιν φορέειν, ἀλλ' ἀθανάτοισι θεοῖσιν.
 ἰλλ' ἐμὲ μὲν νῦν νηυσὶ πελάσσετον ὠκυπόροισιν,
 ἡέ με δήσαντες λίπετ' αὐτόθι νηλεῖ δεσμῶι,
 ὄφρα κεν ἔλθητον καὶ πειρηθῆτον ἐμεῖο,
 ἡέ κατ' αἶσαν ἔειπον ἐν ὑμῖν ἡε καὶ οὐκί." 445
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
 "μὴ δὴ μοι φύξιν γε, Δόλων, ἐμβάλλεο θυμῶι,
 ἐσθλά περ ἀγχείλας, ἐπεὶ ἴκεο χεῖρας ἐς ἀμάς.
 εἰ μὲν γάρ κέ σε νῦν ἀπολύσομεν ἡέ μεθῶμεν,
 ἡ τε καὶ ὕστερον εἰσθα θοὰς ἐπὶ νῆας Ἀχαιῶν 450
 ἡέ διοπτεύσων ἡ ἐναντίβιον πολεμίζων·
 εἰ δέ κ' ἐμῆς ὑπὸ χερσὶ δαμείς ἀπὸ θυμὸν ὀλέσσης,
 οὐκέτ' ἔπειτα σὺ πῆμά ποτ' ἔσσειαι Ἀργείοισιν."
 ἡ, καὶ ὁ μὲν μιν ἔμελλε γενείου χειρὶ παχείῃ
 ἀψάμενος λίσσεσθαι, ὁ δ' αὐχένα μέσσον ἔλασσε 455

438. ἄρμα δέ οἱ: ἄρματα δὲ HP Lips. 439. δὲ: δὴ R. 441. φρονέαν R¹. 442. μὲν om. TU Mosc. 3. || Νῦν om. Cant. Lips. Vr. A. || ναυὶ P. || πελάσσαντο Mosc. 3. 443. χαλκῶι U (supr. δεσμῶι). 444. παραθήτον HJR. || ἐμοῖο PS. 445. ἡέ κατ' Ar. JPR Par. f: ἦ (ἦ) βα κατ' Ω. || οὐκί G. 448. ἀπαγγέλλας P. || ἐς om. PQ Par. a². : ἀμάς: ἐμάς GHPQ Par. a² f h k: +μάς T (first letter and breathing nearly erased; probably ε): χεῖρας ἐμῶι ar. Eust. 449. Νῦν: τὰ Νῦν P. : ἀπολύσομαι ἡέ μεθῶμαι G. 450. ἦσα H¹ P: ἦσα Q: ἦσα U, γρ. H. 451. διοπτεύσων (S supr.) Vr. b¹. || ἀντίβιον Eust. || πτολεμίζων DST: πολεμίζων QRU: πτολεμίζων H: πολεμίζων P: πτολεμίζων S supr. 452. δαμείς: τυπείς (A supr.) RTU Par. b j (γρ. δαμείς), γρ. Vr. b. || ὀλέσσαις Ar.: ὀλέσσαις U: ὀλέσσαις H (supr. η).

439. πελώρια, *prodigious*; the epithet is applied even to heroes who are not in the first rank (e.g. E 842), and implies only the belief in the greater stature of the heroic age as compared with οἱ νῦν βροτοὶ εἰσιν.

442. πελάσσαντο may be a future used as a sort of imperative, 'you shall bring me'; Dolon assumes that his captors have undertaken to spare him. Others regard it as an imper. of the mixed aorist, with Curt. *Vb.* ii. 283; Nauck conj. πελάσσαντε (one ms. giving -σαντε) which would probably be altered in order to avoid the hiatus.

447. Quite needless difficulties have been raised about the knowledge of Dolon's name which Diomedes and Odysseus possess here and in 478. An

Epic poet is not a realist, like a modern novelist.

448. ἀμάς, *mine!* or *ours!* Cf. Z 414.

453. Monro (*H. G.* pp. 338-9) notes that the position of the enclitic ποτ' is irregular and divides the line into equal parts.

454. ἔμελλε, *was about to*, should by Homeric usage take the fut. infin. We may doubt whether λίσσεσθαι is here meant for a fut., or the author of K followed the later use, which obliterated the distinction of tenses after μέλλω (see Platt in *J. P.* xxi. 40, and cf. note on II 46).

455. For this treatment of a would-be suppliant cf. Agamemnon's conduct to Adrestos, Z 37-65, and the sons of

φασγάνωι ἀΐξας, ἀπὸ δ' ἄμφω κέρσε τένοντε·
 φθεγγομένου δ' ἄρα τοῦ γε κάρη κονίησιν ἐμίχθη.
 τοῦ δ' ἀπὸ μὲν κτιδέην κυνέην κεφαλῇφιν ἐλοντο
 καὶ λυκέην καὶ τόξα παλίντονα καὶ δόρυ μακρόν·
 καὶ τὰ γ' Ἀθηναίηι ληϊτίδι διὸς Ὀδυσσεὺς
 ὑψόσ' ἀνέσχεθε χειρὶ καὶ εὐχόμενος ἔπος ἦῤῥα·
 "χαῖρε, θεά, τοῖσδεσσι· σέ γάρ πρῶτην ἐν Ὀλύμπωι
 πάντων ἀθανάτων ἐπιβωσόμεθ'· ἀλλὰ καὶ αὐτὶς
 πέμψον ἐπὶ Θρηκῶν ἀνδρῶν ἵππους τε καὶ εὐνάς."
 ὥς ἄρ' ἐφώνησεν, καὶ ἀπὸ ἔθεν ὑψόσ' αἰέρας

460

465

457. **φασγανώην** (H *supr.*) Q, Aristot. *de Part. An.* iii. 10, γρ. Eust. 460.
 τὰδ' JL: τὰ δ' T. 461. **ὑψόσ' H.** || **ἀνέσχεθε: ἀνέσχεον** Cant.: **ἀνέσχε** PS:
 γρ. **ἀνέσχετο** A. || **χειρὶ JT** (U *supr.*). 462. **τοῖσδεσσι: τοῖς, δὴ τε** G. 463.
ἐπιβωσόμμεθ': ἐπιβωσόμμεθ' Ar. C (*supr.* Bw) Ven. B, Lips.¹, King's, Par. e (*supr.*
 B) f (*supr.* B), and *supr.* SU Par. c. || **αὖς C.** 464. **ἵππους τε: ἐν ἄλλωι**
ἔργωι τε A. 465. **ἔρα φώνησεν** RU. || **ὑψόσ' and ὑψοῦ** Ar. διχῶς.

Antimachos, A 130-47. The **τένοντε** are evidently the two strong bands of muscle which run up the back of the neck, the *ivion* of E 73. See also Δ 521.

457. **λέγουσι γάρ τινες** (sc. that a head can continue to speak while being cut off) **ἐπαγόμενοι καὶ τὸν Ὀμηρον, ὡς διὰ τοῦ ποιήσαντος "φθεγγομένη δ' ἄρα τοῦ γε κάρη," ἄλλ' οὐ φθεγγομένου**, Aristotle *de Part. Anim.* iii. 10. There was an opinion prevalent in early times that **κάρη** could be used as a fem. In Theognis 1024 we have **κάρηι**, but this may possibly be neut. (cf. Att. *τῶι κάραι*). The later imitative poets frequently allow themselves the variation: Kallimachos, Moschos, and Qu. Smyrnaeus (cf. xi. 58 **κάρη δ' ἀπάτερθε κυλινδομένη πεφόρητο, φωνῆς λεμένωι**, and xiii. 241 **ἀπέκοψε κάρη (sic)** . . . 244 **ἡ δὲ μέγα μύζουσα κυλινδετο πολλὸν ἐπ' αἶαν**). Our mss. (particularly G) frequently have **κάρην** as a variant for **κάρη** (acc.); see App. Crit. on Δ 443, Θ 306, K 259, 271, A 261. **φασγανώμμεθ'** seems to mean 'in the midst of his death-shriek,' as in χ 329, where the line recurs, the victim is not speaking or attempting to speak. But in II 508 **φθογγή** is used of a dying man's articulate words.

460. **ληϊτίδι**, only here; else **ἀγελείη**.

462. **τοῖσδεσσι**, an obscure form recurring only in *Od.* (5 times), and therefore presumably not early. Herod-

ianos attests the gen. **τῶνδεων** in Alkaios (fr. 127) **τοῖσδεσσι . . . τοῦτο μμώμενος Ἀλκαῖος φησι "τῶνδεων," ὅπερ τινὲς ἀγνοοῖαι τὰκριβοῦς ἀνέγνωσαν "τῶν δέων" ἢν' ἢι τῶν δέων**. (This last opinion is shared by Hinrichs *Acol.* 115, who refers -δεσσι to **deis* = *ὁ δέων*, cf. *οὐ-δεῖς*.) Thessalian genitives **τοῖνεος** and **τοῖννεων** are found in a Larissaeon inscr. of the 3rd cent. B.C., and Plutarch (*Alkib.* 33) quotes a line from Kritias (5th cent. B.C.) **σφραγὶς δ' ἡμετέρης γλώσσης ἐπὶ τοῖσδεσσι κείται**. There can be little doubt, therefore, that the tradition is correct. In κ 288 Ludwig's J reads **τοῖσιδε** for **τοῖσδεσσι**, but this is evidently a corruption into the more familiar form, and does not justify **τοῖσινδε** here. See van L. *Ench.* p. 265.

463. **ἐπιβωσόμμεθ'**: so nearly all mss. This form occurs twice in *Od.* (α 378, β 143), but in the sense 'to call the gods to help,' while here it would more naturally mean 'call upon in thanksgiving.' Ar. read **ἐπιδωσόμμεθ'**, "ἢν' ἢι δώροις τιμήσομεν," which is hardly possible. In X 254 **ἐπιδόσθαι** means to take the gods as witnesses, which does not suit this passage. Ribbeck has suggested **ἐπιβωσόμμεθ'**, which certainly gives the best sense. The contraction **βωσ-** for **βοησ-** is common in Herodotos, and is found also in M 337 and the two passages from *Od.*, but is of course late.

θῆκεν ἀνὰ μυρίκην· δέελον δ' ἐπὶ σῆμά τ' ἔθηκε,
 συμμάρψας δόνακας μυρίκης τ' ἐριθηλέας ὄζους,
 μὴ λάθοι αὐτὶς ἰόντε θοὴν διὰ νύκτα μέλαιναν.
 τὼ δὲ βάτην προτέρω διὰ τ' ἔντεα καὶ μέλαν αἷμα,
 αἶψα δ' ἐπὶ Θρηκῶν ἀνδρῶν τέλος ἔξον ἰόντες. 470
 οἱ δ' εὖδον καμάτῳ ἀδηκότες, ἔντεα δέ σφι
 καλὰ παρ' αὐτοῖσι χθονὶ κέκλιτο, εὖ κατὰ κόσμον,
 τριστοιχί· παρὰ δέ σφιν ἐκάστωι δίζυγες ἵπποι.
 Ῥήσος δ' ἐν μέσῳ εὖδε, παρ' αὐτῷ δ' ὠκέες ἵπποι
 ἐξ ἐπιδιφριάδος πυμάτης ἰμάσι δέδεντο. 475
 τὸν δ' Ὀδυσσεὺς προπάροιθεν ἰδὼν Διομήδεϊ δείξεν·
 "οὗτός τοι, Διόμηδες, ἀνὴρ, οὗτοι δέ τοι ἵπποι,

466. **μυρίκην** Δτ. Ω: μυρίκη αρ. Did. || **θάλλον** Cant. ι. δ' om. Lips. ι. **αἷμα** (om. τ') PT. 467. τ' om. T. 468. **αὖθις** C. || **ἰόντες** J. 469. **καὶ μέλαν αἷμα**: τινὲς γρ. καὶ παλλὰς ἀσκήνη (?) Schol. T. 470. **ἔξαν** G: **ἔξαν** Cant. 471. **ἀδδηκότες** PRS. 472. **εὖ**: εὖ καὶ T. 473. **τρῖστοιχί** DPS (*supr.* α) U (-i in ras. †) Vr. b, γρ. R: **τρῖστοιχί** Ω. 474 om. QT^t. || **εὐδέσκει** G. 475. **ἐξ**: γρ. **ἐκ** Schol. A. 476. **τοὺς** S (*supr.* om). || **διομήδεα** A (*supr.* ι).

466. A very obscure line. **δέελον** does not occur again in Greek, except in the gloss of Hesych. **δέελος**· **δεσμός**, **ἄμμα**. The word looks like an older uncontracted form of **δῆλος** (which recurs only v 333, and E 2 ἐκδῆλος) for **δήλος**, cf. β 167 **εὐδέελος**. But if it is an adj. agreeing with **σῆμα**, the position of **τε** is hardly to be explained. Von Christ and others join **δέ τε**, but for this there is no sufficient analogy. Heyne, after Bentley, conj. **δέελον δέ τε σῆμα**· **ἐπέθηκεν**, but there is no reason why this should have been corrupted. We cannot omit the **τ'**, so as to get the sense *he put up a conspicuous sign*, for the hiatus would be intolerable. (There are only two cases of hiatus in this place, both in ω, 209 and 430, and both easily corrected. In ε 135 read **ἡδέ F' ἔφασκον**.) We may follow Hesych. and translate *he put up a bundle and a mark*, i.e. a mark consisting of a bundle. But this is not satisfactory. I suggest as the possible original **θῆκεν, ἀνὰ μυρίκην δὲ ἔλῳν ἐπὶ σήματ' ἔθηκεν**, *look and set marks on the tamarisk*. This at least involves a minimum of change in the letters (ω for ο, Lips. omits δ'). **ἀνὰ μυρίκην** must then be supplied to the first clause from the second. **ἔλῳν** is virtually superfluous like **φέρων** H 304.

470. **τέλος**, *post*, see note on 56.

475. The **ἐπιδιφριάς** is not elsewhere mentioned. It is perhaps the name for the post which stood upright in the front of the ancient chariot, both Greek and Assyrian, and served partly as a support to the driver, partly as the point of attachment of the **ἑγμόδεσμον** (see on Ω 266 ff.). **πυμάτης** may then mean 'the bottom,' the portion of the 'post' to which horses would most naturally be tethered. Possibly, however, the **ἐπιδιφριάς** may mean no more than the breastwork of the **δίφρος**, the reins being tied as usual to the **ἀντιγέ** which formed part of it. For **ἐκ** there is an old and absurd variant **ἐξ**. **ἰμάσι**, probably *reins*, as Ψ 324; some take it to mean special straps for the purpose.

476. (ἡ διπλῇ) **ὅτι καὶ ἐν Ἰλιάδι νῦν τὸ προπάροιθεν ἐπὶ χρόνου τέταχεν, πρόσθεν ἢ ἰδεῖν τὸν Διομήδην, οὐχ ὡς οἱ χωρίζοντες ἐν Ὀδυσσεΐαι μόνον, ἐν Ἰλιάδι δὲ τοπικῶς** An. This is one of the most interesting of the few recorded arguments of the Chhorizontes which we possess. As a matter of fact there are other passages in the *Iliad* in which **προπάροιθε** is apparently used in a temporal, not a local sense: A 734, X 197, while λ 483 seems to be the only case in *Od*.

οὓς νῶϊν πίφανσκε Δόλων, ὃν ἐπέφνομεν ἡμεῖς.
 ἀλλ' ἄγε δὴ πρόφερε κρατερὸν μένος· οὐδέ τί σε χρὴ
 ἐστάμεναι μέλεον σὺν τεύχεσιν, ἀλλὰ λυ' ἵππους· 480
 ἢ ἐσὺ γ' ἄνδρας ἔναιρε, μελήσουσιν δ' ἐμοὶ ἵπποι.”
 ὣς φάτο, τῶι δ' ἔμπνευσε μένος γλαυκῶπις Ἀθήνη,
 κτεῖνε δ' ἐπιστροφάδην· τῶν δὲ στόνος ὤρνυτ' αἰεκὴς
 ἄορι θεινομένων, ἐρυθαίνετο δ' αἵματι γαῖα.
 ὥς δὲ λέων μῆλοισιν ἀσημάντοισιν ἐπελθών, 485
 αἴγεσιν ἢ οἶεσσι, κακὰ φρονέων ἐνορούσῃ,
 ὥς μὲν Θρήϊκας ἄνδρας ἐπώιχετο Τυδέος υἱός,
 ὄφρα δυῶδεκ' ἔπεφνεν· ἀτὰρ πολύμητις Ὀδυσσεύς,
 ὃν τινα Τυδείδης ἄορι πλήξειε παραστάς,
 τὸν δ' Ὀδυσσεύς μετόπισθε λαβὼν ποδὸς ἐξερύσασκε, 490
 τὰ φρονέων κατὰ θυμόν, ὅπως καλλίτριχες ἵπποι
 ρεῖα διέλθοιεν μηδὲ τρομοίατο θυμῷ
 νεκροῖς ἐμβαίνοντες· ἀήθεσσον γὰρ ἔτ' αὐτῶν.

478. οὓς Ar. Ω: others ὡς? || νῶϊ DU. || πίφανσκε GHJPQRU Vr. b. πέφνομεν S. 480. ἐστάμεναι R: ἐστάναι Lips. 481. R κύ γε Eust.: ἡεὺ δ' L. || ἔναιρε JT. 482. ἔμπνευσε RU. 483. πόνοσ P (γρ. στόνοσ). 484. ἐρυθαίνετο: φοινίσκετο Schol. Ar. Pax 302. 485. ἀσημάντοισιν: γρ. ἀσημάντορα T man. rec. (Rhotos?). 486. ἐνόρουσεν U: ἐνορούσῃ CL: ἐνορούσοι G. 488. δυῶκαίδε Q. || αὐτὰρ H. 489. πλήξειε Ar. Ω: ἄλλοι δὲ πλήσσειε Did. 490. δ' om. T. 493. ἐμβαίνοντες P: ἀμβαίνοντες Ω. || ἀήθεσ(σ)αν (C supr.) GHQR Harl. a. || αὐτῶν Schol. A on E 231.

478. πίφανσκε: the long ι occurs only here in *thesi*. (Brandreth conj. ἐπίφανσκε.) It is, however, often long in *arsi*, e.g. 502. The variation is unexplained. Aischylos, the only non-Epic author who uses the word, always has πῖ. It will be noticed that wherever the verb occurs there is always a variant πιφάσκειν, often, as here, more generally supported than πιφαύσκειν. Heyne rejects the line as weak and superfluous.

479. πρόφερε, put forth; cf. Γ 7 ἔριδα προφέρονται, and ζ 92.

480. μέλεον, idle, useless, Π 336. These two lines are closely paraphrased in the *Rhesos* 622-3—

Διόμηδες, ἢ σὺ κτεῖνε Θρήϊκιον λεών,
 ἢ μοὶ πάρες γε, σοὶ δὲ χρὴ πῶλων μέλειν.

483-4. Compare Φ 20-1, χ 308, ω 184. ἐπιστροφάδην, turning to every side.

485. ἀσημάντοισιν, unguarded; compare σημάντωρ = shepherd, O 325, and A 289.

487. ἐπώιχετο, attacked, used especi-

ally of a god, cf. A 50, 383, Ω 759, etc., as we use 'to visit,' with almost the same connotation; cf. E 330, O 279, where, as here, heroes attack with a special inspiration of divine courage and strength. The word is not used anywhere of a merely human assault.

489. For the construction of this couplet cf. B 188-9. Note the variant πλήξασκε.

493. ἐμβαίνοντες was conj. by Cobet (*M. U.* 351), and now has ms. support. It is clearly right; cf. Z 65 λαξ ἐν στήθεσι βάς, κ 164 τῶι δ' ἐγὼ ἐμβαίνων. ἀναβαίνειν always means to mount, climb. ἀήθεσσαν, not only ἀπαξ λεγόμενον, but the only instance of a verb in -εσσω making -εσσω instead of -εω (Curt. *Fd.* i. 368). Hesych. has ἀήθεσσαν, which is perhaps the right word, though the formation is by no means above suspicion. αὐτῶν is quite ambiguous; it may mean either 'they were not used to corpses,' having only just reached the seat of war; or 'they were not used to

ἄλλ' ὅτε δὴ βασιλῆα κινήσατο Τυδέος υἱός,
 τὸν τρισκαίδεκατον μελιηδέα θυμὸν ἀπηύρα 495
 ἀσθμαίνοντα· κακὸν γὰρ ὄναρ κεφαλῇφιν ἐπέστη
 τὴν νύκτ' Οἰνεΐδαο πάϊς, διὰ μῆτιν Ἀθήνης.
 τόφρα δ' ἄρ' ὁ τλήμων Ὀδυσσεὺς λύε μώνυχας ἵππους,
 σὺν δ' ἤειρεν ἱμάσι καὶ ἐξήλανθεν ὁμίλου
 τόξωι ἐπιπλήσσω, ἐπεὶ οὐ μάστιγα φαεινὴν 500
 ποικίλου ἐκ δίφροιο νοήσατο χερσὶν ἐλέσθαι.
 ῥοίζησεν δ' ἄρα πιφαύσκων Διομήδεϊ δίδωι·
 αὐτὰρ ὁ μερμήριζε μένων ὅ τι κύντατον ἔρδοι,
 ἦ ὅ γε δίφρον ἐλών, ὅθι ποικίλα τεύχε' ἔκειτο,
 ῥυμῶ ἐξερύοι ἢ ἐκφέροι ὑψόσ' αἰέρας, 505
 ἦ ἔτι τῶν πλεόνων Θρηικῶν ἀπὸ θυμὸν ἔλοιτο.

496. ἀσθμαίνοντα Q. || ὑπέστη Q. 497 ἀθ. Ar., om. Zen. Aph. 502.
 ῥοίζεσκεν Bar. || πιφαύσκων GHJPQR. 503. μερμήριζε AQT Vr. A b, Mosc.
 3. κύντατον DPSU Harl. a (γρ. τατον), γρ. R². 504. τεύχεα κείτο JP. ||
 ἔκειντο Q. 505. ἐξερύα Q. || ἢ ἐκφέροι Q: ἢ ἐκφέροι J: ἢ ἐκφέροι Mosc. 3. ||
 ὑψοῦ P: ὑψοῦ and ὑψός Ar. διχῶς (cf. 465). 506. ἔτι: ἔτε C. || ῥηκῶν
 ἀνδρῶν D.

Odysseus and Diomedes' as charioteers, cf. E 231; or again it might mean 'O. and D. had no experience of the horses.' In any case the use of αὐτῶν in the weak sense, 'them,' is late; Hoogvliet ingeniously conj. ἀθήσαον γὰρ αὐτῆς, but in this book there is no need of a change. Schol. A on E 231 quotes the phrase with αὐτόν (sc. Ὀδυσῆα) for αὐτῶν: but this is probably no more than an error in the MS., and the acc. is indefensible.

496. The idea seems to be that Rhesos is breathing heavily under the influence of an ominous dream which has actually appeared to him, but fails to save him. But κακὸν ὄναρ was taken to mean not an actual dream, but in bitter irony, Diomedes himself, by some rhapsode, who, in order to explain his idea, interpolated the next line. This was accordingly athetized by Ar. and omitted by Zen. and Aph., with justice. The acc. τὴν νύκτα is wrong, for the sense required is not 'all night through,' but 'in the night.' It has been remarked also that Homer is true to nature in making those only appear in dreams who are known to the sleeper, which would not be the case here. The dream is prominent in the *Rhesos*, but there, from dramatic necessity, it appears not to Rhesos, but to the charioteer, in the

form of two wolves leaping on his horses (780 ff.). Οἰνεΐδης is Tydeus, E 813.

499. ἔπειτα: cf. O 680 πύργος συναίρεται ἵππους (see note), and the forms συνήρος θ 99, τετράροιο ν 81, παρήρος, ξυνωρίς, etc., which prove the existence of ἀείρω=bind, harness, though it is probably distinct from ἀείρω, raise. See van L. *Ench.* p. 488. Schulze suggests that the two may be identical, harnessing being regarded as hanging the horses to the chariot (Q. E. p. 420).

501. Odysseus, like another islander, Aias (if he is indeed a Salaminian), never fights from a chariot, and hence, perhaps, forgets the whip.

502. ῥοίζησεν: cf. ι 315 πολλῇ ῥοίζωι, and Π 361. πιφαύσκων, as a signal.

504. ἢ . . ἢ . . ἢ: the (indirect) question is only double, not treble; the second ἢ being subordinate to the first, i.e. ἐξερύοι and ἐκφέροι are only two variations of the main alternative given by δίφρον ἐλών. For another instance of the lightness of the Homeric chariot see θ 441, though there the wheels are possibly separated from the car, which cannot be the case here.

506. τῶν is an 'article of contrast, more Thracians instead,' Monro, cf. *H. G.* § 260.

ἔως ὃ ταῦθ' ὥρμαινε κατὰ φρένα, τόφρα δ' Ἀθήνη
ἐγγύθεν ἰσταμένη προσέφη Διομήδεα δῖον·

“νόστου δὴ μνήσαι, μεγαθύμου Τυδέος υἱέ,
νῆας ἐπὶ γλαφυράς, μὴ καὶ πεφοβημένος ἔλθῃς,
μή πού τις καὶ Τρῶας ἐγείρῃσιν θεὸς ἄλλος.” 510

ὥς φάθ', ὃ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης,
καρπαλίμως δ' ἵππων ἐπεβήσετο· κόψε δ' Ὀδυσσεὺς
τόξῳ, τοὶ δ' ἐπέτοντο θοὰς ἐπὶ νῆας Ἀχαιῶν.

οὐδ' ἀλασκοπιὴν εἶχ' ἀργυρότοξος Ἀπόλλων, 515
ὥς ἴδ' Ἀθηναίην μετὰ Τυδέος υἱὸν ἔπουσεν·
τῇ κοτέων Τρώων κατεδύσετο πουλὺν ὄμιλον,
ᾠρσεν δὲ Θρηκῶν βουληφόρον Ἴπποκόωντα,
Ῥήσου ἀνεψιὸν ἐσθλόν. ὃ δ' ἐξ ὕπνου ἀνορούσας,

509. μνήσασαι U. 510. μή κεν L. || ἔλεοις D (?) U. 512. οὐδὲ προσφω-
νισάσῃς S. 513. ἐπεβήσατο DGJ Harl. b d, and ἄλλοι ap. Did. 515. ἀλασ-
σκοπιὴν Zen.: ἀλασκοπιήν (supr. n over c) H: ἀλας σκοπιήν A. || ἔχεν Mo-
s. 517. κατεδύσατο GQRST. || πολὺν DPQT.

510. *πεφοβημένος*, in full flight, in accordance with the usual Homeric use of the word. The second *μή* (511) implies fear, and is not so closely connected with *νόστου μνήσαι* as the first *μή*, which is virtually final. Cf. A 26-8, H. G. 278 (b). The distinction is, however, only one of the closeness of the connexion of thought; the two uses are originally identical. In any case Naber's conj. *ἢν που* (cf. Ar.'s reading in τ 83) is inadmissible.

513. It is not impossible to take *ἵππων* here in the usual Homeric sense, *chariot*; to assume, that is, that Diomedes has, on the intervention of Athene, adopted one of the first two alternatives in 504-5, and brought out the chariot. The words of 527-8 and 541 are those commonly used of chariot-riding, and the phrase *ἵππων ἐπεβήσετο* here is certainly awkward if taken to mean *he mounted one of the horses* (and, presumably, Odysseus the other). Yet a general view of the passage leads to the conclusion that the two heroes do actually ride on the horses bare-backed—a practice elsewhere known to Homer only in similes (see O 679, ε 371). Otherwise we must suppose that after Athene's warning Diomedes not only carries off the chariot, but that he and Odysseus wait to harness the horses, which is too much to assume *sub silentio*. And *κόψε τόξῳ* clearly means that the

whip, which is in the chariot (501), has not been brought. Moreover the author of the *Rhesos* (783 ff.) evidently conceives the two as riding off. This must therefore be included among the marks of lateness in this book.

515. The phrase *ἀλασκοπιήν ἔχεν*, to keep blind-man's-watch, recurs in N 10, Ξ 135, θ 285, Hes. *Theog.* 466; compare also 324 above. There is not much to choose between the text and Zen.'s *ἀλας σκοπιήν*, but *ἀλας σκοπιήν*, the reading of A here, is most unlikely, and indeed hardly translatable. (It is attributed to Ar. by La R. on very insufficient grounds; apparently only because in Schol. A the words *ὅτι Ζηρόδοτος γράφει ἀλας σκοπιήν* (An.) are followed by *παροιμακὸν δέ ἐστιν, οὐ τυφλὸς ἐς σκοπιάς*. This has no apparent reference to Ar.; I see in it nothing more recondite than *There is a proverbial saying, 'A blind man won't do for a look-out.'* See La R. *H. T.* p. 184.) The accent of *ἀλασκοπιήν* is irregular, but the composition of the word is irreproachable; though its application to Apollo's tardy intervention here is almost comic.

516. *μετέπουσεν*, directing, lit. 'keeping in hand,' managing; a sense derived immediately from that of *handling*, which seems to be the original signification of *εἵπειν* in Greek (see on Z 321). The active never means 'accompany.'

ὥς ἴδε χῶρον ἐρήμον ὅθ' ἕστασαν ὠκέες ἵπποι, 520
 ἀνδράς τ' ἀσπαίροντας ἐν ἀργαλέησι φονήσιν,
 ὤμωξέν τ' ἄρ' ἔπειτα φίλον τ' ὀνόμηνεν ἐταῖρον.
 Τρώων δὲ κλαγγή τε καὶ ἀσπετος ὤρτο κυδοιμὸς
 θυνόντων ἄμυδις· θηεῦντο δὲ μέρμερα ἔργα,
 ὅσσοι ἄνδρες ῥέξαντες ἔβαν κοίλας ἐπὶ νῆας. 525
 οἱ δ' ὅτε δὴ ῥ' ἵκανον ὅθι σκοπὸν Ἑκτορος ἔκταν,
 ἔνθ' Ὀδυσσεὺς μὲν ἔρυξε διίφιλος ὠκέας ἵππους,
 Τυδεΐδης δὲ χαμᾶζε θορῶν ἔναρα βροτόεντα
 ἐν χεῖρεσσι· Ὀδυσῆϊ τίθει, ἐπεβήσετο δ' ἵππων.
 μᾶστιξεν δ' ἵππους, τῷ δ' οὐκ ἄκουτε πετέσθην 530
 [νῆας ἐπι γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ].
 Νέστωρ δὲ πρῶτος κτύπον αἶε φώνησέν τε·
 "ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 ψεύσομαι ἢ ἔτυμον ἐρέω; κέλεται δέ με θυμός.
 ἵππων μ' ὠκυνόδων ἀμφὶ κτύπος οὐατα βάλλει· 535
 αἱ γὰρ δὴ Ὀδυσσεύς τε καὶ ὁ κρατερὸς Διομήδης
 ὦδ' ἄφαρ ἐκ Τρώων ἐλασαίατο μώνυχας ἵππους.

521. ἀργαλέοις Cant. 522 placed by Zen. before 520. || φίλον δ' T. 526.
 ἵκοντο G. 527. ἔρυκε QT Vr. b. 529. ὄδυσ(c)θος JRSU. || τίθει: ἐν ἄλλωι
 δίδου A: ἐτίθει S. || ἐπεβήσατο D e corr. 530. μᾶστιξεν L. || ἵππους:
 ὄδυσ(c)πύς (G ?) PQT, ἐν ἄλλωι A. 530-4 om. J^c. 531 om. AC^{Tt} (add. Rhosos
 in marg.) U Harl. a. 534 om. Zen. || ἔτυμόν τοι A (with dots over ο) GH.
 535. μ' om. P. 536. γάρ om. T. || δὴ om. DU.

521. For ΦΟΝΗCΙΝ, carnage, gore, cf. O 633, and E 886 αἰνῆσιν νεκάδεσσιν.

531 is apparently borrowed from A 520. It is appropriate there, for the Greek horses are naturally glad to get back to their own stables, but there can be no desire on the part of the Thracian steeds to go to the unknown camp. If we refer θυμῷ, as is of course possible, to Diomedes' wish to get home, the addition is at least very flat. 530 recurs also in E 768.

534 = δ 140, whence Zen. held that the line was borrowed here. The sense is 'Shall I be right or wrong in what I am going to say?' With κέλεται we must supply εἰπεῖν, 'speak I must, and take my chance of blundering.' The cautious old man hesitates to risk his reputation for wisdom by prophesying before he knows that Odysseus and Diomedes are returning on captured horses. It has been objected by Nitzsch that ψεύδεσθαι

means to say what is false not in the belief that it is true, but knowing it to be false. But there is no ground for this distinction; in E 635 ψευδόμενοι implies no more than error, and so T 107 ψευστήσεις, where the whole emphasis lies in the fact that Zeus believes himself to have spoken truth; I 115 ψεύδος (see note) refers only to the contents and not to the intention of Nestor's words. The case is the same with ἐπιορκον in 332 above, where Hector intends to fulfil his oath. There is thus no place for the needlessly subtle and difficult alternative explanation proposed by M. and R. on δ 140.

537. ὦδε, hither, a sense which Ar. denied in H., but which is required here, M 346, and Σ 392. ἐλασαίατο, the mid. is regularly used of driving home spoil (A 674, 682, δ 637, υ 51, the only other places where the mid. occurs in H.). It thus adds a distinct idea to that which would be given by ἐλάσαν.

ἄλλ' αἰνῶς δείδοικα κατὰ φρένα μή τι πάθωσιν
'Αργείων οἱ ἄριστοι ὑπὸ Τρώων ὀρυμαγδοῦ."

οὐ πῶ πάν εἴρητο ἔπος, ὅτ' ἄρ' ἤλυθον αὐτοί. 540

καί ῥ' οἱ μὲν κατέβησαν ἐπὶ χθόνα, τοὶ δὲ χαρέντες
δεξιῇ ἡσπάζοντο ἔπεσσί τε μελιχίοισι.

πρῶτος δ' ἐξερέεινε Γερήνιος ἱππότης Νέστωρ.

"εἰπ' ἄγε μ', ὦ πολύαιν' Ὀδυσεῦ, μέγα κῦδος 'Αχαιῶν,
ὅππως τοῦσδ' ἵππους λάβετον· καταδύντες ὄμιλον 545

Τρώων; ἢ τίς σφωε πόρεν θεὸς ἀντιβολήσας;

αἰνῶς ἀκτίνεσσιν εἰοκότες ἠελίοιο.

αἰεὶ μὲν Τρώεσσ' ἐπιμίσσομαι, οὐδέ τί φημι

μιμνάζειν παρὰ νηυσί, γέρων περ ἐὼν πολεμιστής·

ἄλλ' οὐ πῶ τοίους ἵππους ἴδον οὐδὲ νόησα. 550

ἀλλὰ τιν' ὕμ' ὁῖω δόμεναι θεὸν ἀντιάσαντα·

ἀμφοτέρω γὰρ σφῶϊ φιλεῖ νεφεληγερέτα Ζεὺς

κούρη τ' αἰγίοχοιο Διός, γλαυκῶπις Ἀθήνη."

τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

"ὦ Νέστωρ Νηληϊάδη, μέγα κῦδος 'Αχαιῶν, 555

ρεῖα θεὸς γ' ἐθέλων καὶ ἀμείνονας ἡέ περ οἶδε

ἵππους δωρήσασαί, ἐπεὶ ἢ πολὺ φέρτεροί εἰσιν.

ἵπποι δ' οἶδε, γεραιέ, νεήλυδες, οὓς ἐρεείνεις,

Θρηϊκίῳ· τὸν δὲ σφιν ἄνακτ' ἀγαθὸς Διομήδης

ἔκτανε, παρ δ' ἐτάρους δυοκαίδεκα πάντας ἀρίστους. 560

538. μετὰ φρεσὶ Ar. T (γρ. κατὰ φρένα) Par. a f. || πάσειεν P. 539.
οἱ ἄριστοι: ὄριστοι Ar. || ὀρυμαγδοῦ C²GHJPRU. 540. ἄρ' om. T. 542.
δεξιῇ S Vr. b A, Mosc. 3. 545. τοῦσδ': τοὺς DJ. || λαβέτην Zen. || κατα-
δύντες JS: καταδύντ' ἐς P: τινὲς καταδύντες δοῦκῶς Schol. T. 546. τις: τι CH.
σφῶϊ Zen. || θεός: θεῶν U Harl. b, Par. a. 547. εἰοκότες S (supr. ἐς) Vr. b
A. 548. ἀναμίσσομαι Dem. Ixion. 550. τοιοῦσδ' G: τοιοῦτους P. 551.
θεῶν PQ. 552. σφῶς (σφῶς) DJPRSTU. 557. δωρήσασα H: δωρήσας
P Ambr.: δωρήσεται T. || πολυφέρτερός ἐστιν S. 558. οἱ γε PR. || ἐρεείνεις:
ἀγορεύεις RU. 559. Θρηϊκίῳ: Θράκῳ καὶ Θρακῶϊ γρ. Harl. a. || τὸν: τῶν
T (and so lemma). || ἄνακτ' ἀγαθός: ἄνακτα κρατερός Q.

540. Compare the same phrase in π 11, 351.

544. πολύαινε: I 673.

545. λάβετον: Zen. λαβέτην, see Θ 448.

547. εἰοκότες: an interjectional nom., see 437, A 231. It is, however, rather harsh here; van L. conj. εἰοκότε as acc.

556. Cf. γ 231 ρεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἀνδρά σάωσαι, and for the opt.

without *κεν*, H. G. § 299f. ἐπεὶ ἢ πολὺ φέρτεροί εἰσιν recurs in χ 289; in both places we must understand the comp. to mean 'mightier than men.' ἡέ περ οἶδε, sc. εἰσιν, an unusual construction instead of τοῦσδε. Compare, however, Xen. Cyr. v. 2. 28 ἐνός δ' ἀνδρός πολὺ δυνατότερον ἢ ἐγὼ νῖόν. For the commoner assimilation of case see A 260 ἀρεοῖσιν ἡέ περ ὑμῖν.

τὸν τρισκαίδεκατον σκοπὸν εἴλομεν ἐγγύθι νηῶν,
τόν ῥα διοπτῆρα στρατοῦ ἔμμεναι ἡμετέροιο
"Ἐκτωρ τε προέηκε καὶ ἄλλοι Τρῶες ἀγανοί."

ὥς εἰπὼν τάφροιο διήλασε μώνυχας ἵππους
καρχαλόων· ἅμα δ' ἄλλοι ἴσαν χαίροντες Ἀχαιοί. 565
οἱ δ' ὅτε Τυδεΐδew κλισίην εὐτυκτον ἵκοντο,
ἵππους μὲν κατέδησαν ἐντμήτοισιν ἱμάσι
φάτνῃ ἐφ' ἱππείῃ, ὅθι περ Διομήδεος ἵπποι
ἔστασαν ὠκύποδες μελιηδέα πυρὸν ἔδοντες,
νηὶ δ' ἐνὶ πρυμνῇ ἔναρα βροτόεντα Δόλωνος 570
θήκ' Ὀδυσσεύς, ὅφρ' ἱρὸν ἐτοιμασσαίαιτ' Ἀθήνη.
αὐτοὶ δ' ἰδρῶ πολλὸν ἀπενίζοντο θαλάσση
ἑσβάντες, κνήμας τε ἰδὲ λόφον ἀμφί τε μηρούς.
αὐτὰρ ἐπεὶ σφιν κῦμα θαλάσσης ἰδρῶ πολλὸν
ρίψεν ἀπὸ χρωτὸς καὶ ἀνέψυχθεν φίλον ἦτορ, 575
ἔς ῥ' ἀσαμίνθους βάντες ἐυξέστας λούσαντο.

561. τρισκαίδεκατον : τινὲς γρ. τετρακαίδεκατον An. 563. τε om. GT.
566. ὅτε : ὅτε δὴ HPQRU. || κλισίην τυδαΐδew P. || τυδαΐδew G. 570. ἐνὶ :
ἐν S. 571. εἰχ' C. || ἱερὸν GJQ Lips. 573. ἐσβάντες Vr. A, Mor. Bar.
(G ?). || ἰδὲ : ἰδαί R (ἰδὲ ἢ ἰδ' αὐ R^m) : ἰδὲ G : ἰδ' αὐ L Harl. a : ἰδ' αὐ P. ||
λόφους P. 575. ἀνάψυχθεν R^t : ἀνέψυχε(ν) JPQR^mT : ἀνέψυχε GH. 576.
εὐξέστους QS.

561. τρισκαίδεκατον follows δυοκαίδεκα in natural sequence, though Rhesos, who has been already mentioned, is the thirteenth. The variant τετρακαίδεκατον of which Aristonikos speaks is evidently a mere conjecture to evade this small difficulty.

563. Διομήδεος, because Odysseus has no steeds; see on 501.

571. ὅφρα, until. They were perhaps laid aside as a sort of pledge to the goddess of the performance of the vow in 292. It is not clear whether the arms themselves are to be consecrated and are the ἱρὸν (cf. 460), or whether the word, as elsewhere, means the sacrifice promised in 292-4. The only other case of dedication of an enemy's arms in H. is H 83 τεύχεα . . . κρεμόω πρὸς νηὸν Ἀπόλλωνος. The idea of 'trophies' properly so called is post-Homeric.

572. Cf. A 621 for the practice of washing off sweat in sea-water. There was probably in Homeric times, as in the present day, a prevalent idea that

'sea-water never gives a cold,' however hot one goes in; but that it is necessary to be cool before taking a fresh-water bath. Hence the proper precaution is taken before the luxury of the ἀσάμινθος. The lengthening of the ε of ἀπενίζοντο is due either to the antispastic measure of the word (see App. D), or possibly to the analogy of other words where initial ν represents an older sn (νύος, νιφάς, etc.), which is not the case here.

573. Λόφον, the nape of the neck, oddly interposed between κνήμαι and μηροί. The proper sense of the word is the ridge of the neck of draught animals; this seems to be the only place in Greek where it is used of human beings.

576. The ἀσάμινθος does not reappear in the *Iliad*, and hardly formed part of a camp-equipage; certainly not such a huge bath as that of which the remains were found at Tiryns (Schliemann *Tiryns* p. 140). This couplet is purely Odyssean, v. δ 48, ρ 87, ζ 96.

- τὼ δὲ λοεσσαμένω καὶ ἀλειψαμένω λίπ' ἐλαίῳ
 • δείπνῳ ἐφίζανέτην, ἀπὸ δὲ κρητῆρος Ἀθήνηι
 πλείου ἀφυσσόμενοι λείβον μελιγδέα οἶνον.

577. ἀλειψαμένω T. 578. κρατῆρος R. || ἀθήνην J. 579. ἀφυσσόμενοι
 Ar. AR (T *supr.* ; διὰ τοῦ ο ἀφυσσόμενοι) U Harl. a : ἀφυσσόμενοι Ω.

577. Λίπ': the full form is never found in H. ; it is probably an old instrum. λίπα for λίπεσα (cf. σάφα for σάφεσα) ; 'an adverb related to λιπαρός, as κάρτα to καρτερός, λίγα to λιγυρός, etc., meaning "richly," "thickly" (Monro). The word is also used by Thuk. (λίπα ἀλείψασθαι i. 6, iv. 68) and Hippokrates (ἐλαίῳ χρίων λίπα, etc.).

578. It has been remarked that this is the third *δειπνον* which Odysseus has enjoyed during the course of this one night ; see I 90, 221. Ar. suggests that it is a breakfast rather than a supper.

579. Cf. Γ 295. Here, as there, Ar. justly preferred the present participle to the *ἀφυσσόμενοι* of the majority of mss.

Λ

INTRODUCTION

IN passing from the tenth book to the eleventh we find ourselves face to face with a striking contrast. While the tenth is so late a composition that it shews little sign of weathering or growth, the eleventh undoubtedly contains some of the oldest work in the *Iliad*; but during a long existence, before the final fixing of its present shape, it has received accretions of several periods, down to the latest, and has doubtless undergone, even in the older parts, internal modifications which are now beyond our power to detect.

The main story of the book—the opening of the general battle, the Greek hopes raised high by the victorious career of Agamemnon, only to be dashed by his wounding, followed by the disabling of Odysseus, Diomedes, and other chieftains, and the retreat of the Greek army to the ships—is so exactly what is required after the quarrel and the promise of Zeus to Thetis in the first book, and the sending of the deceitful Dream in the second, that we clearly have here the continuation of the old story of the Μῆνις. In no place essential to the fabric is there any allusion to what has happened since B—to either of the duels, to Pandaros' violation of the truce, to the exploits of Diomedes, to the previous victory of Hector, to the building of the wall, to the Embassy to Achilles, or to the night expedition of K. If A followed B immediately, no gap would be perceptible.

Without attempting anything like an exhaustive analysis of the book, we may at once indicate two passages at least as of clearly late origin. The first is the opening, 1–55. The extension of the geographical horizon to Cyprus and the Gorgon head mark this part as late, and various difficulties in language and narrative point to the same end. Details are given in the notes.

The other is Nestor's long account of his youthful exploits in 664–762. This lifelike picture of a little border raid is in itself inimitable, and we may well be grateful for it. But yet, if we take it with its context, we are forced to admit that it has no bearing on the situation, and is grotesquely out of place at a moment when Patroklos has refused even to sit down, in order that he may return with all speed to Achilles. It spoils the effect of the other story at the end of the speech, which is essential. The language is notably Odyssean in character, as is pointed out in the notes. The four-horse chariot is a mark of late origin. The author too is clearly ignorant

of the geography of the western Peloponnesos (see note on 756). This ignorance is paralleled by that of the *Odyssey*, where (γ 493-7) Telemachos drives from Pherai to Sparta in a day, regardless of the fact that Taygetos, with its precipitous ravines, never passable for wheels, lies between the two. The story is another of the expansions which the character of the garrulous old man seems to invite whenever he appears on the scene.

A more serious question has been raised as to the whole of the latter part of the book—the wounding of Machaon and Eurypylos, and the sending of Patroklos, with the subsequent scenes between Patroklos and Nestor and Patroklos and Eurypylos. The ground for the doubt lies in the fact that at the beginning of II, when Patroklos returns to Achilles, he says nothing of the errand on which he was sent. That is undoubtedly the case: the words of Patroklos taken by themselves involve no previous communication on the incidents of the Greek defeat, and even gain in force if his proposals spring directly from his unprompted sympathy. And there is a marked weakness in the passage (497-503) which introduces the wounding of Machaon. These lines can, however, be dispensed with, and it can hardly be said that there are such contradictions and obscurities as usually mark the insertion of late additions. The doubts expressed are not unfounded, but they are not proved. At most it may be said that there is a certain mechanical repetition of motives in the introduction of Eurypylos (575-95) which may indicate that he at least has entered the story—in which he is quite subordinate—later, in order to fill up Patroklos' time during the long *τειχομαχία* which now intervenes between Α and II. The wounding of Machaon, if an accretion, must at all events be a tolerably early one.

E. H. Meyer (*Achilleis* p. 42) has further suspected 296 (or 310 ?)-400, the wounding of Diomedea. That hero nowhere else plays any part in the *Mήνις*: it was only after the introduction of his *ἀπώρεια* in E that an account of his disabling became necessary in this book. The passage certainly contains a good many expressions which shew a strong affinity with the style of the Diomedea. See notes on the passage.

But the book, however it was developed, has attained a splendid force and vigour, equal to that of E at its best, and superior in variety of scene and mood, with its alternation of battlefield and camp, of rest and action. And here for the first time we learn to know the most attractive personality of the *Iliad*—the gentle Patroklos, hitherto but the shadow of Achilles, but soon to be shewn to us in a very different aspect. Narrative and characterisation are fully worthy of the great climax in the story of the Wrath, and no critical difficulties need disturb the reader's enjoyment.

ΙΛΙΑΔΟΣ Α

Ἀγαμέμνωνος ἀριστεία.

Ἦὼς δ' ἐκ λεχέων παρ' ἄγανού Τιθωνοῖο
 ὄρνυθ', ἵν' ἀθανάτοισι φῶως φέροι ἡδὲ βροτοῖσι·
 Ζεὺς δ' Ἐριδα προτάλλε θεὰς ἐπὶ νῆας Ἀχαιῶν
 ἀργαλήην, πολέμοιο τέρας μετὰ χερσὶν ἔχουσαν.
 στή δ' ἐπ' Ὀδυσσῆος μεγακῆτεϊ νηὶ μελαίνῃ, 5
 ἥ ῥ' ἐν μεσσάτῳ ἔσκε γεγωνέμεν ἀμφοτέρωσσε,
 ἡμὲν ἐπ' Αἴαντος κλισίας Τελαμωνιάδῳ
 ἡδ' ἐπ' Ἀχιλλῆος, τοί ῥ' ἔσχατα νῆας εἴσας
 εἵρυσαν, ἡγορέῃ πύσυναι καὶ κάρτεϊ χειρῶν·
 ἔνθα στᾶσ' ἦρσε θεὰ μέγα τε δεινὸν τε 10
 ὄρθι', Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβαι' ἐκάστωι

2. ὄρνυθ' T. || φέρει Q: φέρει L² Lips. Harl. a. 6. ἀμφοτέρωσι U. 8.
 ἔσχατοι PQ (supr. α). 9. ἥρυσαν Q. || καὶ κάρτεϊ: κάρτεϊ τε T.

1-55. The opening shews a considerable proportion (nearly half) of lines which appear in other places, and are probably borrowed or adapted here: 1-2 = ε 1-2; 2 = T 2; 5-9 = Θ 222-6 (but here the lines are at home in Λ); 11-14, see B 451-4, Ξ 151-2; 16, see B 578; 17-19 = Γ 330-2; 27, cf. E 522; 29, cf. B 45; 36-7, cf. E 739; 37, cf. Γ 342, O 119; 41 = E 743; 42 = Γ 337; 43 = χ 125, cf. Γ 18, 338; 46, cf. H 180; 47-8 = M 84-5; 49 = M 77, cf. Θ 530; 55, cf. A 3.

Tithonos is mentioned again in T 237 as brother of Priam, but there is no mention in Homer of the legend of his immortality of old age, which first appears in *Hymn. Ven.* 218-38. See M. and R. on ε 1.

4. What the πολέμοιο τέρας, which

Eris holds in her hands, may be, we cannot say. The rainbow is called a τέρας in I. 28 and P 548; but when Homer personifies this it is in the form of the goddess Iris, not of a thing which can be held in the hand. Others explain it as the thunderbolt, comparing K 8. A more likely object is the aegis of Zeus, see E 742. A very similar and equally obscure phrase is E 593 Ἐρῶ . . . ἔχουσα κυδοιμὸν (see note there). This personification of the battle-spirits is characteristic of the later Epic period; see Δ 440 (with note) and 37, 73 below.

11. ὄρσεια, the war-cry, comes in awkwardly after μέγα τε δεινὸν τε, and is hardly an Epic use. It is found in *Hymn. Cer.* 20, and (in the singular) twice in Pindar; otherwise it seems to be almost confined to Attic. Observe

καρδίηι, ἄλληκτον πολεμίζειν ἦδὲ μάχεσθαι.
 τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἢ νέεσθαι
 ἐν νηυσὶ γλαφυρήσι φίλην ἐς πατρίδα γαίαν.
 Ἀτρεΐδης δ' ἐβόησεν ἰδὲ ζώννυσθαι ἄνωγεν
 Ἀργείους· ἐν δ' αὐτὸς ἐδύσατο νώροπα χαλκόν.
 κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
 δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνε,
 τὸν ποτὲ οἱ Κινύρης δῶκε ξεινήϊον εἶναι.
 πύθετο γὰρ Κύπρουδε μέγα κλέος, οὔνεκ' Ἀχαιοὶ
 ἐς Τροίην νήεσσιν ἀναπλεύσεσθαι ἔμελλον·
 τούνεκά οἱ τὸν δῶκε χαριζόμενος βασιλῆϊ.
 τοῦ δ' ἦ τοι δέκα οἴμοι ἔσαν μέλανος κυάνοιο,

15

20

12. καρδίη(ι) CDHPQRTU. 13-14 δθ. Ar. Aph., om. Zen. 13. γενέσθαι
 P (νέεσθαι P^m). 15. ἐβόησεν Bar. || ἰδὲ GPT² (in ras.) Bar. 16. ἐδύσατο
 Cant.: ἐνδύσατο S: ἐνεδύσατο P. || χαλκῶι S sup. 17. πρῶτον GJP. || περὶ:
 ἐπὶ J. 19. εὔροπα G. 20. κνήμιον P. 22. ἀναπλεύσασθαι CJ Cant.

the *F* of *ἑκάστωι* neglected. Bentley read *ἔρσε* for *ἑββαλ'*, from B 451; but we have no right to correct the borrower's slips.

13-14 are clearly out of place here, where there is no question of returning home at all, while in B (453-4) they are appropriate. Hence Aph. and Ar. obelized, and Zen. omitted, the couplet. But there is no reason to doubt that it stood here from the first.

20. Kinyras was the great legendary hero of Cyprus, who introduced the worship of Aphrodite to Paphos from Syria; in other words, he represents the prae-Hellenic Phoenician period in the island. He was, however, completely adopted into Hellenic mythology in Pindar's time, *P.* ii. 15, *N.* viii. 18; and in Tyrtaios (12. 6) he is coupled with Midas for his proverbial wealth. (See the abundant refs. in Roscher *Lcz.* s.v.) His name is commonly derived from *kinnōr*, the Phoenician lyre, which he is said to have invented. Later mythographers tell that Agamemnon was wrecked in Cyprus on his way to Troy, and then received this gift; but that is clearly not the idea of the present passage, nor is anything about a visit to Cyprus mentioned in the epitome of the *Kypria*, where we might expect it. With the doubtful exception of the name *Κύπρις* (see on E 330) this is the

only mention of Cyprus in the *Iliad*, though it is more familiar in *Od.* Probably the island only came within the Greek horizon during the great migration period, after the beginning of the Epos; but there is nothing upon which any reasonably probable date can be founded.

21. *Κύπρουδε*: a pregnant expression, the idea of sound *coming to a place* being involved in its being heard there. Cf. Δ 455 *τηλόσε ἔκλυε*. *οὔνεκα*, *that*, expressing the content of the fame he heard. This use is not found again in the *Iliad*, but cf. ε 216, η 300, and several other passages in *Od.* But we can give it the usual meaning *because* (as 54, A 11, etc.), if with Brandreth and von Christ we join it with δῶκε in the preceding line, putting a comma after *εἶναι* and taking *πύθετο* . . . *κλέος* as a parenthesis. The following *τούνεκα δῶκε* is in favour of this.

22. *ἀναπλεύσασθαι*: *dra-* implies 'out to sea,' as Z 292 *ἀντήγαγε*.

24. This is the only detailed description of a breastplate in H. (Ψ 560 ff. is perhaps comparable), and it is specially marked as foreign work. The passage is of course consistent with the late interpolation of breastplates into the Epic texts (see App. B). The *technique* is apparently inlaid metal work, like that of the shield of Achilles in Σ. The

δώδεκα δὲ χρυσοῖο καὶ εἴκοσι κασσιτέροιο· 25
 κυάνεοι δὲ δράκοντες ὀρωρέχαιο προτὶ δειρὴν
 τρεῖς ἑκάτερθ', ἱρυσιν εὐκότες, ἅς τε Κρονίων
 ἐν νέφει στήριξε τέρας μερόπων ἀνθρώπων.
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος· ἐν δέ οἱ ἦλοι 30
 χρύσειοι πάμφαινον, ἀτὰρ περὶ κουλεὺν ἦεν
 ἀργύρεον, χρυσεόισιν ἀορτήρεσσιν ἀρηρός.

26. κυερδαλέοι δὲ δράκοντες ἐλαχμῶντο Aph. || ὀρωρέχεται Harl. b. || ποτὶ
 CHJPQS. 27. ἑκάτεροι L¹: ἑκάτερον JL²3U. || ἱρυσιν T Ap. Lcz.: ἐρίδεσσιν
 Zen. 28. νέφεσι Vr. b. || νέφα ἐστήριξε ap. Did. 30. αὐτὰρ H.

body is presumably of bronze, in which are inlaid gold, tin, and kyanos in parallel stripes (οἶμοι, lit. *paths*; the word does not recur in this sense). These stripes, we must suppose, are equally divided between the front and back plates. The numbers suggest the following arrangement (Helbig): *g k k t t k k t g t k k t g t k k t g*, where *g*=gold, *t*=tin, *k*=kyanos. This series repeated for the other plate gives the requisite number of stripes. Across these parallel lines curl three snakes 'on either side.' Reichel suggests that such ἀποτρόπαια were not likely to be put on the back; more probably there were three of them curving in parallel lines on right and left of the breastplate. This explains the comparison with rainbows. Platt (*C. R.* i. 378) adds a curious comparison with the 'seven-headed Naga' of Oriental worship, 'where three heads on each side rise up round the central cobra's hood.' It has been pointed out by Helbig and Reichel that neither the parallel stripes nor the decoration with snakes have any analogy in Mykenaeen art; they recall rather the later 'geometric' period; snakes are actually found on vases of the geometric style from Cyprus. The mention of κύανος points to the same island. Lepsius has shown that this word is used in two senses: (1) real *lapis lazuli*, ultramarine, rare and expensive product; (2) an imitation of it in a glass paste, coloured with salts of copper, a product for which Cyprus, the home of copper in ancient days, was famous. Specimens of such a blue enamel have been found in a frieze at Tiryns (Schuchh. p. 117), the very 'μικρὸς κυάνοιο of η 87. κασσίτερος, tin, though to us a humble metal, was very rare and costly in early days, and hence appears in the company of gold and

kyanos. It is doubtful whether the pure metal is meant, or an alloy with silver, such as is sometimes produced in smelting silver ore. It appears again in the shield of Achilles (Σ 474, 565, 574), in greaves (Σ 613, Φ 592), on the breastplate of Asteropaios (Ψ 561), and in chariot decoration (Ψ 503). μέλανος seems to be a general epithet of κύανος, in the sense 'dark blue'—the Homeric vocabulary for colours is very poor, and hardly distinguishes more than 'red' and 'dark.' Helbig's suggestion that the stripes were in black enamel and the snakes in blue is improbable (see the full discussions in Helbig *H. E.* 332-4, Reichel p. 92). Notice the irregular hiatus in δέκα οἶμοι: it is hardly to be corrected (δέκ' ἔσαν οἶμοι Brandreth).

26. For the variant of Aph. (v. supra) compare Ar. *Vesp.* 1033 (= Pax 756) ἑκατὸν δὲ κύκλῳ κεφαλὰι κολάκων οἰμωξομένων ἐλιχμῶντο | περὶ τὴν κεφαλὴν. θαιρήν, the neck-opening of the cuirass.

27. For ἱρυσιν Zen. had the remarkable variant ἐρίδεσσιν. This is only explicable on the supposition of a complete confusion between Ἴρις and Ἑρῆς: hence E. H. Meyer concludes that Ἑρῆς in ll. 3, 73, where she acts as messenger of Zeus, herself represents the original Iris. The comparison of snakes to rainbows in *Aen.* v. 87-9 rests on the variegated colour.

28. See 4, P 548. The genitive ἀνθρώπων is curious, as we should have expected a dative; but cf. Δ 84 ἀνθρώπων ταμίης πολέμοιο, and, by what is perhaps more than a coincidence, φόβος βροτῶν in the lines quoted on 37. It seems to be a sort of ablative use, 'from the side of men,' i.e. in their eyes.

29. ἦλοι, *nails* by which the blade was fastened to the handle; see App. B, ix. Compare B 45 ἀργυρήλον.

31. ἀορτήρ recurs only in *Od.*, and

ἀν δ' ἔλετ' ἀμφιβρότην πολυδαίδαλον ἀσπίδα θούριν,
 καλήν, ἣν πέρι μὲν κύκλοι δέκα χάλκεοι ἦσαν,
 ἐν δέ οἱ ὀμφαλοὶ ἦσαν ἐέικοσι κασσιτέριοι
 λευκοί, ἐν δὲ μέσοισιν ἔην μέλανος κυάνιοι.
 τῇ δ' ἐπὶ μὲν Γοργῶ βλοσυρῶπις ἔστεφάνωτο

35

32. ἄν: ἄν C (γρ. ἄν *man. rec.*) PQ.33-34. ἦσαν . . ἦσαν *ap. Schol. A.*35. Λευκοί: Λευκοί Ω, εἰς δὲ οἱ περισπῶσω, ἵνα γενική γένηται *Schol. A*: Λευκοί γρ. οὐ Λευκοῖο *Schol. T.*

36. τῇ δ': τῇ Q.

not again in classical Greek. In ν 348 (=ρ 198, σ 109) it means the shoulder-strap of a wallet; in λ 609 ἀμφὶ περὶ στήθεσσιν ἀσπίδι | χρύσεος ἦν τελαμών it is apparently identical with the τελαμών. It is not easy to see how such a strap could have been of gold, or, as in 39 below, of silver; in the case of Herakles in λ the adj. seems to refer to the decoration there described with such admiration, and something of the sort may be meant here. The plur. is possibly due to the two ends of the baldric attached to the sheath. Van L. understands the word to mean the attachments only, apart from the strap; but these seem too insignificant for separate mention, and this explanation does not suit λ. But see App. B, ix. 4.

32. οὐρίων is to our ideas a curious epithet for so passive a piece of armour as the shield. But it was here that, to a Greek, the 'point of honour' lay; so that the shield might be taken to personify the martial fury of its bearer; cf. Lucan's *pugnaces cetras* vii. 233. It is clear that the author of these lines is thinking, not of the Mykenaeen shield, but of the later round buckler; so that the epithet ἀμφιβρότη is purely conventional. The κύκλοι are probably concentric rings of bronze; the leather backing of the Homeric shield is not mentioned, as with the shield of Achilles. Compare T 280, M 297.

34. The description of the decoration of the shield seems hopeless. The ὀμφαλός is naturally the single boss in the middle of the shield (N 192); it is only by a wrong use of the word that there can have been twenty ὀμφαλοὶ—presumably running round the edge. That they were made of tin shews that the author regarded them as purely decorative, not structural, such as the heads of nails fastening the bronze face on to the backing. At the same time it may be

pointed out that the intaglio, App. B, Fig. 3, shews rims of dots, apparently knobs, running in a circle round the Mykenaeen shield. But how the central boss is to be reconciled with the Gorgon head and the figures of Δεῖμος and Φόβος we cannot say. We must either read τῶι for τῇ in 36, and suppose that the Gorgon head is on the central boss itself, or assume that the two couplets, 34-5 and 36-7, were parallel and independent accounts wrongly combined. In that case it is not easy, or indeed necessary, to say that one is older and the other an interpolation; each has its own difficulties. The only conclusion which seems safe is that the author of the passage is describing things of which he has no clear conception.

35. The reading Λευκοί for λευκοί, which is attested, though not approved, by the scholia, is highly probable, though not absolutely necessary, as the pause at the end of the first foot may excuse the lengthening; cf. A 39, B 209, E 685, and a few more cases. Though the mss. of H. do not give us any instances of the elision of the gen. in -οιο, yet it is attested for Pindar, Simonides, Archilochos, and Lasos, and is found apparently in an Attic inscr. of the 6th cent. (see the collection of instances in Menrad *Contr.* 98, Platt *C. R.* ii. p. 99, van L. *Ench.* p. 201), and is made probable for H. by the number of places where -οι remains long before a vowel (see, however, *H. G.* § 376 (1)). The elision of ἐμεί(ο), σε(ο), is abundantly attested in Ψ 789, Z 454. There is therefore no reason to doubt that the mss. have here unconsciously preserved a relic of the old form. ἔην, there was one. But the omission of εἰς is strange, as nothing is left for the gen. κυάνιοιο to depend upon. Nauck conj. εἰς, a false form, however (see E 603).

36. βλοσυρῶπις should rather be -ώπις,

δεινὸν δερκομένη, περὶ δὲ Δεῖμός τε Φόβος τε.
 τῆς δ' ἐξ ἀργύρεος τελαμῶν ἦν· αὐτὰρ ἐπ' αὐτοῦ
 κυάνεος ἐλέλικτο δράκων, κεφαλὰὶ δέ οἱ ἦσαν
 τρεῖς ἀμφιστρεφέες, ἐνὸς αὐχένος ἐκπεφυυῖαι. 40
 κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάληρον
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
 εἵλετο δ' ἄλκιμα δοῦρε δύω, κεκορυθμένα χαλκῶι,
 ὀξέα· τῆλε δὲ χαλκὸς ἀπ' αὐτόφιν οὐρανὸν εἴσω
 λάμπ'· ἐπὶ δ' ἐγδούπησαν Ἀθηναίη τε καὶ Ἥρη, 45
 τιμῶσαι βασιλῆα πολυχρύσοιο Μυκῆνης.
 ἡνιόχῳ μὲν ἔπειτα ἑὼι ἐπέτελλεν ἕκαστος
 ἵππους εὖ κατὰ κόσμον ἐρυκέμεν αὐθ' ἐπὶ τάφρῳι,
 αὐτοὶ δὲ πρυλέες σὺν τεύχεσι θωρηχθέντες

38. αὐτοῦ Ar. Ω: αὐτῶ(ς) CH²JQST, γρ. Did.: αὐτῶν P. 39. ἕκαστ Par.
 (γρ. ἕκαστ). 40. ἀμφιστρεφέες Ar. [AGL]J², γρ. Harl. a: ἀμφιστρεφέες Ω. ||
 ἐκπεφυυῖαι J: ἀμπεφυυῖαι R. 41. ἀμφίφαλον P (ἀμφίφαλον P^m). 43.
 δοῦρα Vr. A. 44. αὐτόει P. 45. λάμπετ' R. || ἐγδούπησαν (A συμρ.) Harl.
 ι: ἐκδούπησαν CP Vr. A: ἐδούπησαν Q. 48. αὐθ': αὐτ' A. || τάφρον P
 Mosc. 3.

is the scansion is only possible if the
 ast syllable is long by nature, which
 was probably the case; see *H. G.* § 116
 3), and notes on K 292, Σ 357. ἔκτε-
 ράνωτο: see E 739, and for the Gorgon
 read E 741. It is clear (see note on the
 latter passage) that this couplet at least
 cannot be earlier than the 7th cent.

37. This line, on the other hand, shews
 that the couplet cannot be later than
 the 7th cent. or the early part of the
 6th. Pausanias, in his description of
 the chest of Kypselos (v. 19. 4), shews
 us how the Greeks of that time conceived
 the personified Φόβος on this very shield;
 the scene represented is the fight of
 Agamemnon and Koon over Iphidamas
 (see below, 248-60): Φόβος δὲ ἐπὶ τοῦ
 Ἀγαμέμνονος τῇ ἀσπίδι ἔπεστιν, ἔχων τὴν
 ἐφάλην λέοντος. ἐπιγράμματα δὲ ὑπὲρ
 ἐν τοῦ Ἰφιδάμαντος νεκροῦ,

Ἰφιδάμας οὗτός γε, Κῶν περιμάρναται
 αὐτοῦ.

οὗ Ἀγαμέμνονος δὲ ἐπὶ τῇ ἀσπίδι,

οὗτος μὲν Φόβος ἐστὶ βροτῶν, ὁ δ' ἔχων
 Ἀγαμέμνων.

It is as clear as such testimony can
 make it that this is a real illustration of

Homer, and that the artist had this line
 before him, though with the character-
 istic instinct of a Greek he has simplified
 the design by leaving out Δεῖμος and the
 Gorgon. This may compete with the
 well-known Rhodian *pinax* in the B. M.
 (see note on P 108) as being the oldest
 known illustration of a literary text.

39. ἐλέλικτο, i.e. *FeFélikto* (see A
 530, etc.), *twined*. A baldric of silver
 with a glass decoration is clearly derived
 from the imagination, not from daily
 life.

40. ἀμφιστρεφέες seems to mean that
 the two heads at the sides are twisted
 symmetrically about the third in the
 middle. The vulg. ἀμφοιστρεφέες was ex-
 plained from ἐστεφάνωτο above, *set as a
 crown on both sides* (Did.), but is probably
 a mere blunder.

45. ἐγδούπησαν, only here; cf. ἐρί-
 γδουπος. Apparently ἡγδούπος (= δοῦπος)
 is related to κτύπος. The verb evidently
 means *thundered*, though elsewhere this
 is the prerogative of Zeus alone. The
 lines are in obvious contradiction to
 75-6.

49. πρυλέες: see E 744. The word
 here clearly means *footmen* as opposed to
 ἵππῆες.

ρώνοντ' ἄσβεστος δὲ βοή γένετ' ἡῶθι πρό. 50
 φθάν δὲ μεθ' ἱππῶν ἐπὶ τάφρῳ κοσμηθέντες,
 ἱππῆες δ' ὀλίγον μετεκίαθον. ἐν δὲ κυδοιμὸν
 ὤρσε κακὸν Κρονίδης, κατὰ δ' ὑψόθεν ἦκεν ἔρσας
 αἵματι μυδαλέας ἐξ αἰθέρος, οὔνεκ' ἔμελλε
 πολλὰς ἰφθίμους κεφαλὰς Ἀἶδι προιάψειν. 55
 Τρῶες δ' αὖθ' ἐτέρωθεν ἐπὶ θρωσμῶι πεδίοιο,
 Ἐκτορά τ' ἀμφὶ μέγαν καὶ ἀμύμονα Πουλυδάμαντα

51. μεῶ CGHJPQRT (U¹?) Harl. a: μετ' Ar. Ω. || τάφρον Mosc. 3. 53.
 ἀέρας Lips. 55. πολλὰς δ' T. || κεφαλὰς: γρ. ψυχὰς U (and ap. Did. D).
 57. ἔκτορα δ' J. || πολυδάμαντα DJPQU Lips.

50. *ῥώνοντο*, moved nimbly; so Σ 411
κνήμαι ῥώνοντο ἀραιαί, and A 529, Ψ 367,
 Ω 616, Scul. Her. 230. The ἄσβεστος
βοή is a marked departure from the
 Homeric conception of the silent march
 of the Greeks (Γ 8, Δ 429). ἡῶθι πρό,
before the face of the morning; cf. Γ 3
οὐρανόθι πρό.

51. This line introduces desperate
 confusion. If either it or 52-5 were
 away all would be clear; probably we
 have another instance of a double recen-
 sion. With the reading of Ar., adopted
 by most edd., μέγα and ὀλίγον are
 irreconcilable; the explanation of Schol.
 A that μέγα is *χρονικόν* and ὀλίγον
τοπικόν explains nothing. With μεῶ
 for μέγ' we can at least make sense;
they (the Greek footmen) *were first*
(before the Trojans) to form line with
the charioteers at the trench, and the
charioteers went a little behind them—
 not an unnatural arrangement, so that
 the chariots might be able to pass freely
 in the rear from one point of the fight-
 ing line to another, as the attack was
 developed. This, however, involves
 taking μερὰ with gen. = *with*, a use
 which is almost entirely avoided not
 only by H. but by all early Greek poets;
 see H. G. § 196. 1, notes on N 700 (P 149),
 Φ 458 (Ω 400), and cf. κ 320, π 140.
 On the other hand φάνασιν with gen. (on
 the analogy of the gen. of comparison,
 cf. Ψ 444 φθάσειν ἤ) is quite un-
 exemplified in Greek. On the whole,
 therefore, it is best to accept in so late
 a passage the prosy μεθ', just as we
 accept the trench of which the rest of Λ
 knows nothing. The whole of the open-
 ing of the book is of a piece.

which bode the death of Sarpedon, II
 459. Blood-red rain was a rather
 favourite portent in Roman annals.

56. With this line at last we seem to
 be again in the original stream of the
 oldest part of the poem; it describes
 the first array of the Trojans for battle
 after the retirement of Achilles. The
 phrase *ερωσιὺς πεδίοιο* thus gains in
 significance; it means the point where
 the plain *springs* or rises to the hills;
 i.e. the foot of the hill on which Troy is
 built. This evidently must be the place
 where the army is set in order for battle.
 But when Θ had been interpolated, and
 the Trojans were bivouacking *ἀγχι νεῶν*,
 the sense of the phrase was lost. Hence
 the still later rhapsodists to whom we
 owe K 160 and T 3—the only repetitions
 of the phrase—took it to mean 'rising
 ground in the plain,' somewhere near the
 camp. But this is not like Homer;
 where he has to speak of a locality in
 the plain, he gives it a specific name,
 'the tomb of Ilos,' 'the mound called
 Batieia,' or at least 'the oak.' But
 here there is nothing whatever to specify
 the locality unless it be taken to mean
 'the margin of the plain.' We might
 as well suppose, if we found such a
 phrase as *πεδίοιο πείρατα*, that it meant
 'the end of something in the plain.'
 Τρῶες, in the course of the long clause
 following, is left without a verb; we
 can supply *κόσμηθεν*, *ὠπλίζοντο*, or the
 like, from the general sense of the preced-
 ing passage. But in all probability this
 line followed the description of the arm-
 ing of the Greeks in B (perhaps B 483);
 a transitional line such as *ὥς δὲ μὲν παρὰ*
νηυσὶ κορωνίσι θωρήσσοντο (T 1) may prob-
 ably have been supplanted by the new
 opening 1-55.

53. Compare the *αἱματέσσαι ψιάδες*

Αἰνεΐαν θ', ὃς Τρωσὶ θεὸς ὥς τίετο δῆμῳ,
 τρεῖς τ' Ἀητηνορίδας, Πόλυβον καὶ Ἀγήνορα δῖον
 ἡΐθεόν τ' Ἀκάμαντ', ἐπιείκελον ἀθανάτοισιν. 60
 "Ἐκτωρ δ' ἐν πρώτοισι φέρ' ἀσπίδα πάντοσ' ἔτσην.
 οἷος δ' ἐκ νεφέων ἀναφαίνεται οὐλιος ἀστήρ
 παμφαίνων, τοτὲ δ' αὖτις ἔδν νέφεα σκιόντα,
 ὥς Ἐκτωρ ὅτε μέν τε μετὰ πρώτοισι φάνεσκεν,
 ἄλλοτε δ' ἐν πυμάτοισι κελεύων· πᾶς δ' ἄρα χαλκῷ 65
 λάμφ' ὥς τε στεροπὴ πατρὸς Διὸς αἰγιόχοιο.
 οἱ δ', ὥς τ' ἀμητῆρες ἐναντίῳ ἀλλήλοισιν
 ὄγμον ἐλαύνουσιν ἀνδρὸς μάκαρος κατ' ἄρουραν
 πυρῶν ἢ κριθῶν· τὰ δὲ δράγματα ταρφέα πίπτει·
 ὥς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες 70
 δῆιουν, οὐδ' ἕτεροι μνῶντ' ὀλοοῖο φόβοιο.

61. δ' *opt.* U. 62. οὐλιος: *τινὲς* αὐλιος An. 63. τοτὲ: *ἅτε* DU: *ὅτε* R: *ποτὲ* H. || αὐθις CRU Vr. b. || σκοτόεντα Vr. b. 64. τοτὲ (τότε) CD¹PRU: *ποτὲ* D². || μέν τε: *μέν* P: *μέντοι* DRU: *μέν γε* Vr. A. 65. χαλκῷ J. 66. ὥς τ' (ὥς Mor.) ἀστεροπὴ GQ Mor. 68. ἐλαύνουσιν CDL. 69. πίπτει T.

58. Both Τρωσὶ and δῆμῳ seem to be used in a locative sense, among the Trojans in their land. For the hyperbolic *εὖος ὥς* see E 78, and note on H 298.

62. οὐλιος, *deadly*, a by-form of οἶλος not recurring in Homer. We find, however, οἶλος Ἄρης twice in the *Scut. Herc.*, and so Pindar (*O.* ix. 76, xiii. 23, *P.* xii. 8), and Soph. *Aj.* 933. The deadly star must be Seirios, see X 30 κακὸν δέ τε σῆμα τέτυκται, καὶ τε φέρεי πολλὸν πυρετὸν δειλοῖσι βροτοῖσιν. The comparison of Hector to Seirios may imply therefore both brightness and terror; though it may be observed that the season when 'the dog-star brings fever' is when it rises with the sun and is therefore invisible. It was perhaps this which gave rise to a curious variant mentioned by Aristonikos, αἰλιος, ὃ ἐστὶν ἐσπεριος, πρὸς ὃν ἀλλύεται τὰ ζῶα. He quotes Kallimachos, αἰλιος δὲ θυμὸν εἰσι μετ' ἡελίου, and so Apoll. Rhod. iv. 1629 ἀνὰ δ' ἤλυθεν ἀστήρ αἰλιος, ὃς τ' ἀνέπασεν οἰκτροῦς ἀροτῆρας. Cf. also ἐπιφάνιος· ὃ ἐωςφόρος ἀστήρ, Hesych. It has even been proposed to translate οἶλιος as = οἶλος in the sense 'hairy,' i.e. a comet; but this would require an epithet implying length of hair, whereas οἶλος signifies curliness.

67. The idea evidently is that the reapers start at the two ends of a field and meet in the middle.

68. ἐλαύνειν is used, as often, of carrying out long things in a line, as with τεῖχος, τάφρον, ἔρκος, etc. Compare the picture of the reapers in Σ 550-60. μάκαρος: α 217 ὥς δὴ ἐγὼ γ' ὄφελον μάκαρός νύ τευ ἐμμεναι υἱὸς ἀνέρος. It indicates a king who has a τέμενος of his own apart from the common field, and cultivates it by means of hired labourers. The word is almost always applied to gods; in the few other passages where it is used of men it indicates the very height of human happiness (Γ 182, Ω 377, ζ 158, λ 483, ε 306).

69. κριθῶν: the rule that the open form -έων is written (with synizesis) unless a vowel precedes is arbitrary, and not supported by mss. The contraction is suspicious; but metrical necessity may have introduced it in such forms when -έων of the vernacular had begun to supplant the older -άων in the poetical language. δράγματα: δάργματα Hartel (*Hom. Stud.* i. 81), on account of the preceding short syll., comparing δάρχμη by δράχμη. There is no other case where position before mute and liquid is neglected in this place in the line.

ἴσας δ' ὑσμίνῃ κεφαλὰς ἔχεν, οἱ δὲ λύκοι ὡς
 θύνον. Ἔρις δ' ἄρ' ἔχαιρε πολύστονος εἰσορόωσα·
 οἷη γὰρ ῥα θεῶν παρετύγχανε μαρναμένοισιν,
 οἱ δ' ἄλλοι οὐ σφιν πάρεσαν θεοί, ἀλλὰ ἐκηλοὶ 75
 οἷσιν ἐνὶ μεγάροισι καθεῖατο, ἥχι ἐκάστωι
 δώματα καλὰ τέτυκτο κατὰ πτύχας Οὐλύμποιο.
 πάντες δ' ἡτιόωντο κελαϊνεφέα Κρονίωνα,
 οὐνεκ' ἄρα Τρώεσσιν ἐβούλετο κύδος ὀρέξαι.
 τῶν μὲν ἄρ' οὐκ ἀλέγιζε πατήρ· ὁ δὲ νόσφι λιασθεὶς 80
 τῶν ἄλλων ἀπάνευθε καθέζετο κύδει γαίῳν,
 εἰσορόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν
 χαλκοῦ τε στεροπὴν, ὀλλύντάς τ' ὀλλυμένους τε.
 ὄφρα μὲν ἥως ἦν καὶ ἀέζετο ἱερὸν ἡμαρ,
 τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός· 85
 ἡμος δὲ δρυτόμος περ ἀνὴρ ὠπλίσσατο δειπνον
 οὔρεος ἐν βήσσησιν, ἐπεὶ τ' ἐκορέσσατο χεῖρας

72. ὙΣΜΙΝΗ Ar.: others ὑσμίνῃ. || ἔχεν Ar. [AD]: εἶχεν S (supr. om): ἔχον
 Ω, γρ. Did. 73. ἔρα χαῖρε CPQRU. || εἰσορόωσα Mosc. 3. 74. ἐτύγχανε
 Q. 76. οἷσιν GPQST, γρ. A: σφοῖσιν Ω (σφίσιν U). 77. πτύχας: στήχας
 D. || ὀλλύμποιο G. 78-83 dθ. Ar. Aph., om. Zen. 82. τε om. G. 83. τ'
 ἀστεροπὴν P. || τ' om. T: καὶ P. || ὀλλύντων . . ὀλλυμένων S supr. 86.
 ὀπλίσσατο Q. || δεῖπνον Ar. Ω: δόρπον Zen. GJ Par. c d g j, γρ. R. 87. ἐμ-
 βήσσησιν D.

72-83. These lines have all the appearance of a later addition from the same hand as 1-55. The last six (78-83) were condemned by all the old critics, and the rest fall into the same category, with the obvious allusion to the sending of Eris in l. 3, and the probable reference to the commands of Zeus to the gods at the beginning of Θ.

72. The idea seems to be that the contest holds the heads of both parties on a level, does not suffer either to go down before the other. Ameis thinks that the ὑσμίνῃ is personified as a two-headed monster, which keeps its heads, typifying the opposite parties, on a level. However we take the phrase, it is a strange one; the vulg. ὑσμίνῃ . . ἔχον is no better, as of δέ without a change of subject is very awkward.

76. These lines are hardly consistent with the action taken by Hera and Athene in 45. But the contradiction is perhaps not too glaring for the author of 1-55. οἷσιν, *their own*, see App. A.

78-83 ἀθεοῦνται εἰ τι ψεύδος: of course

the divine allies of Troy would not blame Zeus for giving their side victory, so that πάντες cannot be right. Besides, it seems that Zeus is still in Olympus, whence the battle-field is invisible; he goes to Ida to look on only in l. 183.

84-5 = Θ 66-7. μάλ'α goes with ἤπτετο, *hit amain*.

86. περ must go with ἡμος. For δεῖπνον Zen. read δόρπον, which, as Ar. pointed out, meant the meal when the day's work was over, whereas δεῖπνον is the principal meal, commonly taken before a battle, B 381, Θ 53 (see note), T 171. So in ι 311 the Kyklops takes his δεῖπνον before driving the sheep to pasture. It may thus indicate a time considerably before noon; a woodman who only took two full meals a day would hardly wait so long before being tired. ἀέζετο in 84 indicates the early morning, while the day rapidly and sensibly grows hotter. Hence we may suppose the hour indicated to be about nine or ten. We reach noon only in Π 777.

τάμνων δένδρεα μακρά, ἄδος τέ μιν ἵκετο θυμόν,
 σίτου τε γλυκεροῖο περὶ φρένας ἥμερος αἰρεῖ,
 τῆμος σφῆι ἀρετῇ Δαναοὶ ῥήξαντο φάλαγγας, 90
 κεκλόμενοι ἑτάροισι κατὰ στίχας. ἐν δ' Ἀγαμέμνων
 πρῶτος ὄρουσ', ἔλε δ' ἄνδρα Βιήνορα ποιμένα λαῶν,
 αὐτόν, ἔπειτα δ' ἑταῖρον Ὀϊλῆα πλήξιππον.
 ἦ τοι ὃ γ' ἐξ ἵππων κατεπάλμενος ἀντίος ἔστη·
 τὸν δ' ἰθὺς μεμαῶτα μετώπιον ὀξείῃ δουρὶ 95
 νύξ', οὐδὲ στεφάνῃ δόρυ οἱ σκέθε χαλκοβάρεια,
 ἀλλὰ δι' αὐτῆς ἦλθε καὶ ὀστέου, ἐγκέφαλος δὲ
 ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα.
 καὶ τοὺς μὲν λίπεν αὖθι ἀναξ ἀνδρῶν Ἀγαμέμνων
 στήθεσι παμφαίνοντας, ἐπεὶ περὶδυσσε χιτῶνας· 100
 αὐτὰρ ὁ βῆ ῥ' Ἰσὸν τε καὶ Ἀντιφον ἐξεναρίζων,

88. δένδρεα : γρ. δρεα Harl. a. || ἄδος : κόρος Cant. || εἵλετο J (γρ. ἵκετο) T. || οὐμῶ P. 90. φάλαγγα Plut. *de aud. Poet.* 6. 91. ἐν CG (S *supr.*) Harl. a : ἐκ D (H *supr.*) JQS¹TU, γρ. A : δν (ἀν) ΔΗ¹PR. 92. βιάνορα Ar. 94. ἀντίος Zen. Aph. GJ Par. a f j. 96. ῥάξ' H (*supr.* νύ). || οἱ γένοιτο : ἵχουσε T. 97. ἐγκέφαλῳ δε Ar. Rhod. (*om.* 98). || δὲ : γε J (*supr.* δε). 98. πεπάλακτο : γρ. κακίηκτο (?) T. 100. περὶδυσσε P. || χιτῶνα Q. || ἐν τισι ἐπεί κλυτὰ τεύχε' ἀπνύρα An. 101. ΒΑ ῥ' Ἰσόν : Βήρικόν Poseidippos : ΒΑ Ἰσόν Zen. Par. d : ΒΑ ῥάσόν Par. e : ΒΑ ῥισόν G. || ἐξεναρίζων LQR¹ (ἐξενάριζεν Poseid. ?).

88. ἄδος occurs only here in Greek. The α agrees with the ordinary scansion of ἄδην (see on E 203, K 98), and the origin of the words is too doubtful to justify us in reading μάκρ', ἄδος (or ἄδδος) with some critics.

94. δ γε, Oileus. κατ-ἐπ-άλμενος, leaping down from the chariot against Agamemnon. But see note on Θ 85; Ahrens would read καταπάλμενος here.

96. στεφάνῃ : see on H 12.

98 = M 186, T 400. πεπάλακτο, was splattered over the inside of the helmet.

100. All mss. and Ar. read περὶδυσσε χιτῶνας : but it is impossible to make good sense of this, as δύνω without a preposition indicating removal (ἀποδύνω, ἐκδύνω) can only mean put on. The compound does not recur till quite late writers (Appianus, Josephus, Athenaeus), whose use of it is evidently founded on the present passage. Povelsen has been bold enough to give the proper meaning to the verb, and explain that Agamemnon puts on the tunics of the dead men, in order to carry them away conveniently! The variant ἐπεί κλυτὰ τεύχε' ἀπνύρα gives excellent sense, but

in the face of the consensus of mss. it has a most suspicious resemblance to a mere conjecture. Peppmüller's conj. περὶ λῦσε may be right (cf. II 804) but the verb is not entirely satisfactory. στήθεσι παμφαίνοντας is no doubt an ironical allusion to the common phrase τεύχεσι παμφ., and forms a sort of oxymoron, 'brilliant with—bare breasts.' (So Schneidewin.) Ar., however, took παμφ. with χιτῶνας, and explained 'where he had stripped off the coats of mail glittering on their breasts.' For this sense of χιτῶν we might compare χαλκοχιτῶνες, and see N 439 and App. B, iii. 4. But the order of words is not Homeric, and there is no reason for importing into this place the breast-plate which it seems H. did not know. The reason for Ar's explanation is, no doubt, that he saw no reason why Ag. should strip off a mere article of clothing such as a tunic. But the rendering of the tunic is in B 416 evidently regarded as a final mark of triumph. For περὶδυσσε we really require in fact some strong word answering to δαῖξαι there.

101. It will be noticed that there is

υἱε δὴ Πριάμοιο, νόθον καὶ γνήσιον, ἄμφω
 εἰν ἐνὶ δίφρῳ ἔοντε· ὁ μὲν νόθος ἡνιόχευεν,
 Ἄντιφος αὖ παρέβασκε περικλυτός· ὦ ποτ' Ἀχιλλεύς
 Ἰδης ἐν κνημοῖσι δίδη μόσχοισι λύγοισι,
 ποιμαίνοντ' ἐπ' ὅεσσι λαβὼν, καὶ ἔλυσεν ἀποίνων.
 δὴ τότε γ' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων
 τὸν μὲν ὑπὲρ μαζοῖο κατὰ στήθος βάλε δουρί,
 Ἄντιφον αὖ παρὰ οὖς ἔλασε ξίφει, ἐκ δ' ἔβαλ' ἵππων.
 σπερχόμενος δ' ἀπὸ τοῖν ἐσύλα τεύχεα καλά,
 γινώσκων· καὶ γάρ σφε πάρος παρὰ νηυσὶ θοῇσιν
 εἶδεν, ὅτ' ἐξ Ἰδης ἄγαγεν πόδας ὠκύς Ἀχιλλεύς.
 ὥς δὲ λέων ἐλάφοιο ταχείης νήπια τέκνα
 ῥηϊδίως συνέαξε λαβὼν κρατεροῖσιν ὁδοῦσιν,
 ἐλθὼν εἰς εὐνὴν, ἀπαλὸν τέ σφ' ἦτορ ἀπηύρα·
 ἦ δ' εἴ πέρ τε τύχησι μάλα σχεδόν, οὐ δύναταί σφι
 χραϊσμεῖν· αὐτὴν γάρ μιν ὑπὸ τρόμος αἰνὸς ἰκάνει·
 καρπαλίμως δ' ἦξε διὰ δρυμὰ πυκνὰ καὶ ὕλην

102. καὶ: τε καὶ HP. 103. εἰν: ἐν Lips. || ἔοντε Aph. P: ἔόντας Ar. Q.
 104. δ' αὖ RU. || ὦν ποτ' Zen. Q Ap. Lex.: οὐς ποτ' Eust. 105. κνημοῖσι G:
 κνημῖσι Harl. a. || δίδει J. 107 om. T^b, hab. T^m (before Rhosos). || ὅν: τῶν
 S. 108. κατὰ στήθος βάλε: βάλε(ν) χαλκίρεϊ DJR^u V. b A. 111.
 γινώσκων L. 114. συνέαξε R. 117. γὰρ μὲν G.

great doubt as to the first name in this line. Zen.'s βῆ Ἴσον is tempting, as the β' is quite otiose; but a name consisting of a simple adj. *Fisos* is unlikely; *Ἴσος*, however, even without the *F*, is equally unknown as a proper name. *Ῥήσον*, or even *Ῥίσον* (another unknown name), may be right.

103. *ἔοντε* is clearly preferable to the vulg. *ἔοντας*. The hiatus is permissible in this place, and will account for the reading *ἔοντας*, but would not be likely to be introduced if not original.

104. αὖ, here a conjunction, but, answering *μὲν*: 145, P 478, etc. *παρέβασκε*, was *παραβάτης*, the fighting man beside the charioteer. For ὦ Zen. read δν, so that he must also have read ε for σφε in 111, or taken the latter for a singular, as in Trag. and Pindar.

105. *δίδει*, from *δίδωμι*, a non-thematic form of *δέω*, so μ 54 *διδέντων*. *μόσχοισι* appears to be an adj. = *young*, afterwards specialized as a substantive, 'the young' of the cow = *calf*, or of plants = *young shoot*. But we might take it as a

substantive in apposition with *λύγιοι*, 'with young shoots, even willow withies'; cf. *οὗς κάπρος*, etc.

106. *ἀποίνων*: gen. of price, *II. G.* § 153.

109. αὖ as 104. *παρὰ οὐς*: the hiatus can hardly be right. P. Knight read *παρ' οὐς* (*δ' οὐς*), Fick *παρὰ οὐς* *ἐλασσε* τε, *ἐκ τ' ἔβαλ' ἵππων*, Nauck *αὐτ' οὐς* *ἐλασε*, on the ground that *οὐς* is the Homeric form. *οὐς* recurs only T 473. μ 200 *ὠσίν*, elsewhere we find only the stem *οὐατ-*.

111. *γινώσκων*, recognizing them, explained by what follows. But Platt, *J. P.* xviii. 133, remarks with much force that the couplet is an extremely prosy addition and would be better away. The contracted *εἶδεν* for *ἔφιδεν* is not an old form. It is irresolvable in *Iliad* only T 292. (*ἐφιδ'* Brandreth, *ἔφιδ'* van L., *φιδεν* Schulze *Q. E.* 378, with lengthening in the first arsis; see App. D, p. 595.)

115. ἦτορ, *breath*, see B 490. σφ' of course is *σφε*, accus. as 111.

σπεύδουσ', ἰδρώουσα, κραταιοῦ θηρὸς ὑφ' ὀρμῆς·
ὥς ἄρα τοῖς οὐ τις δύνατο χραισμήσαι δλεθρον 120
Τρώων, ἀλλὰ καὶ αὐτοὶ ὑπ' Ἀργείοισι φέβοντο.

αὐτὰρ ὁ Πείσανδρόν τε καὶ Ἴππόλοχον μενεχάρμην,
υἱέας Ἀντιμάχοιο δαΐφρονος, ὃς ῥα μάλιστα
χρυσὸν Ἀλεξάνδροιο δεδεγμένος, ἀγλαὰ δῶρα,
οὐκ εἵασχ' Ἑλένην δόμεναι ξανθῶι Μενελάωι, 125
τοῦ περ δὴ δύο παῖδε λάβε κρείων Ἀγαμέμνων
εἰν ἐνὶ δίφρῳι ἐόντε, ὁμοῦ δ' ἔχον ὠκέας ἵππους·
ἐκ γάρ σφεας χειρῶν φύγον ἡνία σιγαλέοντα,
τῷ δὲ κυκηθήτην. ὁ δ' ἐναντίον ὦρτο λέων ὥς
'Ατρεΐδης· τῷ δ' αὖτ' ἐκ δίφρου γουναζέσθην· 130
"ζώγρει, Ἀτρεὺς υἱέ, σὺ δ' ἄξια δέξαι ἄποινα·
πολλὰ δ' ἐν Ἀντιμάχοιο δόμοις κειμήλια κεῖται,

119. Ἰδρώουσα J. || κρατεροῦ CPQT. 123. δαΐφρονος : κακόφρονος Zen., γρ. Lips. 126. λάβε παῖδε δύο Lips. 127. ἐόντε (Aph. ?) L *supr.* : ἐόντας Ω. 128. σφῶν G Mosc. 3. || φύγον Ar. Ω : φύγεν T¹ (?; *supr.* διὰ τοῦ ε φύγεν) (Harl. a *supr.*) and *ap.* Did. 129. κυκηθήτην Q. || ξέναντίον Ar. Ω : others ἐναντίος Did. 131. ἀτρεὺς GRU Harl. a. 132. δ' ἐν : γὰρ J *supr.* || ἀντιμάχοιο δόμοις : ἀφνειοῦ πατρὸς DRU Mosc. 3, γρ. Eust. : ἀντιμάχου πατρὸς Zen.

120. *χραισμήσαι* has the construction of *ἀμύνειν*, cf. A 567.

122. The constr. of the line is partly forgotten during the long parenthesis 123-5, and resumed in a slightly different form in 126.

123. *μάλιστα* goes with *οὐκ εἵασκε*, chiefly dissuaded, 124 being a parenthesis. The allusion (see 140) is to the debate following the embassy of Menelaos and Odysseus mentioned in Γ 205 ff. For *δαΐφρονος* see note on Ω 325.

124. *δεδεγμένος*, according to the Homeric use, must mean *expecting*, not 'having received.' Cf. Δ 107, etc.

127. *ἐόντε* : see note on 103. *ὁμοῦ δ' ἔχον* seems to mean 'they were both trying to drive,' i.e. the charioteer had lost command of the horses and the *παρὰβότης* was trying to help him get them under control, as is explained by the γάρ in 128. So Schol. A. *σφεας* then really means only one of them, sc. the charioteer who had lost the reins ; but the poet is engaged with the picture of the moment in which both are equally concerned, and does not care to express accurately what has gone before. (Others take *ὁμοῦ ἔχον* to mean 'they were

accustomed to drive both at once,' and then γάρ 128 must explain λάβε. But apart from the difficulties of such a proceeding, it is hard to see why they should go out to battle at all if neither of them meant to fight.)

129. τῷ δέ, the horses. Cf. Τ 489 *κυκηθήσαν δέ οἱ ἵπποι*.

130. *γουναζέσθην* naturally means no more than 'besought,' and does not indicate an attitude which could not have been possible in the diminutive car of the Homeric heroes. Cf. Ι 583 *γουνούμενος*. With the ordinary reading Ἀτρεΐδης we have a purely spondaic rhythm, cf. Β 544, Ψ 221, ο 334, φ 15, χ 175. The grammarians called such a line *δωδεκασύλλαβος* (see App. Crit. on Ε 500). But it is probable that all these cases arise only from the contraction of originally open syllables, and are to be corrected. Here we may read not only Ἀτρεΐδης but *δίφροο*. (See van L. *Ench.* p. 4, and for the other side Ludwig *Ar.* ii. 314.)

131-5 = Ζ 46-50, q.v. The short form *δόμοις* is, however, suspicious, and we ought perhaps to read Ἀντιμάχου πατρὸς with Zen.

χαλκός τε χρυσός τε πολύκμητός τε σίδηρος·
τῶν κέν τοι χαρίσαιοι πατὴρ ἀπερείσι' ἄποινα,
εἰ νῶϊ ζωὸς πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν." 135

ὥς τῷ γε κλαίοντε προσαυδήτην βασιλῆα
μειλιχίους ἐπέεσσιν· ἀμείλικτον δ' ὅπ' ἄκουσαν·
"εἰ μὲν δὴ Ἀντιμάχοιο δαΐφρονος νίεες ἐστόν,
ὅς ποτ' ἐνὶ Τρώων ἀγορῇ Μενέλαον ἄνωγεν,
ἀγγελίην ἐλθόντα σὺν ἀντιθέωι Ὀδυσῇ, 140
αὐθι κατακτείνει μηδ' ἐξέμεν ἄψ ἐς Ἀχαιοὺς,
νῦν μὲν δὴ τοῦ πατρὸς ἀεικέα τίσετε λῶβην."

ἦ καὶ Πείσανδρον μὲν ἄψ' ἵππων ὥσε χαμᾶζε
δουρὶ βαλὼν πρὸς στήθος· ὁ δ' ὕπτιος οὐδας ἔρεισεν.
Ἴππόλοχος δ' ἀπόρουσε· τὸν αὖ χαμαὶ ἐξενάριξε, 145
χείρας ἀπὸ ξίφεϊ τμήξας ἀπὸ τ' αὐχένα κόψας,
ὄλμον δ' ὥς ἔσσευε κυλίνδεσθαι δι' ὁμίλου.

135. ζωῶ Aph. || πεπύθοιτ' U. 136. προσαυδήτην L. 138. δαΐφρονος :
κακόφρονος Zen. 142. τοῦ : οὐ Zen. : τινὲς σοφοὶ Did. 143. ἄψ' : ἔψ' R¹.
144. οὐδας ἔρεισεν Ar. P. : οὐδαί ἔρεισεν Ω. 145. αὖ : δ' αὖ RU. 146.
τιμήξας : πλῆξας Ar. and at πλείους. || τ' : δ' A *supr*. 147. κυλίνδεσθαι :
κυλινδόμενος T (*supr*. n over c).

136. The form *προσαυδήτην* is found again in the mss. in X 90. Otherwise this imperf. always has the augment.

137. Cf. Φ 98. The contrast of course is between *ἀ-μείλικ-τον* and *μειλιχ-ίους*, *they spoke him gently, but heard ungently answer*.

138. The reading of Zen., *κακόφρονος*, may be right here, in the mouth of Agamemnon, but not in 123 above. For *δαί* with synizesis we should perhaps read *δ'* (see on A 340), though the mss. here shew no trace of it.

140. *ἀγγελίην ἐλθόντα*, *when he came on an embassy*. See note on Γ 206, and compare Ω 235 *ἐξείσιν ἐλθόντι*.

141. *ἐπέεσσιν* (i.e. *ἐξέμεν* 2 aor. infin. of *ἐξίημι*), *to let him go*.

142. *τοῦ πατρός* Ar. ; but Zen. read *οὐ πατρός*, 'your father,' which is certainly right. See App. A. The other variant, *σοφῶ*, is, as Brugmann remarks, an attempt either to mend the metre, or more probably to 'correct' at least the number, if not the person, of the pronoun.

144. *οὐδας ἔρεισεν*, *pressed the earth, lay a dead weight upon it*. Cf. N 131 = II 215 *ἀσπίς ἄρ' ἀσπίδ' ἔρειδε*. It must be admitted that this is not a very

natural phrase, but it has the authority of Ar. and P; the vulg. *οὔδαι ἐρείσθη* is at first sight simpler, but does not really give a better sense; *leaned on the ground* is not a good phrase for a man flat on his back. Compare E 309 *ἐρείσατο χεὶρὶ παχέῃ γαίης*, where the verb is properly used. This seems therefore to be a case for preference of the harder lection. In H 145, however, *οὔδαι ἐρείσθη* is the only recorded reading; the variation may have existed from the earliest days. See also M 192.

145. *ἀπόρουσε*, *leapt down*, to escape. *τὸν αὖ*, *but him*, see 104. *χαμαί*, opposed to the death of his brother on the chariot.

147. Compare N 204 *ἦκε δὲ μιν σφαιρηδὸν ἐλιζόμενος*, Ξ 413 *στρόμβον δ' ὥς ἔσσευε*. *ὄλμος* is explained by Schol. A as *κοῖλος λίθος εἰς ὃν κόπτουσιν δοπρία* (pulse) *καὶ ἄλλα τινά*, i.e. a mortar. The word is used of a wooden mortar in Hes. *Opp.* 423 (cf. Herod. i. 200), and of a kneading trough Ar. *Vesp.* 238. This rather suggests that the meaning here is a round block not of stone but of wood, the *trunk* of a tree, applied, as with us, to the headless and armless body. Cf. Virg. *Aen.* x. 555 *truncumque lepenitem*

τοὺς μὲν ἕασ', ὁ δ' ὅθι πλείσται κλονέοντο φάλαγγες,
 τῇ ῥ' ἐνόρουσ', ἅμα δ' ἄλλοι ἐυκνήμιδες Ἀχαιοί.
 πεζοὶ μὲν πεζοὺς ὄλεκον φεύγοντας ἀνάγκη, 150
 ἱππεῖς δ' ἱππῆας, ὑπὸ δέ σφισιν ὦρτο κούρη
 ἐκ πεδίου, τὴν ὦρσαν ἐρίγδουποι πόδες ἱππων,
 χαλκῶι δηϊόωντες. ἀτὰρ κρείων Ἀγαμέμνων
 αἰὲν ἀποκτείνων ἔπετ' Ἀργείοισι κελεύων.
 ὥς δ' ὅτε πῦρ αἶδηλον ἐν ἀξύλῳ ἐμπέσῃ ὕλῃ· 155
 πάντῃ τ' εἰλυφόων ἄνεμος φέρει, οἱ δέ τε θάμνοι
 πρόρριζοι πίπτουσιν ἐπειγόμενοι πυρὸς ὀρμῇ·
 ὥς ἄρ' ὑπ' Ἀτρεΐδῃ Ἀγαμέμνονι πίπτε κάρηνα
 Τρώων φευγόντων, πολλοὶ δ' ἐριαύχενες ἵπποι
 κείν' ὄχρεα κροτάλιζον ἀνὰ πτολέμοιο γεφύρας, 160
 ἡνιόχους ποθέοντες ἀμύμονας· οἱ δ' ἐπὶ γαίῃ
 κείατο γύπεσσιν πολὺ φίλτεροι ἢ ἀλόχοισιν.
 Ἔκτορα δ' ἐκ βελέων ὕπαγε Ζεὺς ἔκ τε κούρης
 ἔκ τ' ἀνδροκτασίης ἔκ θ' αἵματος ἔκ τε κυδοιμοῦ·

151. ἱππεῖς: ἱππᾶς DU Harl. d, Par. c g. || ἱππᾶς: ἱππᾶς Par. g: ἱππᾶ**
 P (ac in ras.). || σφισιν: σφιν GJPR. 152. τῇ ῥ' H. || ὥσαν P¹. 153.
 δηϊόωντες G. || αὐτὰρ H. 156. φέροι Mosc. 3, Par. g: γρ. στρέφει Eust. 157.
 ἐπειγόμενοι Ar. (others ἐπαγομένους!). 158. ὑπ': ἐπ' P. 162. φίλτεροι:
 φέρτεροι T.

provolvens. F' ἔσσευν Brandreth and van L.

151. The form ἱππεῖς is not Homeric. Lehrs and Brandreth conj. ἱππῆες δ' ἱππῆας, ὑπὸ σφισι δ' ὦρτο, which has support in the variant ἱππῆες of several mss. The corruption may be explained from the old ἱππῆες wrongly transliterated ἱππεῖς, and the order of σφισι δέ then inverted in order to restore the syllable thus lost. But it must be admitted that some suspicion attaches to 150-2. χαλκῶι δηϊόωντες cannot belong to πόδες ἱππων—it will hardly be maintained that the heroes used horse-shoes of bronze—but must be referred to ἱππῆες, the intervening words being a very awkward parenthesis. ἐρίδουπος is an epithet elsewhere reserved for Zeus, though ἐρίδουπος occurs in Ω and Od. as an epithet of the αἰθούσα, and in T 50, κ 515, of rivers.

155. A very similar comparison recurs in T 490-2. Various explanations of ἄνυλος are offered by the scholia. (1) θριώδης, i.e. full of undergrowth only, with no timber trees. (2) πολύζυλον,

with 'd-intensive.' (3) *untimbered* in the sense ἀφ' ἧς οὐδεὶς ἐξυλίσσεται, *in-caeduius*, for which sense Hes. is quoted (fr. 227 Rzsch τῇδε γὰρ ἀξυλῇ κατε-
 πύθετο κήλεα (!) νηῶν). The word is used by Herodotos in the sense of 'timberless,' which is in favour of (1). But Schulze suggests that δ- = δμα, so that ἀξυλος = σύνδενδρος, *thickly wooded*, which seems the most satisfactory (Q. E. p. 497).

156. εἰλυφόων: here and Hes. *Theog.* 692 only; but cf. T 492 εἰλυφάω (with ὦ). If, as seems likely, the word comes from εἰλύνω, it should be *Feilυφών*.

157. ἐπαίρουσιν, cf. Φ 362, *assailed*.

158. κάρηνα, i.e. persons; a periphrastic use. Cf. 309, I 407, and Φ 336.

160. κείν', i.e. *κενά*, with accent thrown back on account of the apostrophe. πτολέμοιο γεφύρας: see Δ 371.

162. Ironical, *more delightful to the vultures than to their own wives*. Similar touches of savage humour will be found in 395, 453.

163-4. This action of Zeus seems quite out of place here, and inconsistent with his message in 186 sqq. ὕπαγε is used

Ἀτρεΐδης δ' ἔπετο σφεδανὸν Δαναοῖσι κελεύων. 165
οἱ δὲ παρ' Ἴλου σῆμα παλαιοῦ Δαρδανίδαο,
μέσσον καὶ πεδίου, παρ' ἐρινεὸν ἐσσεύοντο
ιέμενοι πόλιος· ὁ δὲ κεκληγὼς ἔπετ' αἰεὶ
Ἀτρεΐδης, λύθρῳ δὲ παλάσσετο χεῖρας ἀάπτους.
ἀλλ' ὅτε δὴ Σκαίᾱς τε πύλας καὶ φηγὸν ἵκοντο, 170
ἐνθ' ἄρα δὴ ἴσταντο καὶ ἀλλήλους ἀνέμμνον.
οἱ δ' ἔτι καὶ μέσσον πεδίου φοβέοντο βόες ὥς,
ἃς τε λέων ἐφόβησε μολῶν ἐν νυκτὸς ἀμολγῶι
πάσας· τῇ δέ τ' ἰὴ ἀναφαίνεται αἰπὺς δλεθρος·
τῆς δ' ἐξ αὐχέν' ἔαξε λαβὼν κρατεροῖσιν ὁδοῦσι 175
πρῶτον, ἔπειτα δέ θ' αἶμα καὶ ἔγκατα πάντα λαφύσσει·
ὥς τοὺς Ἀτρεΐδης ἔφεπε κρείων Ἀγαμέμνων
αἰὲν ἀποκτείνων τὸν ὀπίσταντον, οἱ δὲ φέβοντο·
πολλοὶ δὲ πρηνεῖς τε καὶ ὑπτιοὶ ἔκπεσον ἵππων
Ἀτρεΐδew ὑπὸ χερσὶ· περιπρὸ γὰρ ἔγχεϊ θύεν. 180
ἀλλ' ὅτε δὴ τάχ' ἔμελλεν ὑπὸ πτόλιν αἰπύ τε τεῖχος
ἵξεσθαι, τότε δὴ ῥα πατὴρ ἀνδρῶν τε θεῶν τε

165. σφεδανόν Ar. (not σφεδανών? cf. Φ 542) Ω. 167. καππεδίου P.
168. πόλιος R: πόλιος U: πόλεως Ω. || αἰ G. 170. τε om. G. || ἵκοντο:
ἵκανον H, γρ. Harl. a. 173. ἐν: ἐκ G. 175. δ' om. G. || κρατεροῖαν P.
176. δέ θ': δέ ε J. 179-80 δθ. Ar., om. Zen.: 180 δθ. Aph. 180. ἀτρεΐδew
G. || οὔτιαν A. 181. ἐμελλεν CGHJPQT Lips. Harl. a, Vr. a².

only here in the sense *ἀγε ὑπ(ἐκ) βελέων*. The two lines seem to be an addition intended to account for the absence of Hector at this moment. Erhardt would include the whole of 163-215 in this judgment. It was obviously necessary, after Hector's triumphs in Θ, to explain why he does not now meet Agamemnon; in the original Μῆνις he had not yet appeared at all on the scene, so the difficulty was not felt. In that case 163-4 would be an earlier account of Hector's absence, the message of Iris (181-215) a more elaborate and later version.

165. σφεδανόν: only here, Π 372, Φ 542 (q.v.). It appears to be cognate in origin and sense with σφάδρα.

166. οἱ δέ, the Trojans. For the tomb of Ilos see K 415; for the fig-tree Z 433, X 145; for the oak-tree (170) E 693.

168. ιέμενοι (see Δ 138) with the gen. of verbs of 'desiring' and 'aiming'; Ψ 371, 718, etc.; H. G. § 151 c.

169. ἀάπτους: see on A 567.

172. οἱ δέ, others, i.e. stragglers, opposed to the main body.

173. ἀμολγῶι seems to mean 'in the depth of night.' (But see X 317.) The derivation is still doubtful, in spite of numerous conjectures.

174. τῇ ἰῇ: cf. Π 173, T 272, v 110 ἡ μία, and so the article is used with other numerals almost as a demonstrative, to single out a definite number and contrast them with the larger mass. H. G. § 260 c.

175-6=P 63-4. 178=Θ 342.

179-80 are a very needless repetition of what has already been said several times. πρηνεῖς for πρηνέες is a form which does not occur again. Ar. athetized the couplet *θι κατὰ τὴν Πατρόκλου ἀριστείαν τάξιν ἔχουσι, νῦν δέ οὐ* (An.). 180 is in fact repeated in Π 699, but 179 does not appear elsewhere. Either Aristonikos or his epitomator must have made a mistake.

Ἴδης ἐν κορυφῇσι καθέζετο πιδιέσσης,
 οὐρανόθεν καταβάς· ἔχε δὲ στεροπὴν μετὰ χερσίν.
 Ἴριν δ' ὥτρυνε χρυσόπτερον ἀγγελέουσιν. 185
 “βάσκ' ἴθι, Ἴρι ταχεῖα, τὸν Ἑκτορι μῦθον ἔνισπε.
 ὄφρ' ἂν μὲν κεν ὀρᾷ Ἀγαμέμνονα ποιμένα λαῶν
 θύνοντ' ἐν προμάχοισιν ἐναίροντα στίχας ἀνδρῶν,
 τύφρ' ἀναχωρεῖτω, τὸν δ' ἄλλον λαὸν ἀνώχθω
 μάρνασθαι δῆιοισι κατὰ κρατερὴν ὕσμίνην. 190
 αὐτὰρ ἐπεὶ κ' ἡ δουρὶ τυπεῖς ἡ βλήμενος ἰῶι
 εἰς ἵππους ἄλεται, τότε οἱ κράτος ἐγγυαλίξω
 κτείενιν, εἰς ὃ κε νῆας ἐνστέλμους ἀφίκηται
 δύηι τ' ἡέλιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ.”
 ὥς ἔφατ', οὐδ' ἀπίθῃσε ποδὴν ὠκέα Ἴρις, 195
 βῆ δὲ κατ' Ἰδαίων ὀρέων εἰς Ἴλιον ἱρήν.
 εὐρ' υἱὸν Πριάμοιο δαΐφρονος, Ἑκτορα δῖον,
 ἐσταότ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσιν·
 ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις·
 “Ἑκτορ υἱὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε, 200
 Ζεὺς με πατὴρ προέηκε τέτν τάδε μυθήσασθαι.

183. ἔν: ἐκ G. 184. δ' ἀστεροπὴν Ar. (A supr.) J[S]T (γρ. καὶ στεροπὴν)
 Harl. d, Par. a f j. 186. φάσκ' ἴθι Lips. || ἐνίσπεσ A: ἔνισπε J. 187. ὄφρ'
 ἂν: ὄφρα HPQRT Harl. a. 189. ἀναχωρήτω T. 192. ἐπυαλίξω R. 194.
 ἔλθοι CR Mosc. 3.

183. **ΠΙΔΙΕΣΣΗΣ**: only here, = πολυτί-
 δακος. It must come from *πιδῆ, of
 which **πιδᾶς** is a diminutive (cf. **πιδάω**
 in Aristotle). Van L. **πιδακοῦσσης**, after
 Hesych. and Eur. *Andr.* 116.

184. **οὐρανόθεν**, from the summit of
 Olympus (which, though H. does not
 identify it with **οὐρανός**, still, as a
 mountain, reached into heaven). Here,
 as in other places, mss. vary between **δὲ**
στεροπὴν and **δ' ἀστεροπὴν**. Ar. seems
 to have held that **ἀστεροπὴ** meant not
 the lightning flash but the 'thunderbolt'
 as the weapon of Zeus, *ὅπερ τινασσόμενον*
τὴν ἀστραπὴν ἀποτελεῖ (cf. *ἀστεροπητής*).
 Both forms of the word are confirmed by
 the metre, for we have Π 298 *στεροπη-*
γέρετα, N 242, Z 386 *ἀστεροπὴ*.

186. **τόν, this** (which follows); a very
 unusual use of the demonstrative **ὁ**.

187. There are (besides 202 below) five
 other instances in H. of **ἂν . . . καὶ**
 together—N 127, Ω 437, ε 361, ζ 259,
 ι 334, λ 187 (and σ 318 *ἦν . . . κε*). Three
 of these are in the phrase **ὄφρ' ἂν μὲν κε**.

The doubts raised by Brandreth, Fick,
 and van Leeuwen as to the right of **ἂν**
 to stand in the text of Homer are
 naturally intensified when the word is
 thus purely tautological, and stands out
 of its proper order (**ὄφρ' ἂν μὲν** for
ὄφρα μὲν ἂν, H. G. §§ 362 ad fin., 365).
 Nauck writes *ἦος* (Brandreth *είος*) for
ὄφρ' ἂν: in the other cases easier
 corrections are possible. See also App. D
 (c 2). If the text is to stand, the line
 must be of very late date.

189. **ἄλλον** has the last syll. lengthened
 by position in the 4th thesis, against
 the rule.

194. **ἱερὸν**: see notes on A 366, H
 282, and p. 592. This promise is not
 fulfilled, for Patroklos utterly routs the
 Trojans on the same day. These two
 lines with 208-9, or at least 194, 209,
 are probably borrowed from P 454-5,
 where they are more in place, for they
 are thereafter accomplished to the letter.

200. **υἱέ**: see A 489 for the scansion.

201. **τέτν** = **σολ**, a form which occurs

ὄφρ' ἂν μὲν κεν ὀραῖς Ἀγαμέμνονα ποιμένα λαῶν
 θύοντ' ἐν προμάχοισιν ἐναίροντα στίχας ἀνδρῶν,
 τόφρ' ὑπόεικε μάχης, τὸν δ' ἄλλον λαὸν ἄνωχθι
 μάρνασθαι δῆμοισι κατὰ κρατερὴν ὑσμίνην. 205
 αὐτὰρ ἐπεὶ κ' ἦ δουρὶ τυπεῖς ἢ βλήμενος ἰῶι
 εἰς ἵππους ἄλεται, τότε τοι κράτος ἐγγυαλίξει
 κτείνειν, εἰς ὃ κε νῆας ἐυσσέλμους ἀφίκηαι
 δύνῃ τ' ἡέλιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ."
 ἦ μὲν ἄρ' ὥς εἰποῦς' ἀπέβη πόδας ὠκέα Ἴρις, 210
 "Ἐκτωρ δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
 πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὠιχετο πάντῃ
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνῇ.
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν,
 Ἀργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας, 215
 ἀρτύνθη δὲ μάχῃ, στὰν δ' ἀντίοι· ἐν δ' Ἀγαμέμνων
 πρῶτος ὄρουσ', ἔθελεν δὲ πολὺ προμάχεσθαι ἀπάντων.
 ἔσπετε νῦν μοι, μούσαι Ὀλύμπια δώματ' ἔχουσαι,
 ὅς τις δὴ πρῶτος Ἀγαμέμνονος ἀντίος ἦλθεν
 ἦ αὐτῶν Τρώων ἢ ἐκλειτῶν ἐπικούρων. 220

202. ὄφρ' ἂν : ὄφρα Q Harl. a. 203. ἀναίροντα Lips. 204. ἀπόσκε Vr. A.
 207. εἰς : ἐς Q. || τοι : σοι C²GP Harl. a, Vr. A : οἱ C¹QT Lips. || ἐπυαλίξει J :
 ἐπυαλίξω H. 209. ἔλεοι CR Mosc. 3. 210. ἀπέβη κτλ. : ἀπεβήκατο
 μακρὸν δαυλον G. 212. δοῦρε Harl. a. 213. μαχέσασθαι P Harl. a :
 μάχεσθαι S. || αἰνῇ : αἰνῆν U. 214. ἐναντίον J. 215. δ' ἐτέρωθεν :
 ἐν τισι [δὲ] καὶ αὐτοὶ A. 216. ἐν : ἐκ CDHPU Harl. a : ἂν Q. 219. ἀντίος
 Zen. Aph. Ω : ἀντίον Ar. (A *supr.*) PS Vr. b², Harl. b¹, Par. a. 220. ἢ : ἢ καὶ
 G. || κλειτῶν JQT.

elsewhere only in *Od.* The form is 'Doric,' according to Schol. A, and the analogous *ἔν αὐτῶι* is found in the Gortynian inscr. But its occurrence in H. (and *ἐν αὐτῶι* in Hes. *frag.* 31 Rzsch) is a proof that it was not solely Doric; *ἐν* is in fact found in Boeotian. The termination is probably formed by analogy from the -ον of *ἡμῶν, ὑμῶν* (Brugm. *Gr.* ii. p. 821).

202-9 = 187-94, *mutatis mutandis*.

214. *ἐλελίχθησαν*: read δὲ *ἑλελίχθησαν*, *wheeled round*. See A 530.

216. *μάχη* seems to be used here in a concrete sense, as in old English, of the embattled hosts: *the battle was ranged in order*, i.e. the lines were re-formed. Cf. M 43, O 303. It will be noticed that from *ἐν δ' Ἀγαμέμνων* to 220 the expressions used would naturally apply

only to the opening of the battle (cf. 91-2, and note *πρῶτος* in 219). Erhardt suggests that we have here what was originally a parallel *ἀριστεία* to that beginning with 91-2. It would seem more reasonable, on Erhardt's theory of the addition of 163-215, or rather of 181-215 only (see on 163-4), to suppose that a few lines had been added here from existing material (compare 218-9 with Ξ 508-9, 218 = B 484) in order to effect the return to the original story.

218. This appeal to the Muses (cf. B 484) fitly introduces what is really the turning-point of the poem. For now begins, with the wounding of Agamemnon, the disastrous rout of the Greeks which prevails upon Achilles to relax his anger and send Patroklos to the rescue.

Ἴφιδάμας Ἀντηνορίδης ἥς τε μέγας τε,
 δς τράφη ἐν Θρήικῃ ἐριβώλακι, μητέρι μῆλων·
 Κισσεὺς τὸν γ' ἔθρεψε δόμοις ἐνι τυτθὸν ἔοντα
 μητροπάτωρ, δς τίκτε Θεανὼ καλλιπάρηιον·
 αὐτὰρ ἐπεὶ ῥ' ἤβης ἐρικυδέος ἔκετο μέτρον, 225
 αὐτοῦ μιν κατέρυκε, δίδου δ' ὃ γε θυγατέρα ἦν·
 γήμας δ' ἐκ θαλάμοιο μετὰ κλέος ἔκετ' Ἀχαιῶν
 σὺν δυοκαίδεκα νηυσὶ κορωνίσιν, αἳ οἱ ἔποντο.
 τὰς μὲν ἔπειτ' ἐν Περκώτῃ λίπε νῆας εἵσας,
 αὐτὰρ ὁ πεζὸς ἔων εἰς Ἴλιον εἰληλούθει· 230
 ὃς ῥα τότ' Ἀτρεΐδew Ἀγαμέμνονος ἀντίος ἦλθεν.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Ἀτρεΐδης μὲν ἄμαρτε, παρὰ δέ οἱ ἐτράπετ' ἔγχοις,
 Ἴφιδάμας δὲ κατὰ ζώνην θώρηκος ἔνερθε

222. ἐν : ἐνὶ P Lips. || θράκη J Harl. a. || μῆλων : οὐρών Zen. 223.
 κισσεὺς J (γρ. κισσεῖς) (R supr.) S : κισσεῖς Ω. || τὸν γ' : τόνδ' JR. || ἔθρεψε Mor.
 226. αὐτὸν Harl. a (γρ. τοῦ). 229. περκώτῃ J. 230. ἔων : ὦν (A supr.
 H supr.) Harl. b, Par. h, Ar. διχῶς. 231. ἀτρεΐδew P¹ (-eo P²) R. || ἀντίος (A
 supr.) P Harl. a¹. 233. παρὰ : παρ DQRU. 234. θώρηκος GR Harl. a.

221. The name is introduced asyndetically, just as in A 9.

222. τράφη ἐν should be τράφην ἐν or τράφ' ἐνί, see on B 661. ἐνί in P may be a relic of the correct reading.

223. Κισσεὺς, though poorly attested here, is the form adopted by the later myth; Κισσῆς could only be a non-Homeric contracted form for Κισσεάς, cf. Ἑρμῆς.

224. μητροπάτωρ: it will be seen that Iphidamas thus married his maternal aunt (as did Diomedes, E 412), the sister of his mother Theano, the priestess of Athens in Troy, and wife of Antenor (Z 298).

225. ἐρικυδέος, either because it gives a youth the power of attaining martial glory, or more simply because it is the heyday of life. Cf. Minn. 5. 5 ἤβη τιμήσσα.

226. αὐτοῦ μιν κατέρυκε, his grandfather tried (imperf.) to keep him at home (lit. there where he was). δίδου, gave him in marriage (for a consideration; see 243-5); the imperf. indicates that δίδου is subordinate, = 'by giving' (see II. G. § 71).

227. ἐκ θαλάμοιο, straight from the

bridal chamber. μετὰ κλέος Ἀχ., 'after the fame of the Achaeans,' i.e. he went in the direction whence came the rumour of their expedition, as though to find it out. Cf. l. 21, and N 364.

229. Perkote, a town on the Hellespont in the N. of the Troad; B 835, O 548. As he came from the E. of Thrace across the Propontis, this would be the nearest point to Troy that he could reach; for the Greeks held the mouth of the Hellespont.

233. Schol. A remarks that this is the only instance in the *Iliad* of a single combat where the warrior who has the first cast and misses his shot still wins in the end.

234. ζώνην, waist, as B 479. θώρηκος ἔνερος is usually explained at the lower part of the breastplate, a sense which the words will not bear. They can only mean 'beneath the thorax'; but it is not easy to see what sense θώρηξ has. It is certainly not a breastplate, for the blow hits the belt, which would go over the lower part of a cuirass. Reichel takes it to mean 'under his armour,' i.e. the shield ('under his guard,' we might say); but see App. B, iii. 3.

νύξ', ἐπὶ δ' αὐτὸς ἔρεισε βαρείῃ χειρὶ πιθήσας· 235
 οὐδ' ἔτορε ζωστήρα παναίολον, ἀλλὰ πολὺ πρὶν
 ἀργύρῳ ἀντομένη μόλιβος ὥς ἐτράπετ' αἰχμῇ.
 καὶ τό γε χειρὶ λαβὼν εὐρὺ κρέων Ἀγαμέμνων
 ἔλκ' ἐπὶ οἱ μεμαῶς ὥς τε λῖς, ἐκ δ' ἄρα χειρὸς 240
 σπάσασατο· τὸν δ' ἄορι πληῆξ' αὐχένα, λῦσε δὲ γυνία.
 ὥς ὁ μὲν αὖθι πεσὼν κοιμήσατο χάλκεον ὕπνον
 οἰκτρός, ἀπὸ μνηστῆς ἀλόχου, ἀστοῖσιν ἀρήγων,
 κουριδίης, ἧς οὐ τι χάριν ἶδε, πολλὰ δ' ἔδωκε·
 πρῶθ' ἑκατὸν βοῦς δῶκεν, ἔπειτα δὲ χίλι' ὑπέστη,
 αἶγας ὁμοῦ καὶ δῖς, τὰ οἱ ἄσπετα ποιμαίνοντο. 245
 δὴ τότε γ' Ἀτρεΐδης Ἀγαμέμνων ἐξενάρξῃ,
 βῆ δὲ φέρων ἀν' ὄμιλον Ἀχαιῶν τεύχεα καλά.
 τὸν δ' ὥς οὖν ἐνόησε Κῶν ἀριδείκετος ἀνδρῶν,
 πρεσβυγενὴς Ἀντηνορίδης, κρατερόν ῥά ἐ πένθος
 ὀφθαλμοὺς ἐκάλυψε κασιγνήτοιο πεσόντος. 250
 στῇ δ' εὐράξ σὺν δουρὶ λαθὼν Ἀγαμέμνονα δῖον,

235. ἔρεισε: ἔρυκε P. 237. μόλιβος Q (R *supr.*) T: μόλυβδος G² V^r. A.
 238. τό γε: τότε D¹J. || εὐρυκλείων J. 242. ἀλόχοιο C. 243. ἶδε: οἶδε
 CH. 245. δῖας C. 250. πεσόντας J.

235 = P 48. αὐτὸς ἐπέρισε, i.e. he threw the weight of his whole *body* into the blow, following up his heavy hand.

236. ἔτορε: this form only here; see note on K 287.

237. μόλιβος: *lead*, named only here; but cf. Ω 80 *μολυβδαίνη*—both times in similes only, as though the poet were aware that the metal was unknown in the heroic age.

238. τό γε, as though *εγχοῖς* or *δόν*, instead of *αἰχμῇ*, had preceded. The spear being thus caught, Ag. is able to grasp it and drag it towards himself out of Iphidamas' hand. μεμαῶς, *furious* as a lion. Schol. A refers to the legend that wounded lions attempt to tear the spears from the huntsmen's hands.

241. χάλκεον ὕπνον, as though the sleep of death bound a man with bands that he could not break; Virgil's *ferreus sompnus*, *Aen.* x. 745.

242. οἰκτρός, an exclamation, like *νήπιος*, *σχήτιος*. ἀπό, *far away*. ἀστοῖσιν: he was a Trojan, as the son of Antenor, though he had been brought up in Thrace. The word recurs only ν 192.

243. κουριδίης: see A 114. χάριν: he

saw no return for the *ξόνα*, or price he had paid to the father for his bride. This passage very clearly shows that marriage was a bargain. See I 146. πολλὰ δέ, i.e. *although* he had paid a large price.

244. πρῶτα, as an immediate payment; ἔπειτα, in instalments from the increase of his herds. Observe *χίλια* in neut. agreeing *κατὰ σύνεσιν* only with βοῦς, αἶγας and δῖς, perhaps from the general idea of *μῆλα* or *κάρηνα* (I 407, Ψ 260) which covers all. See on E 140.

246. γ': F' Brandreth and van L.

248. ἀριδείκετος (except here and Ξ 320 only in *κλ.*), *conspicuous*, 'exalted among men.'

249. πρεσβυγενής, therefore the elder brother of Iphidamas.

250. ὀφθαλμοὺς ἐκάλυψε, as though grief threw a mist over his eyes; a metaphor very naturally suggested by rising tears, P 591, Σ 22, etc. *κασιγ.* πεσόντος may be gen. after *πένθος*, but it can hardly be distinguished from a gen. absolute, and is in fact a transitional form; cf. *H. G.* § 246.

251. στῇ εὐράξ (O 541), *he came up* (A 197) *on one side*. It looks as though

νύξε δέ μιν κατὰ χεῖρα μέσσην, ἀγκῶνος ἔνερθεν,
 ἀντικρὺ δὲ διέσχε φαεινοῦ δουρὸς ἀκωκή.
 ῥίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 ἀλλ' οὐδ' ὥς ἀπέληγε μάχης ἡδὲ πτολέμοιο, 255
 ἀλλ' ἐπόρουσε Κῶνι ἔχων ἀνεμοτρεφὲς ἔγχος.
 ἦ τοι ὁ Ἰφιδάμαντα κασίγνητον καὶ ὄπατρον
 ἔλκε ποδὸς μεμαῶς, καὶ αὐτεὶ πάντας ἀρίστους·
 τὸν δ' ἔλκοντ' ἀν' ὄμιλον ὑπ' ἀσπίδος ὀμφαλοέσσης
 οὔτῃσε ξυστῶι χαλκήρεϊ, λῦσε δὲ γυῖα· 260
 τοῖο δ' ἐπ' Ἰφιδάμαντι κάρη ἀπέκοψε παραστάς.
 ἔνθ' Ἀντήνορος υἱὲς ὑπ' Ἀτρεΐδῃ βασιλῇ
 πότμον ἀναπλήσαντες ἔδυν δόμον Ἀΐδος εἴσω.
 αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλείτο στίχας ἀνδρῶν
 ἔγχεϊ τ' ἄορί τε μεγάλοισι τε χερμαδίοισιν, 265
 ὄφρ' αἱ αἰμ' ἔτι θερμὸν ἀνήνοθεν ἔξ ὠτειλῆς.
 αὐτὰρ ἐπεὶ τὸ μὲν ἔλκος ἐτέρσετο, παύσατο δ' αἶμα,
 ὀξείαι δ' ὀδύναι δύνον μένος Ἀτρεΐδαο.
 ὥς δ' ὅτ' ἀν' ὠδίνουσιν ἔχῃ βέλος ὀξὺ γυναικα,
 δριμύ, τό τε προΐεσι μογοστόκοι Εἰλείθυιαι, 270

252. ἀγκῶνος R. || ὑπερσεν (γρ. ὑπερσεν) JT. 254. δ' (A supr.) RU: τ' Ω.
 255. ἡδὲ: οὐδὲ P. πολέμοιο S. 257. ὁ om. C Lips. 258. ἀρίστους:
 ἑταίρους T, γρ. Harl. a. 261. κάρην G supr. 263. ἔδυν: ἔβαν CPQST
 Lips. 267. ἐτέρσατο G². 269. ἔχα Q. 270. τε: τοι C: γε J Harl. a,
 Vr. A. || μογοστόκοι J.

εὐράξ were a naval expression, on the
 'broadside.' For the form cf. θ 371
 μονάξ; the termination is perhaps an
 instrumental form conn. with -άκις of
 πολλάκις, etc.

252. χεῖρα, the forearm, as often.

253. διέσχε, passed right through; E
 100, etc.

256. ἀνεμοτρεφές, 'a spear of grain
 storm-strengthened on a windy site'
 (Tennyson). The buffeting of the
 winds toughened the grain of the wood.
 Cf. P 55 with note. The word is applied
 to a wave in O 625.

257. ὄπατρον (also M 371), son of the
 same father. For the ὄ- cf. note on
 B 765 δριχας ὀλέας. κασίγνητον is a
 general term covering fraternity on either
 side, and is specialized by the addition
 of ὄπατρον.

259. τόν, Koön: οὔτῃσε, sc. Ἀγα-
 μέμνων.

263. ἔδυν, plur. like ἔβαν, στάν (I.
 216), φθάν (51), etc.

264. ἐπεπωλείτο, ranged in hostile
 sense. It is also used of a general re-
 viewing his army, Δ 231, etc.

266. So long as the hot blood still
 gushed from the wound, before painful
 inflammation had set in. ἀν-ήνοσεν,
 a redupl. form from ἀνεθ- = ἀνθ-, see
 on B 219 ἐπενήνοθε. For the use of the
 word cf. ἐπανθείν, which is quite common
 in later Greek, from Herod. down, in the
 sense to appear on the surface, see Lex.

267. ἐτέρσετο, began (imperf.) to dry.

268. δέ marks the apodosis.

269. βέλος ἔχῃ, metaphorically, 'fear
 took hold upon them and pain as of a
 woman in travail.' Compare also Θ 513
 βέλος πέσσειν, in the sense of wound,
 and Pind. N. i. 48 ἐκ δ' ἄρ' ἀπ' αἵματος βέλος
 πλάξε γυναῖκας in a different sense, but
 perhaps with a reminiscence. The pangs
 are here personified as darts shot into
 the body, just as in the phrase πένθει
 βεβολήατο (I 3) of mental anguish.

270. μογοστόκοι Εἰλείθυιαι, both words

"Ἡρης θυγατέρες πικρὰς ὠδῖνας ἔχουσαι,
ὥς ὄξει' ὀδύναι δύνον μένος Ἀτρεΐδαιο.
ἐς δίφρον δ' ἀνόρουσε καὶ ἡνίοχῳ ἐπέτελλε
νηυσὶν ἐπὶ γλαφυρήσιν ἐλαυνέμεν· ἤχθετο γὰρ κῆρ.
ἦυσεν δὲ διαπρύσιον Δαναοῖσι γεγωνῶς· 275
"ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
ὕμεις μὲν νῦν νηυσὶν ἀμύνετε ποντοπόροισι
φύλοπιν ἀργαλέην, ἐπεὶ οὐκ ἐμὲ μητιέτα Ζεὺς
εἶασε Τρώεσσι πανημέριον πολεμίζειν."
ὥς ἔφαθ', ἡνίοχος δ' ἵμασεν καλλίτριχας ἵππους 280
νῆας ἐπὶ γλαφυράς, τῷ δ' οὐκ ἀέκοντε πετέσθην·
ἄφρεον δὲ στήθεα, ραίνοντο δὲ νέρθε κοινήν,
τειρόμενον βασιλῆα μάχης ἀπάνευθε φέροντες.
"Ἐκτωρ δ' ὡς ἐνόησ' Ἀγαμέμνονα νόσφι κίοντα,
Τρωσὶ τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν αὖσας· 285
"Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχῆται,
ἄνερές ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.

271. θυγατέρας D. || ὠδῖνας: ὀδύναι P: ὠδύναι Q. 272. ὄξει DR.
273. δίφρον τ' J. 274. ἐλαύνειν ADJRTU. || γὰρ: δὲ Harl. a. 277. μὲν:
περ P. || ΝΥΝ om. DQT. 280. φάσ' DU. 281. ἀέκοντε J Harl. a. Lips.:
ἄκοντε Ω. 282. ραίνετο Q. 283. φέροντε RS. 284. ἐνόησε(ν) JP.
287. δὲ om. P. || θούριδος: εοῦρ man. 2 in ras. P.

of doubtful origin. The first is generally derived from *μόγος*, and explained 'helping in painful labour.' But this does not explain the *σ*, which is probably the relic of an acc. plur., cf. A 238 *δικασ-πόλος*; hence lit. *pangs-generating* (Brugm. *Gr.* i. 173). L. Meyer divides *μογο-στόκ-ος* and explains *pang-staying* (root *stak*, a secondary of *sta*?). *Εἰλαίνουσαι* (plur. here and T 119 only; sing. II 187, T 103, τ 188), according to the old explanation 'the comers,' i.e. the goddesses that come in the hour of need; compare the forms *Ἐλευθώ*, *Εἰλύθουα*, *Εἰλύθεια*. Fäsi explains it as a personification of 'the woman's time that is come,' comparing John xvi. 21 *ἦλθεν ἡ ὥρα αὐτῆς*. Schulze has a full discussion of the word in Q. E. 259 ff. He also derives from the same root, but in a causal sense, *they that make the child come forth*. Fick connects with *ἐλευθερος* the goddesses that liberate from pangs.

271. "Ἡρης, because she presides over marriage. *ἔχουσαι*, *having in charge*, or

perhaps, continuing the material conception of the preceding lines, *holding in their hands*.

272. *ὄξει*, i.e. *ὄξειαι*, an elision which nowhere else occurs. Bentley conj. *ὄξει' ὀδύνῃ δύνει*, which does not suit 268. It is a question whether this line should not be omitted, a *coïluma* being put at the end of 268 and δ' in 269 being dropped. See Cobet *M. C.* p. 375.

277. Observe how Agamemnon, as usual, gives way to despondency at the first reverse, and thinks only of danger to the ships, although he has hitherto been driving the Trojans right up to their city. Cf. I 27, ε 65-80. The variant *περ* for *μὲν* is more forcible, and is very likely right.

282. The double synizesis here is intolerable. Various conjectures have been proposed: *στήθεα δ' ἀφραίων* (Nauck), *ἀφρετήν* (von Christ), *ἠφρίζον* (van L.; cf. Soph. *El.* 719).

284. Hector recognizes the moment at which Zeus has promised him victory (191).

οἶχετ' ἀνὴρ ὤριστος, ἐμοὶ δὲ μέγ' εὖχος ἔδωκε
Ζεὺς Κρονίδης· ἀλλ' ἰθὺς ἐλαύνετε μώνυχας ἵππους
ἰφθίμων Δαναῶν, ἵν' ὑπέρτερον εὖχος ἄρσηθε." 290

ὥς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου.
ὥς δ' ὅτε πού τις θηρητὴρ κύνας ἀργιόδοντας
σεύη ἐπ' ἀγροτέρῳ συὲ καπρίῳ ἢ λέοντι,
ὥς ἐπ' Ἀχαιοῖσιν σεύε Τρῶας μεγαθύμους
Ἔκτωρ Πριαμίδης, βροτολογίῳ ἴσος Ἀρηϊ. 295
αὐτὸς δ' ἐν πρώτοισι μέγα φρονέων ἐβεβήκει,
ἐν δ' ἔπεσ' ὑσμίνῃ ὑπεραεὶ ἴσος ἀέλλῃ,
ἢ τε καθαλλομένη ἰοειδέα πόντον ὀρίνει.

ἐνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξεν
Ἔκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν; 300
Ἀσπίον μὲν πρῶτα καὶ Αὐτόνοον καὶ Ὀπίτην
καὶ Δόλοπα Κλυτίδην καὶ Ὀφέλτιον ἢδ' Ἀγέλαον
Αἴσυμνόν τ' Ὀρόν τε καὶ Ἰππύνοον μενεχάρμην.
τοὺς ἄρ' ὃ γ' ἡγεμόνας Δαναῶν ἔλεν, αὐτὰρ ἔπειτα
πληθύν· ὥς δ' ὁπότε νέφεα Ζέφυρος στυφελίξῃ 305
ἀργεστῶ Νότιοι, βαθείῃ λαίλαπι τύπτων,

290. ὑπέρτεροι Ar. || ἔριπτε U. 291. ὥτρυνε : δυνε P. 292. οἰρητὴρ H. 293. σεύα C. || κἀπρῶ(i) J (S supr.) Vr. A, Mosc. 3. 294. ἐπ' : μετ' R. 297. ὑπεραεὶ : ἐν τισι γρ. ὑπὲρ οὐρεος An. 298. ὀρίνοι T. 299. ὕστερον P. 300. ὅτε . . ἔδωκεν : βροτολογίῳ ἴσος Ἀρηϊ A (γρ. as text). 301. ἀσπίων GLRS. 305. ὥς δ' JRU : ὥς Ω. || ὁπὸτ' ἂν H. || ζέφυρος νέφεα P QS. || στυφελίξῃ P : στυφελίξῃ CR.

288. ὤριστος (= ὁ ἀριστος) : see note on Z 260. Here P. Knight conj. δχ' ἀριστος, Brandr. δς ἀριστος (cf. H 50, N 313). μέγα : see on E 285.

290. ὑπέρτερον forms part of the predicate, 'that ye may obtain your boast in victory,' or perhaps 'exalted above the boast of the Greeks.' Cf. M 437, O 491 κῦδος ὑπέρτερον = glory of victory. But Ar. read ὑπέρτεροι.

292. πού is nowhere else used in this way in a simile. ἀργιόδοντας is elsewhere used only of boars.

297. ὑπεραεὶ, blowing from on high, cf. E 253 ἀκραεὶ; an expression very natural to men who were accustomed to the sudden squalls which 'leap down' upon coasting ships beneath the steep shores of Thrace and the Greek islands.

298. ἰοειδέα, blue (or rather perhaps dark), like violets. The word occurs elsewhere only in Od.

299. For the question cf. II 692; it is a rhetorical figure analogous to the apostrophe of 218, and indicates that such a vast number were slain that it is no easy matter to name them.

305. Bentley's ὥς δ', which now has ms. support, is decidedly preferable to the vulg. ὥς with comma after πληθύν—a far less Homeric way of introducing a long simile.

306. ἀργεστῶ : here and Φ 334 an epithet of Νότος, bringing white clouds, apparently. Cf. Horace's *albus Notus*, which generally brings clouds, though it often *deterget nubila caelo*. Hector is compared to a gale suddenly springing up from a fresh quarter and driving away the clouds which previously covered the sky. Thus the gen. Νότιοι means 'brought by the S. wind,' like B 397 κύματα παντοίων ἀνέμων. In Hes. *Theog.* 379 Ἀργέστης is the name of an easterly

πολλὸν δὲ τρόφι κῦμα κυλίνδεται, ὑψόσε δ' ἄχνη
σκίδνεται ἐξ ἀνέμοιο πολυπλάγκτοιο ἰωῆς·

ὥς ἄρα πυκνὰ κάρηνα ὑφ' Ἑκτορι δάμνατο λαῶν.

ἐνθά κε λοιγὸς ἦν καὶ ἀμήχανα ἔργα γένοντο, 310
καὶ νύ κεν ἐν νήεσσι πέσον φεύγοντες Ἀχαιοί,
εἰ μὴ Τυδείδῃ Διομήδῃ κέκλετ' Ὀδυσσεύς·

“Τυδείδῃ, τί παθόντε λελάσμεθα θούριδος ἀλκῆς;
ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἐμ' ἵστασο· δὴ γὰρ ἔλεγχος
ἔσσεται, εἴ κεν νῆας ἔλῃ κορυθαίολος Ἑκτωρ.” 315

τὸν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·

“ἦ τοι ἐγὼ μενέω καὶ τλήσομαι· ἀλλὰ μῖν νῦνα
ἡμέων ἔσσεται ἦδος, ἐπεὶ νεφεληγερέτα Ζεὺς
Τρῳσὶν δὴ βόλεται δοῦναι κράτος ἢ περ ἡμῖν.”

307. πολλόν τε P. 308. πολυπλάγκτοιο DGHQR¹U¹. 309. κάρηνα PR :
καρήνασ' Ω. || δάμναντο P. 310. ἔργ' ἐγένοντο P. || γένοιτο S (supr. M). 312.
om. R¹. 315. αἶ κε C. || ἔλοι P. || εἴ κεν . . ἔκτωρ : τινὲς εἴ κεν τρώες
<ἀγαστοὶ Ludw.> νῆας ἔλῃσι ἐπεὶ καὶ τρῳσὶ δὴ βούλεται (sic : not βλέται) Schol.
T. 316. After this *aid.* διογενὲς λαερτιάδῃ πολυμήχαν' ὀδυσεῦ JRT^m (Rhosos).
317. στήκομαι QT (supr. τλήσομαι γρ.) (Harl. a supr.). 318. εἶδος G. 319.
τρῳσὶν δὴ : τρῳσὶν Par. c : τρῳσὶ γε G : τρῳσὶ δὲ Bar. Mor. || βόλεται Ar.
AR¹ : βούλῃται Par. d : βούλεται ἄν Mor. Bar. : βούλεται Ω.

wind, in other later writers of a NW.
wind (Seaton in *C. R.* iii. p. 220). βασιμί
perhaps means *lofly*, reaching from earth
to sky; cf. note on E 142. But Nauck
conj. βασιμι.

307. τρόφι, *big*; lit. 'nourished to full
size.' So τροφόντα O 621, γ 290 (where
La R. would read τροφόντο as if =
τρέφοντο), and more explicitly ἀνεμοτρεφές
O 625; compare Lat. *altus* from *alo*.
πολλόν is predicative, *in multitudes*.

308. πολυπλάγκτος occurs elsewhere
only in *Od.* of wanderers tossed about
from shore to shore. Here it may be
transitive, *scattering*; the 'wandering
wind' is hardly a Homeric thought.
ἰωῆς: Δ 276.

309. κάρηνα is preferable to the vulg.
καρήνασ', for κάρηνα (only the plur. occurs
in H.) is always used in the metaphorical
sense: (1) *individuals*, I 407, Λ 158,
500, Ψ 260, and νεκρῶν ἀμεγνὰ κάρηνα
in *Od.*; (2) summits of mountains,
towers of cities (B 117=I 24). On the
other hand, κάρη and all its cases is used
only in the literal sense, except in T 5
κρατὸς ἀπ' Οὐλύμποιο. The change from
κάρηνα to καρήνασ' is very natural, on
account both of the hiatus and of the
Attic use of κάρη.

310. This line gives an expanded form
of the idiomatic λοῖγα ἔργα A 518, etc.

311. Cf. I 235; the phrase πέσον is
here clearly used of the fugitives, not of
the assailants.

313. τί πασόντε, 'what has come upon
us that we have forgotten?' The ex-
pression is an Atticism, and recurs only
in the probably post-Homeric ω 106.

314. πέπον: B 235. ἔλεγχος, *disgrace*,
else only in plur. ἐλέγχεα, which (except
in φ 329, 333) is used only of persons;
see Δ 242. Outside H. the word seems
to occur only in Pind. *N.* iii. 15. The
link with the common ἔλεγχος (masc.) is
given in the phrase I 522 μῦθον ἐλέγξης,
bring to naught.

318. 'Only for a little while will there
be any profit of us,' i.e. we shall not be
able to give any lasting pleasure to our
friends. Cf. Σ 80 ἀλλὰ τί μοι τῶν ἥδος;
ἐπεὶ κτλ. So A 576, etc. ἦδος occurs
only in this phrase with ἐπεὶ. The F is
neglected; Bentley *ἔσται*, but with bad
rhythm.

319. βόλεται (α 234, π 387), a form
occurring only here in *Il.* The root
βολ- is used to form the present stem
without the usual strengthening. τὸν
βολόμενον occurs in an Arkadian inscr.,

ἦ καὶ Θυμβραῖον μὲν ἀφ' ἵππων ὥσε χαμαῖζε 320
 δουρὶ βαλὼν κατὰ μαζὸν ἀριστερόν, αὐτὰρ Ὀδυσσεὺς
 ἀντίθεον θεράποντα Μολίονα τοῖο ἀνακτος.
 τοὺς μὲν ἔπειτ' εἶασαν, ἐπεὶ πολέμου ἀπέπαυσαν·
 τὼ δ' ἀν' ὄμιλον ἰόντε κυδοίμεον, ὥς ὅτε κάπρω 325
 ἐν κυσὶ θηρευτῆσι μέγα φρονέοντε πέσητον·
 ὥς ὄλεκον Τρῶας πάλιν ὀρμένω· αὐτὰρ Ἀχαιοὶ
 ἀσπασίως φεύγοντες ἀνέπνεον Ἑκτορα δῖον.
 ἐνθ' ἐλέτην δίφρὸν τε καὶ ἀνέρε δήμου ἀρίστω,
 υἱε δὴ Μέρωπος Περκωσίου, δς περὶ πάντων 330
 ἦιδεε μαντοσύνας, οὐδὲ οὐς παῖδας ἔασκε
 στείχειν ἐς πόλεμον φθισήνορα· τὼ δέ οἱ οὐ τι
 πειθέσθη· κῆρες γὰρ ἄγον μέλανος θανάτοιο.
 τοὺς μὲν Τυδείδης δουρικλειτὸς Διομήδης
 θυμοῦ καὶ ψυχῆς κεκαδὼν κλυτὰ τεύχε' ἀπηύρα,
 Ἴππόδαμον δ' Ὀδυσσεὺς καὶ Ἱπείροχον ἐξενάρειεν. 335
 ἐνθά σφιν κατὰ ἴσα μάχην ἐτάνυσσε Κρονίων
 ἐξ Ἰδης καθορῶν· τοὶ δ' ἀλλήλους ἐνάριζον.
 ἦ τοι Τυδέος υἱὸς Ἀγαστροφον οὔτασε δουρὶ
 Παιονίδην ἥρωα κατ' ἰσχίον· οὐδέ οἱ ἵπποι

323. εἶασεν DHPU¹ Lips. || ἀπέπαυσεν DHU¹. 325. θηρευτῆρα Par. c; Ar.
 διχῶς (cf M 41). || πέσοπον P. 330. ἦιδεε: οἶδεν H. || οὐδὲ οὐς Cant.: ἰδὲ
 εἶους J: οὐδὲ εἶους Lips. Mor. Vr. b: οὐδ' εἶους Ω. 331. ἐς: εἰς DRU. J.
 οὐ τι: οὐτοι U¹. 332. μέλας G. 333. δουρικλυτὸς (δουρὶ κλυτὸς) A
 (supr. α) CDQRU Vr. b. 335. ἱππόδαμον D. || ἐξενάρειεν: ἀνείλεν RU.
 337. τοὶ δ': οἶδ' GHJPQ: οἱ δ' T: οἶδ' LS. 339. οὐδὲ οἱ H Par. k: οὐδὲ
 γάρ οἱ Par. c g: ἐν ἄλλωι οὐδὲ γὰρ A: οὐ γάρ οἱ Ω.

Collitz 1222. 24. See *H. G.* § 30. Τρωσὶ
 κράτος δοῦναι πολὺ βούλεται Brandreth.
 The verb is followed by ἡέ because it
 expresses preference; see A 117, γ 232.

322. τοῖο ἀνακτος, so γ 388, φ 62,
 of him, the lord. Compare τοῖο γέροντος
 I 469, and *H. G.* § 261. 3 (α).

324. κυδοίμεον, made havoc of it (the
 throng); for the word is transitive in O 136,
 and does not recur elsewhere in Greek.

326. πάλιν ὀρμένω, rallying (from
 flight). Ar. read παλινωρμένω in one
 word like παλιμπλαγχθέντας in A 59.

327. The order of the words is ἀσπ.
 ἀνέπνεον, φεύγ. Ἑκτορα.

328. ἐλέτην is applied to δίφρον and
 ἀνέρε by a sort of zeugma: captured the
 chariot and slew the warriors; the verb
 suits both clauses, but in slightly different
 senses. The latter is the regular use of

αἰρέω in battle-scenes, the notion of
 catching, capturing passing into that of
 overcoming, and that again into slaying.
 See Jebb on Soph. *Trach.* 352 Εὐρυτόν
 θ' ἔλοι, τὴν θ' ὑψίπυργον Οἰχαλίαν. δῆμου
 ἀρίστω, chiefs in their local community,
 Araisos, as we see from B 828-34 (δῆμον
 Ἀπαισοῦ), where their names, Adrestos
 and Amphios, are given, and 329-32 are
 repeated.

334. κεκαδὼν, depriving them; so
 φ 153 κεκαδήσει. The word may be
 connected with χάζομαι so far as the
 sense goes (a causal aorist, making them
 give up, like λελαιχεῖν); if this is so, the
 proper form would be κεκαδόν. See note
 on Δ 497 κεκάδοντο.

336. μάχην ἐτάνυσσε: see note on
 H 102.

339. The vulg. οὐ γάρ οἱ is evidently

ἐγγὺς ἔσαν προφυγεῖν, ἀάσατο δὲ μέγα θυμῶι. 340
 τοὺς μὲν γὰρ θεράπων ἀπάνευθ' ἔχεν, αὐτὰρ ὁ πεζὸς
 θύνε διὰ προμάχων, εἰὼς φίλον ὤλεσε θυμόν.
 "Ἐκτωρ δ' ὀξὺ νόησε κατὰ στίχας, ὥρτο δ' ἐπ' αὐτοὺς
 κεκληγῶς· ἅμα δὲ Τρώων εἶποντο φάλαγγες.
 τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης, 345
 αἰψα δ' Ὀδυσσῆα προσεφώνεεν ἐγγὺς ἔοντα·
 "νῶϊν δὴ τόδε πῆμα κυλίνδεται, ὄβριμος Ἐκτωρ·
 ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες."
 ἦ ῥα καὶ ἀμπεπαλὼν προῖει δολιχόσκιον ἔγχος,
 καὶ βάλεν, οὐδ' ἀφάμαρτε, τιτυσκόμενος κεφαλῇφιν, 350
 ἄκρην κακὴν κόρυθα· πλάγχθη δ' ἀπὸ χαλκόφι χαλκός,
 οὐδ' ἴκετο χροά καλόν· ἐρύκακε γὰρ τρυφάλεια
 τρίπτυχος αὐλῶπις, τήν οἱ πόρε Φοῖβος Ἀπόλλων.
 "Ἐκτωρ δ' ὥκ' ἀπέλεθρον ἀνέδραμε, μῖκτο δ' ὀμίλῳ.

341. ἀπάνευθεν P. || ἔχα Lips. 342. εἰὼς: οἶος H¹. 345. ῥίγησε: ἐρίγησε HS (-ηρε): ἐνόησε CJT Lips. King's Par. a c¹ e f g j, γρ. A and Eust.: γρ. ῥίγησε JT (man. rec.) Par. a. 347. δὴ: δὲ J. || τότε: τό + e R (r R² in ras.). || ὄβριμος CHJ. || ἔκτωρ: ἔρης T (supr. ἔκτωρ). 348. στέωμεν Q Mosc. 3, Eust.: σταίωμεν CJ Vr. A. || ἀλεξώμεσθα CDGHJPQRU. || μένοντες Zen. 351. πλάγχθη R Lips.: πλάγη P (supr. χ): πλάγχθη J. 354. ὥκα πέλεθρον J (πέλεθρον διάστημα (supr. μέτρον) ρ' εἰκοσι ποδῶν J^m) PU Vr. b: ὥκ' ἀπέλεθρον G.

a conflation of two old variants, either of which might be accepted, οὐδέ οἱ and οὐδέ γάρ: the intermediate step οὐδέ γάρ οἱ has left traces in MSS.

340. ἀάσατο here indicates only extreme folly, without connotation of moral offence; unless indeed it be implied that his joining the πρόμαχοι was an act of culpable presumption. Cf. K 391 ἄτησι, and, for the form, Θ 237.

347. πᾶμα, *thisbane*; so νέφος is applied, by a sort of personification, to Hector, P 243. κυλίνδεται, like a wave, cf. 307, ε 296. The metaphorical sense occurs only with πῆμα, see P 99, 688, β 163, θ 81.

348. στέωμεν: a late Ionic form apparently for στάμεν, but the shortening of the α is irregular (cf., however, μυγέωσι, ἀφ-έ-γι). Perhaps we should read στῶμεν at once, as an original (not a contracted) form. See note on A 129, and Mulvany in C. R. x. 26.

350. κεφαλῇφιν here seems to be a locative, and to show that the common gen. after verbs of *aiming* is also to be regarded as local. χαλκόφι in the next line is clearly used as an ablative; but

it is a question if this use does not also go back to a locative sense; compare Arkadian ἐξ and ἀπό with dat. The forms in -φι(ν) may then all be reduced to either a local or an instrumental sense, with the exception of a few false archaisms (see H. G. §§ 154-8).

353. τρίπτυχος: perhaps, like the cap in K 261, it is of leather, with a felt lining inside, and the metal covering without. αὐλῶπις, τρυφάλεια, see Arr. B, vii. 2, 7.

354. ἀπέλεθρον, an *unmeasured*, i.e. very great, distance; as in E 245 ἴν' ἀπέλεθρον ἔχοντε, H 269. We are at liberty to divide the words ὥκα πέλεθρον, and so Tzetzes read them, in the sense 'he ran back the distance of a πέλεθρον.' This is preferred by Ridgeway (J. H. S. vi. 325) on the ground that πλέθρον is properly a measure of distance; and that it became a measure of area only in combination with the unit 'furrow-length' (see on K 351), as representing the unit distance between the οὔρα, i.e. the breadth of a piece of ground which a team could plough in a day's work. This suits the other passages (Φ 407, λ 577) in which

στῇ δὲ γυνὲ ἔριπὼν καὶ ἐρείσατο χειρὶ παχείῃ 355
 γαίης· ἀμφὶ δὲ ὅσσε κελαινὴ νύξ ἐκάλυπεν.
 ὄφρα δὲ Τυδεΐδης μετὰ δούρατος ὦχετ' ἐρωήν
 τῆλε διὰ προμάχων, ὅθι οἱ καταείσατο γαίης,
 τόφρ' Ἐκτώρ ἄμπνυτο, καὶ ἄψ' ἐς δίφρον ὀρούσας
 ἐξέλασ' ἐς πληθύν καὶ ἀλεύατο κῆρα μέλαιναν. 360
 δουρὶ δ' ἐπαύσσων προσέφη κρατερὸς Διομήδης·
 "ἐξ αὐτῶν ἔφυγες θάνατον, κύον· ἡ τέ τοι ἄγχι
 ἦλθε κακόν· νῦν αὐτὲ σ' ἐρύσατο Φοῖβος Ἀπόλλων,
 ὦι μέλλεις εὐχεσθαι ἰὼν ἐς δοῦπον ἀκόντων.
 ἡ θὴν σ' ἐξανύω γε καὶ ὕστερον ἀντιβολήσας, 365
 εἴ πού τις καὶ ἐμοί γε θεῶν ἐπιτάρροθός ἐστι.
 νῦν αὖ τοὺς ἄλλους ἐπιείσομαι, ὃν κε κιχέω."
 ἡ καὶ Παιονίδην δουρικλυτὸν ἐξενάριζεν.
 αὐτὰρ Ἀλέξανδρος, Ἑλένης πόσις ἠνυκόμοιο,
 Τυδεΐδῃ ἐπὶ τόξα τιταίνετο, ποιμένι λαῶν, 370
 στήλῃ κεκλιμένος ἀνδροκμήτῳ ἐπὶ τύμβῳ
 Ἴλου Δαρδανίδαο, παλαιοῦ δημογέροντος.

356 ἀθ. Ar. Aph., om. Zen. 357. δούρατος CP Lips. 358. γαίῃ(ι) C King's
 Lips. 359. ἐς: εἰς J. 363. νόη δ' C. || c' om. P. 366. ἡ που G Harl. a. ||
 ἐστι: ἔλαοι Par. b (ἡ ἔλαοι U suppr.): ἐν ἄλλῳ εἰμ Δ. 367. δ' αὐ D. 368.
 ἐξενάριζεν Ar. AT: ἐκένάριζε(ν) Zen. Ω. 371. κεκλιμένος: ἡ τετραμμένος
 U suppr. || ἔργῳ C (γρ. τύμβῳ man. rec.).

πέλεθρον occurs; in both of these it is better to take it as a measure of length than as one of area. Either reading is therefore possible, but the analogy of *ἵν' ἀπέλεθρον* strongly supports the adjectival form.

355-6 = E 309-10; the second line was condemned by the critics on the ground that the results are too serious for a comparatively unsuccessful blow.

357. μετὰ δούρατος ἐρωήν, 'after,' i.e. in the direction of, the flight of his spear, to pick it up again.

358. καταείσατο: for the verb see Δ 138. γαίῃς, local, as in 356, *sped down upon the earth*; cf. N 504 αἰχμὴ . . . κατὰ γαίης ὦχετο. This is more Homeric than the alternative of making it a participial gen. after 360.

359. ἄμπνυτο, came to from his faint; see on E 697.

364. μέλλας, ironical, 'to whom no doubt you pray.' See A 564.

365. ἐξανύω, future; exactly our idiomatic 'I will finish, dispatch thee.'

366. ἐπιτάρροος: see E 808. 362-7 are also found *verbatim* in T 449-54, where the violent language of 362 seems more in keeping with the uncontrollable passion of Achilles than here with the always moderate temper of Diomed. In T, moreover, the words ἐρύσατο Φοῖβος Ἀπόλλων have a special significance, for there Apollo has actually carried Hector safe out of the battle; here he has done no more than give the helmet—a very indirect sort of aid (353). Hence Fick would reject 361-8 here, while E. H. Meyer takes the lines as an indication of the later origin of the whole episode of Diomedes (see Introd.).

368. ἐκένάριζε, so Ar., 'continued the despoiling' of P., which task Hector had interrupted, 342; Zen. ἐξενάριζεν, but the aor. is obviously less suitable; his continued attention to the corpse explains how Paris got his opportunity. So αἶνυτο 374, 'was in the act of stripping off.'

371. For the tomb of Ilos see 166;

ἦ τοι ὁ μὲν θώρηκα Ἀγαστρόφου ἰφθίμοιο
 αἶνυτ' ἀπὸ στήθεσφι παναίολον ἀσπίδα τ' ὤμων
 καὶ κόρυθα βριαρὴν· ὁ δὲ τόξου πῆχυν ἀνείλκε 375
 καὶ βάλεν, οὐδ' ἄρα μιν ἄλιον βέλος ἔκφυγε χειρός,
 ταρσὸν δεξιτεροῖο ποδός· διὰ δ' ἄμπερὲς ἰὸς
 ἐν γαίῃ κατέπηκτο. ὁ δὲ μάλα ἥδυν γελάσας
 ἐκ λόχου ἀμπήδησε καὶ εὐχόμενος ἔπος ηὔδα·
 “βέβληται, οὐδ' ἄλιον βέλος ἔκφυγεν· ὥς ὄφελόν τοι 380
 νείατον ἐς κενεῶνα βαλὼν ἐκ θυμὸν ἐλέσθαι·
 οὕτω κεν καὶ Τρῶες ἀνέπνευσαν κακότητος,
 οἳ τέ σε πεφρίκασι λέονθ' ὥς μηκάδες αἶγες.”
 τὸν δ' οὐ тарβήσας προσέφη κρατερὸς Διομήδης·
 “τοξότα, λωβητήρ, κέραι ἀγλαέ, παρθενοπίτα, 385

374. ὤμων P. 375. ἀνείλκε(ν) Ω (incl. A, T.W.A.): ἀνάλκε Par. d (ἀνελκε Ar. ?). 376. ἔκπεσε P (ἐκφυγε P^m). 377. διὰ δ' ἄμπερὲς: διαμπερὲς GHPQ. 380. βέβληται J sup.: βέβλην' H. || ὄφελόν P (R sup.). || τοι: γε Vt. A. 381. ἐς: εἰς Bar. || ἐλέσθαι: ὀλέσσαι H Par. k, and ap. Eust.: ὀλέσσαι Q. 382. καὶ om. GPT. 385. κέρ: (C sup.) T: καίρ C'. || παρθενοπίτα P: τινὲς παρθενοπίτα Schol. A.

ἀνδροκμήτωι, 'artificial,' distinguishes the barrow from any accidental mounds on the plain.

372. *δημογέροντος*, elder of the community, see I 149. Ilos is in the direct royal line (T 232) and is the eponym of Ilios. The name thus indicates the identity of royalty with the patriarchate of the village-community.

373. There is no question here that *εῶρηκα* means *breastplate*; Reichel would therefore expel 373-5 as added for the purpose of introducing this piece of armour, noting that had Agastrophos worn a breastplate we should have expected to hear of it when he was wounded κατ' ἰσχίον, 339.

375. *πῆχυν*: see φ 419 τὸν (δυστὸν) ῥ' ἐπὶ πῆχει ἔλυν ἔλκεν νευρὴν γλυφίδας τε, from which it is clear that the word indicates the (metallic ?) handle by which the bow is held. See App. B, x.

376. οὐδὲ . . . χαρὸς is parenthetical, *βάλεν* going with *ταρσόν*. For *μιν* Bentley conj. For as ζ 407, X 292; the gen. also occurs in E 18, II 480.

377. *ταρσόν*, apparently the flat of the foot (so only here and 388). In ι 219 *ταρσοί* are explained as hurdles or wickerwork shelves, so called from *τέρσειν*, because they are used for drying

cheeses upon. Perhaps the foot was thought to have some resemblance to these.

380. *βέβληται*: rather *βέβλην'*, though we may possibly scan or write the η as ε: cf. note on I 408.

381. *νείατον*: cf. note on E 539 *νείαρι*.

385. *τοξότα*: only here in H. (but Ψ 850 *τοξευτής*); it is a word of contempt (see on Δ 242) as opposed to the hoplite who meets his foe *ἀντίβιον σὺν τεύχεσι*. *λωβητήρ*: cf. B 275, Ω 239. It has been disputed from ancient times whether we should read *κέραι* or *κέρα* (*κέραια*? or *κέραιε*, dual acc.?), and there is nothing to decide the point; nor does it make any difference. The *horn* is generally taken to mean 'the bow of horn'; but Ar. explained it as a mode of dressing the hair, *εἰς κέρατος τρόπον ἀνεπλέκοντο οἱ ἀρχαῖοι*. This interpretation, strange though it may seem, is completely established by Helbig *H. E.* 2 p. 241. He gives a curious archaic illustration of the spirally curled locks which received this name. The old lexica shew that this explanation was always generally received. Cf. schol. on ω 81, οἱ νεώτεροι κέρασιν τὴν συμπλοκὴν τῶν τριχῶν ὁμοίαν κέρατι· τὸν κερσπλάστην δεῖδε Γλαῦκον, Ἀρχιλοχόν, and ὀρθοκέρως

εἰ μὲν δὴ ἀντίβιον σὺν τεύχεσι πειρηθείης,
οὐκ ἂν τοι χαράσμησι βιὸς καὶ ταρφῆες ἰοί·
νῦν δέ μ' ἐπιγράψας ταρσὸν ποδὸς εὖχεται αὐτως.
οὐκ ἀλέγω, ὥς εἴ με γυνὴ βάλοι ἢ πάϊς ἄφρων·
κωφὸν γὰρ βέλος ἀνδρὸς ἀνάλκιδος οὐτιδανοῖο. 390
ἦ τ' ἄλλως ὑπ' ἐμεῖο, καὶ εἴ κ' ὀλίγον περ ἐπαύρηι,
ὀξύ βέλος πέλεται, καὶ ἀκήριον αἶψα τίθησι·
τοῦ δὲ γυναικὸς μὲν τ' ἀμφίδρυφοί εἰσι παρειαί,
παῖδες τ' ὀρφανικοί· ὁ δέ θ' αἵματι γαῖαν ἐρεούων
πύθεται, οἶωνοὶ δὲ περὶ πλέες ἢ ἐ γυναικες." 395
ὥς φάτο, τοῦ δ' Ὀδυσσεὺς δουρικλυτὸς ἐγγύθεν ἐλθὼν
ἔστη πρόσθ'· ὁ δ' ὀπισθε καθεζόμενος βέλος ὠκὺ
ἐκ ποδὸς εἴλκ', ὀδύνη δὲ διὰ χροὸς ἦλθ' ἀλεγεινή.
εἰς δίφρον δ' ἀνόρουσε καὶ ἡνιόχῳ ἐπέτελλε
νηυσὶν ἔπι γλαφυρήσιν ἐλαυνέμεν· ἤχθετο γὰρ κῆρ. 400

386. παρσαείας R. 387. τοι : π Q. 388. ταρσῶι Ap. *Lex.* 55. 24. 389. βάλα J : βάληι Suidas i. 1, 196. 391. ἐμοῖο GHQS. || ἐπαύροιο L : ἐν τισιν ἐπαύρω A. 392. αἶψα : ἀνδρα Ar. 393. μέν τ' : μέντοι G : μέν HJT King's. 394. παῖδες δ' A (*supr.* τ) J (δὲ) U. 396. περικλυτὸς R. 397. ὠκὺ : γρ. ὠκύ J Eust. 399. ἐπέτελλε : γρ. ἐκέλευε Harl. a. 400. ἐλαύνειαν HPRU. || ἤχθετο γὰρ κῆρ : ὠκέας Ἰηνοῦς J Par. a f j, γρ. A.

φρίκη quoted by Pollux from Soph. and explained ὀρθόθυξ. So Juvenal xiii. 165 *maūdo torquentem cornua cirro*. ἀγλαέ thus receives its proper sense, *fine, brilliant*. At the same time the proximity of τοξότα suggests that there may have been an intentional ambiguity. For Paris' hair cf. I 55 ἦ τε κόμη τό τε εἶδος. For παρσαονίπια, *ogler of girls*, cf. τ 67 ὀπιπεύσεις δὲ γυναῖκας.

387. For the opt. in protasis followed by subj. see note on I 54. For the subj. as an emphatic future with or without ἂν (κεν) cf. 431-3, and *H. G.* § 276 b. Observe the singular *χαράσμησι* agreeing with the nearer only of two subjects, A 255, I 327, etc.

389. οὐκ ἀλέγω, ὥς εἴ, *I care as little* (lit. *I am heedless*) *as though a woman were to hit me*.

390. κωφόν has the primitive sense *blunt*, from κόπτω, *ob-tusus*, lit. 'beaten back.' Cf. Soph. *O. T.* 290 κωφά καὶ παλαί' ἐπη, *Aj.* 911 ὁ πάντα κωφός.

391. ἄλλως . . πέλεται, 'in a very different way does my spear prove its edge.' The use of ἄλλως in the very similar T 99 (see next note) is different; compare note on I 699. Here it means

'differently from the weaklings.' This line gives a clear case of εἴ κε with subj. in a general sense=*whenever*, cf. I 25, M 302, where, however, the generality is limited by its use in a simile, since the poet has a special instance vividly before him. In A 166 (where see note), λ 159 the late form *ην* is wrong. There seems to be no other clear case of εἴ κε except in reference to some particular expected event (*M. and T.* § 468, *H. G.* § 292 b).

392. With ὠκὺ βέλος πέλεται cf. T 99 καὶ δ' ἄλλως τοῦ γ' ἰθὺ βέλος πέτεται, οὐδ' ἀπολήγει. As ἰθὺ there must form part of the predicate, it is better to take ὀξύ here in the same way, though πέλεται is not merely = ἐστίν. It is probably through a reminiscence of T that Eust. quotes in one place πέτεται : that verb obviously suits ἰθὺ but not ὀξύ. ἀκήριον, *lifeless*, see on H 100. αἶψα : so mss., Ar. *ἀνδρα*, which is much less forcible.

393. ἀμφίδρυφοι : see B 700.

394. ἐρεούων : so Σ 329.

395. Compare 162 γύπασιν πολὺ φλητεροὶ ἢ ἀλόχοισιν ; and, for the comparative πλέες, B 129.

399-400=273-4.

οἴωθ' ὅτ' Ὀδυσσεὺς δουρικλυτός, οὐδέ τις αὐτῷ
 Ἀργείων παρέμεινεν, ἐπεὶ φόβος ἔλλαβε πάντας·
 ὀχθήσας δ' ἄρα εἶπε πρὸς δὴν μεγαλήτορα θυμόν·
 "ὦ μοι ἐγὼ, τί πάθω; μέγα μὲν κακόν, αἶ κε φέβώμαι
 πληθὺν τάρβησάς, τὸ δὲ ῥίγιον, αἶ κεν ἀλώω 405
 μῶνος· τοὺς δ' ἄλλους Δαναοὺς ἐφόβησε Κρονίων.
 ἀλλὰ τί ἤ μοι ταῦτα φίλος διελέξατο θυμός;
 οἶδα γὰρ ὅττι κακοὶ μὲν ἀποίχονται πολέμοιο,
 δς δέ κ' ἀρίστ' ἐνὶ μάχῃ ἐνι, τὸν δὲ μάλα χρεὼν
 ἐστάμεναί κρατερῶς· ἢ τ' ἐβλητ' ἢ τ' ἐβαλ' ἄλλον." 410
 ἕως ὃ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων,
 ἔλσαν δ' ἐν μέσσοισι, μετὰ σφίσι πῆμα τιθέντες.
 ὡς δ' ὅτε κίπριον ἀμφὶ κύνες θαλεροὶ τ' αἰζηοὶ

404. μὲν : γρ. κεν Harl. a.	406. δαναοὺς : γρ. λαοὺς Harl. a.	408.
ἀπέχονται U.	409. χρεῶ GL.	410. ἢ τ' . . ἢ τ' : εἴ τ' . . εἴ τ' J Harl. a.
411. εἴως H ² . ὥρμαινε Mor.	412. τόφρ' R (om. δ').	413. πνέοντες :
δε ἔλσαν Zen.	εἴ τ' εἰ ; δε γρ. u ; εἴ τ' u . . οἷ	

403. This verse occurs seven times in *Il.* and four times in *Od.* (all in ε). In the whole of *H.* there are only nineteen other passages where the *F* of *Fōs* is neglected, and eight of these can be easily emended. Forty-five passages absolutely require the *F*, and over 170 admit of it (Knös p. 215). It seems strange that this formula, which must be an old one, should afford so large a proportion of the violations. Emendation is easy (*Feῖπε Feῖον*—rather *Feῖπεν ἐFῶν*—Bentley, *ἀρ' ἔφη* Heyne, *Feῖπε δ'* *ἀρ' ὀχθήσας*, or *ποτὶ* for *πρὸς δὴν*, van L., *ποτὶ* for *πρὸς δὴν* Brandreth) but indefensible. The line is in fact the strongest support for Usener's theory that the last syllable of the (dactylic) 3rd foot was originally an *anacrusis* for the second half of the line, and common in quantity. See note on B 400. But it must not be forgotten that we have an equally startling violation of *F* in what seems to be an equally old formula, ὡς εἰπὼν ὥρμαινε μένος καὶ θυμόν ἐκάστω.

404. τί πνέω, what is to become of me? So ε 465, but not elsewhere in *H.* Cf. note on 313 τί παθόντε, and *M.* and *T.* § 290.

407. Except in X 385 (where see note) this line always occurs in a speech

introduced by the formal 403 (see P 97. Φ 562, X 122).

408. ἀποίχονται seems to be a general expression: *cowards are off in a moment* (this being given by the perf. sense of *σχεσθαι*), while a brave man proves his courage by standing his ground. If we take it as a special reference to the Greeks, and to Diomed in particular, the general sentiment of 409-10 comes in rather awkwardly.

410. The punctuation of the text, where the disjunctive clauses are taken independently ('he can but slay or be slain') is that approved by Nicanor. Others put a comma after *κρατερῶς* and make them subordinate, 'whether he is slain or slays.' In that case it would be better to write *εἴ τ' . . εἴ τ'.*

413. *They penned him in their midst, bringing a bane* (cf. 347) *among themselves.* For πνέοντες Zenod. read *δε ἔλσαν*, an expression which by no means gains in force what it loses in Homeric simplicity. Still it gives the right sense; *Ar. wrongly understood* it to mean 'bringing destruction to Odysseus in their midst.'

414. κίπριον is governed by ἀμφί: prepositions of more prosodiacal value than two short syllables do not, according to the traditional rule, throw

σεύονται· ὁ δέ τ' εἰσι βαθείης ἐκ ξυλόχοιο 415
 θήγων λευκὸν ὀδόντα μετὰ γναμπτήσι γένυσσιν,
 ἀμφὶ δέ τ' ἄτσονται, ὑπαὶ δέ τε κόμπος ὀδόντων
 γίνεται· οἱ δὲ μένουσιν ἄφαρ δεινὸν περ ἔοντα·
 ὧς ῥα τότε ἄμφ' Ὀδυσῆα δίφιλον ἐσσεύοντο
 Τρῶες· ὁ δὲ πρῶτον μὲν ἀμύμονα Δηϊοπίτην 420
 οὔτασεν ὦμον ὑπερθεν ἐπάλμενος ὀξείῃ δουρί,
 αὐτὰρ ἔπειτα Θόωνα καὶ Ἐννομον ἐξενάριξε.
 Χερσιδάμαντα δ' ἔπειτα, καθ' ἵππων ἄτσοντα,
 δουρὶ κατὰ πρότμησιν ὑπ' ἀσπίδος ὀμφαλοέσσης
 νύξεν· ὁ δ' ἐν κονίησι πεσὼν ἔλε γαῖαν ἀγοστῶι. 425
 τοὺς μὲν ἕασ', ὁ δ' ἄρ' Ἴππασίδην Χάροπ' οὔτασε δουρί,
 αὐτοκασίγητον ἐνηγενέος Σώκοιο.

415. σεύονται CGH. 416. γναμπτοῖσι CHLQ Harl. a, Lips. (*supr.* A): γναπτῖσι T: γναπτοῖσι PR Mor. Bar. 417. δέ τ' [D]RU: δέ χαίτ' Q: τ' CST: τε Ω. || ἄτσονται P (*supr.* α). || κόμπος: γρ. κτύπος Harl. a. 418. γίνεται GL. 419. ὀδυσσῆι G. 420. μὲν om. G. || δηϊοπῖτην P. 421. ὑπερσε(ν) μετάλμενος HPRST Harl. a, Par. a b d f h k, Vr. b, Mosc. 3, γρ. A. || ἐπάλμενος J. || δουρί: γρ. χαλκῶι A. 422. ἔννομον: εὔνομον R: ὀρμενον C: ὀρμενον Lips. 423. χερσὶ δάμαντα J: πούλυδάμαντα Q. || δῖπαντα A (γρ. καὶ δῖσσαντα) D, γρ. Harl. a. 424. πρότμησιν Ar. (see Ludw.) Ω: πρότμησιν *supr.* τ over c T, apparently all by *man.* 1: the variant alluded to in the corrupt scholia was probably *πρότμησιν* rather than *πρόσμησιν* or *πρότμητιν*.

the accent back when they follow their noun.

415. σεύονται (aor. subj., see on 549), sc. μιν, give chase to him. For the variant σεύονται see on K 183.

416. The ancient legend was that the boar prepared for battle by whetting his teeth upon smooth rocks.

417. ὑπαί, *thereat*, in the midst of all this is heard the gnashing of his teeth. Cf. *U* 380 πολλὰς ὑπὸ κόμπος ὀρώρει. δέ τ': δέ F Brandreth.

418. ἄφαρ, i.e. without hesitation. Cf. *N* 814 ἄφαρ δέ τε χεῖρες ἀμύνειν εἰσι καὶ ἡνί. But it is by no means easy to bring all the Homeric uses of ἄφαρ under the sense *quickly*; here and in *P* 417, for instance, it might be taken to emphasize the following adj. like French *fort* or *bien*, where the adverb has lost its individuality and sunk to a mere *very*. The origin of the word is quite unknown.

424. πρότμησιν, apparently *the cut place* (cf. *A* 235 τομή) *in front*, i.e. the navel. The word recurs only in Quintus Smyrnaeus. There was some variant, but the scholia are contra-

dictory, and it is not easy to say what it was. Photios *Lex.* has πρότμησιν ὀμφαλόν.

425. ἀγοστῶι, a word which occurs only a few times, always in this line in Homer (*N* 508, 520, *Ξ* 452, *P* 315), and occasionally in later poets (Theokr. xvii. 129; Ap. Rhod. iii. 120 μάργος Ἔρως λαίης ὑποίσχανε χεῖρὸς ἀγοστῶν). Benfey refers it to root *a(n)g*, to squeeze, so that it means 'in his grasp.' Ap. Rhodius seems to take it for the *palm* of the hand.

427. ἐνηγενέος, an obviously wrong form, as the -η- cannot be explained. ἡνυγενέος (P. Knight) is condemned by the rule that *hū-* is found in compounds only under the stress of absolute metrical necessity. This allows the nom. ἡνυγενῆς (*Hymn. Ven.* 94) but not the gen., for *εὐνυγενέος* is a possible form. See note on *H* 41. But no doubt the right form is *εὐνηγενέος*, *wealthy*, which was a variant read by Rhianos and Aph. on *Ψ* 81, where see note. This is regularly formed from *ἀφενος*. The corruption is a very early one, for we find *εὐνηγενέος* in *Hymn. Ven.* 229, where the sense is clearly *noble*.

τῶι δ' ἐπαλεξήσων Σῶκος κίεν, ἰσόθεος φῶς,
 στῇ δὲ μάλ' ἐγγὺς ἰὼν καί μιν πρὸς μῦθον ἔειπεν·
 "ὦ Ὀδυσσεῦ πολύαινε, δόλων ἄτ' ἠδὲ πόνοιο,
 σήμερον ἢ δοιοῖσιν ἐπεύξεαι Ἰππασίδησι,
 τοιῶδ' ἄνδρε κατακτείνας καὶ τεύχε' ἀπούρας,
 ἢ κεν ἐμῶι ὑπὸ δουρὶ τυπείς ἀπὸ θυμὸν ὀλέσσης."
 ὥς εἰπὼν οὔτῃσε κατ' ἀσπίδα πάντοσ' ἐΐσην·
 διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
 καὶ διὰ θώρηκος πολυδαϊδάλου ἡρήριστο,
 πάντα δ' ἀπὸ πλευρῶν χροῖα ἔργαθεν, οὐδέ τ' ἔασε
 Παλλὰς Ἀθηναίη μιχθήμεναι ἔγκασι φωτός.
 γνῶ δ' Ὀδυσσεὺς ὃ οἱ οὐ τι βέλος κατὰ καίριον ἦλθεν,
 ἄψ δ' ἀναχωρήσας Σῶκον πρὸς μῦθον ἔειπεν·
 "ἂ δεῖλ', ἢ μάλα δὴ σε κιχάνεται αἰπὺς ὀλεθρος.
 ἦ τοι μὲν ἐμ' ἔπαυσας ἐπὶ Τρώεσσι μάχεσθαι,

430. ἄτ': αὐτ' Mosc. 3. 431. ἰππασίδησι: γρ. ἰπασίδῃν A. 432. ἀπ-
 ούρας U (in ras.). 433. ὀλέσσης DSU. 434. οὔτῃσε P. 435. ὄβριμον
 CHP. 436. ἡρήριστο HT¹: ἡρείριστο P¹. 437. χροῖα Zen. Ω: χροός Ar.
 (διχῶς T): χρὸ' ἔεργασεν P. 438. ἀθήνη GPT. 439. ὃ οἱ: ὅτι C. || βέλος
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 442. μὲν: μὲν β' DJRU.

430. πολύαινε: see I 673. ἄτ', for
 αὐτε, *insatiate* (ἀ-σα-τος). Ar. used the
 phrase as an argument against the chori-
 zontes, as it is in the *Odyssey* that the
 cunning of Odysseus is described. Sokos
 speaks in admiration, not in blame.

432. Ar. noted that τεύχε' ἀπούρας
 is inappropriate, as Odysseus is too hard
 pressed to think of despoiling the
 corpses. This is very true; but Fick
 remarks that we should read *οὐμῶν*
ἀπούρας, which may have been altered
 on account of *θυμὸν* in the next line;
 the older Epic style took no offence at
 such iteration.

433. For *κεν* in the second clause
 only compare X 110. It seems to have
 no function unless to emphasize the clause
 as containing what Sokos really means.

437. For χροῖα Ar., if the scholia are
 to be believed, read *χροός*, which can
 at best only mean 'stripped everything
 off the flesh of his ribs'! *πλευρῶν*
 neuter, as Δ 468, not a contracted fem.
 οὐδέ τ': οὐδέ F¹ Brandreth and van L.

439. αἱ Ἀριστάρχου οὕτως τέλος, καὶ
 σχεδὸν ἅπασαι. ἔγνω δὲ οὐ κατὰ καίριον
 τέλος ἦλθεν ἢ πλῆγῃ, οὐκ εἰς καίριον τόπον

ἐτελεύτα. Ζηρόδοτος δὲ γράφει βέλος,
 κακῶς· οὐ βέβληται γάρ, ἀλλ' ἐκ χειρὸς
 ἐπέπληγε. (λέγει δὲ τέλος τὸ τῆς ζωῆς.)
 Our mss. agree with Zen., with the
 exception of A. There is no doubt that
βέλος gives the best sense, *the dart*
lighted not on a fatal spot (for this, the
 regular use of *καίριον*, see note on Δ 185,
 where the phrase is very similar, *οὐκ ἐν*
καίριω δὲ πᾶγῃ βέλος). It seems that
 Ar. laid too much weight on his canon
 that *βέλος* could never be used of a
 weapon used with a thrust; it is only
 natural that the word should be applied
 generically to the spear, which was
 sometimes cast and sometimes held in
 the hand, without reference to the
 particular case in question. If we
 accept *τέλος*, we may read either *κατὰ*
καίριον, the spear 'came not to a fatal
 end' of its journey, or *κατακαίριον*, 'a
 fatal end came not to him,' which seems
 to be meant by the concluding words of
 the scholion cited; cf. the phrase 451
τέλος θανάτου. Both of these are perhaps
 barely possible, but very strained, and
 decidedly less Homeric in expression
 than the vulgate.

σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
 ἡματι τῷιδ' ἔσσεσθαι, ἐμῷ δ' ὑπὸ δουρὶ δαμέντα
 εὐχος ἐμοὶ δώσειν, ψυχὴν δ' Ἀΐδι κλυτοπάλλωι." 445
 ἦ, καὶ ὁ μὲν φύγαδ' αὐτὶς ὑποστρέψας ἐβεβήκει,
 τῷ δὲ μεταστρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν
 ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε.
 δούπησεν δὲ πεσών· ὁ δ' ἐπέυξατο δῖος Ὀδυσσεύς·
 "ὦ Σῶχ', Ἰππιάσου υἱὲ δαΐφρονος ἵπποδάμοιο, 450
 φθῆ σε τέλος θανάτοιο κιχήμενον, οὐδ' ὑπάλυξας.
 ἂ δεῖλ', οὐ μὲν σοὶ γε πατὴρ καὶ πότνια μήτηρ
 ὅσσε καθαιρήσουσι θανόντί περ, ἀλλ' οἴωνοι
 ὠμησται ἐρύουσι, περὶ πτερὰ πυκνὰ βαλόντες·
 αὐτὰρ ἐπεὶ κε θάνω, κτεριοῦσί με δῖοι Ἀχαιοί." 455
 ὥς εἰπὼν Σώκοιο δαΐφρονος ὄβριμον ἔγχος
 ἔξω τε χροὸς εἴλκε καὶ ἀσπίδος ὀμφαλοέσσης·
 αἶμα δέ οἱ σπασθέντος ἀνέσσυτο, κῆδε δὲ θυμόν.
 Τρῶες δὲ μεγάλθυμοι ἐπεὶ ἴδον αἶμ' Ὀδυσῆος,

444. δ' om. LQ. || δαμέντι P: δαμέντι DGU Lips. 446. αὖθις CR. 447. μεταστρεφέντι J. 448. μεσσηγύ T. 450. ὦ σῶκε Ar. Q: ὦ σῶκ' P: ὦ σῶχ' T'. 451. τέλος: βέλος Zen. 452. ἂ . . σοί: δύσμορος, οὐκ ἔρα τῷ Plut. Cons. ad Ap. 445. 454. ἐρύουσι GH²S. || πυκνὰ: μακρὰ H. 455. ἐπεὶ: εἰ Ar. Bar. Mor. (and "unus Vindob." Heyne: G?). 456. ὄβριμον CH. 457. τε: τ' ἐκ C: δ' ἐκ Ven. B. || εἴλκε Ar. P. 458. οἶ: οὐ Zen. || ἀνέσσυτο Bar. 459. δέ: δ' αὖ P Harl. a, Vr. b, Mosc. 3. || ἐπεὶ: ὅπως A (γρ. ἐπεὶ) DGQT, γρ. Vr. b, Par. a: ὅταν Bar.

445. See on E 654.

450. Ar. read ὦ Σῶκε, "ἐκ πλήρους," evidently to avoid confusion with ὦς ὦχ', thus quickly, which is found in T, and is a possible, though prosy, arrangement of the letters.

451. τέλος θανάτοιο, 'the end of (consisting in) death has been too quick in catching you' (ce is governed by κιχήμενον). Here also Zen. read βέλος, but he is not supported by our mss., and the phrase βέλος θανάτοιο is not Homeric.

453. καθαιρήσουσι, draw down, close thine eyes. So λ 426, ω 296.

454. ἐρύουσι, future. πυκνὰ, either a proleptic predicate, 'so as to be thick,' i.e. in dense flocks; or more simply, 'thickly feathered,' a mere epithet. ὠμησται, lit. raw-eating, from root εδ with the common lengthening in composition; cf. ρ 170 δέλιν-ησ-τος.

455. For ἐπεὶ Ar. read εἰ, εἴ, which has the advantage of giving the required

antithesis between σοὶ γε and ἐμέ, but involves either the intolerable repetition of με, or Spitzner's conj. κτεριοῦσί γε, where the γε is absolutely otiose. All that is required is to read κτεριοῦσ' ἐμέ, (or rather κτερίσουσ' ἐμέ? But cf. δεικῶ, κομιῶ). ἐπεὶ κε is obviously more suitable than εἴ κε.

457. χροὸς, his own flesh, where Sokos' spear still remained, as the next line shews.

458. σπασθέντος, sc. ἐγχεος. But there is no other clear case in H. of a participle thus standing in the gen. abs. without a noun. In Σ 606 and in δ 19 the right reading is ἐξάρχοντες, not -τος, and τ 159 ἀσχαλάει δὲ πᾶσι βίοντες κατεδόντων is analogous to phrases like γνῶ χωμένοιο. Hence Zen. read οὐ for οἶ: as Heyne remarks, it should at least have been τοῦ. κῆδε δὲ θυμόν, of purely physical pain like ἤχθετο κῆρ, 274, 400, etc.

459. ἐπεὶ is to be preferred to ὅπως,

τῷ δ' ἐπαλεξήσων Σῶκος κίεν, ἰσόθεος φῶς,
 στῇ δὲ μάλ' ἐγγὺς ἰὼν καὶ μιν πρὸς μῦθον ἔειπεν·
 "ὦ Ὀδυσσεῦ πολύαινε, δόλων ἄτ' ἠδὲ πόνοιο,
 σήμερον ἢ δοιοῖσιν ἐπεύξαι Ἰππασίδησι,
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 ἢ κεν ἐμῷ ὑπὸ δουρὶ τυπείς ἀπὸ θυμὸν ὀλέσσης."
 ὥς εἰπὼν οὔτησε κατ' ἀσπίδα πάντοσ' ἔστην·
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433. For *κεν* in the second clause only compare X 110. It seems to have no function unless to emphasize the clause as containing what Sokos really means.

437. For χροῖα Ar., if the scholia are to be believed, read *χροῖος*, which can at best only mean 'stripped everything off the flesh of his ribs'! *πλευρῶν* neuter, as Δ 468, not a contracted fem. οὐδέ τ': οὐδέ F Brandreth and van L.

439. αἱ Ἀριστάρχου οὕτως τέλος, καὶ σχεδὸν ἅπασαι. ἔγνω δὲ οὐ κατὰ καίριον τέλος ἦλθεν ἢ πλῆγῃ, οὐκ εἰς καίριον τόπον

ἔτελεύτα. Ζηρόδοτος δὲ γράφει βέλος, κακῶς· οὐ βέβληται γάρ, ἀλλ' ἐκ χειρὸς ἐπέπληγε. (λέγει δὲ τέλος τὸ τῆς ζωῆς.) Our mss. agree with Zen., with the exception of A. There is no doubt that βέλος gives the best sense, *the dart lighted not on a fatal spot* (for this, the regular use of καίριον, see note on Δ 165, where the phrase is very similar, οὐκ ἐν καιρίῳ ὄξυ πάγη βέλος). It seems that Ar. laid too much weight on his canon that βέλος could never be used of a weapon used with a thrust; it is only natural that the word should be applied generically to the spear, which was sometimes cast and sometimes held in the hand, without reference to the particular case in question. If we accept τέλος, we may read either κατὰ καίριον, the spear 'came not to a fatal end' of its journey, or κατακαίριον, 'a fatal end came not to him,' which seems to be meant by the concluding words of the scholion cited; cf. the phrase 451 τέλος θανάτου. Both of these are perhaps barely possible, but very strained, and decidedly less Homeric in expression than the vulgate.

σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
 ἥματι τῷδ' ἔσσεσθαι, ἐμῷ δ' ὑπὸ δουρὶ δαμέντα
 εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἀϊδί κλυτοπόλῳι." 445
 ἦ, καὶ ὁ μὲν φύγαδ' αὐτὶς ὑποστρέψας ἐβεβήκει,
 τῷ δὲ μεταστρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν
 ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε.
 δούπησεν δὲ πεσών· ὁ δ' ἐπέυξατο δῖος Ὀδυσσεύς·
 "ὦ Σῶχ', Ἰππάσου νιὲ δαΐφρονος ἵπποδάμοιο, 450
 φθὴ σε τέλος θανάτοιο κιχήμενον, οὐδ' ὑπάλυξας.
 ἂ δεῖλ', οὐ μὲν σοὶ γε πατὴρ καὶ πότνια μήτηρ
 ὅσσε καθαιρήσουσι θανόντί περ, ἀλλ' οἴωνοι
 ὠμησται ἐρύουσι, περὶ πτερὰ πυκνὰ βαλόντες·
 αὐτὰρ ἐπεὶ κε θάνω, κτεριοῦσί με δῖοι Ἀχαιοί." 455
 ὥς εἰπὼν Σώκοιο δαΐφρονος ὄβριμον ἔγχεος
 ἔξω τε χροὸς εἴλκε καὶ ἀσπίδος ὀμφαλοέσσης·
 αἶμα δέ οἱ σπασθέντος ἀνέσσυτο, κῆδε δὲ θυμόν.
 Τρῶες δὲ μεγάλθυμοι ἐπεὶ ἴδον αἶμ' Ὀδυσῆος,

444. δ' om. LQ. || δαμόντε P: δαμόντι DGU Lips. 446. αὖτις CR. 447. μεταστραφέντι J. 448. μεσσηγύ T. 450. ὦ σῶκε Ar. Q: ὦ σῶκ' P: ὦς ὦχ' T'. 451. τέλος: βέλος Zen. 452. ἂ . . σοί: δύσμορος, οὐκ ἔρα τῷ Plut. *Cons. ad Ap.* 445. 454. ἐρύουσι GH²S. || πυκνὰ: μακρὰ H. 455. ἐπεὶ: ἐμ' εἴ Ar. Bar. Mor. (and "unus Vindob." Heyne: G?). 456. ὠβριμον CH. 457. τε: τ' ἐκ C: δ' ἐκ Ven. B. || εἴλκε Ar. P. 458. οἱ: οὐ Zen. || ἀνέσσυτο Bar. 459. δέ: δ' αὖ P Harl. a, Vr. b, Mosc. 3. || ἐπεὶ: ὅπως A (γρ. ἐπεὶ) DGQT, γρ. Vr. b, Par. a: ὅταν Bar.

445. See on E 654.

450. Ar. read ὦ Σῶκε, "ἐκ πλήρους," evidently to avoid confusion with ὦς ὦχ', thus quickly, which is found in T, and is a possible, though prosy, arrangement of the letters.

451. τέλος θανάτοιο, 'the end of (consisting in) death has been too quick in catching you' (ce is governed by κιχήμενον). Here also Zen. read βέλος, but he is not supported by our mss., and the phrase βέλος θανάτοιο is not Homeric.

453. καθαιρήσουσι, draw down, close thine eyes. So λ 426, ω 296.

454. ἐρύουσι, future. πυκνὰ, either a proleptic predicate, 'so as to be thick,' i.e. in dense flocks; or more simply, 'thickly feathered,' a mere epithet. ὠμησται, lit. raw-eating, from root ἐδ with the common lengthening in composition; cf. ρ 170 δειπν-ησ-τος.

455. For ἐπεὶ Ar. read ἐμ', εἴ, which has the advantage of giving the required

antithesis between σοὶ γε and ἐμέ, but involves either the intolerable repetition of με, or Spitzner's conj. κτεριοῦσί γε, where the γε is absolutely otiose. All that is required is to read κτεριοῦσ' ἐμέ, (or rather κτερίσουσ' ἐμέ? But cf. δεικνῶ, κομνῶ). ἐπεὶ κε is obviously more suitable than εἴ κε.

457. χροὸς, his own flesh, where Sokos' spear still remained, as the next line shews.

458. σπασθέντος, sc. ἔγχεος. But there is no other clear case in H. of a participle thus standing in the gen. abs. without a noun. In Σ 606 and in δ 19 the right reading is ἐξάρχοντες, not -τος, and τ 159 ἀσχαλάει δὲ πᾶσι βίστον κατεδόντων is analogous to phrases like γνῶ χωμένοιο. Hence Zen. read οὐ for οἱ: as Heyne remarks, it should at least have been τοῦ. κῆδε δὲ θυμόν, of purely physical pain like ἤχθετο κῆρ, 274, 400, etc.

459. ἐπεὶ is to be preferred to ὅπως,

κεκλόμενοι καθ' ὅμιλον ἐπ' αὐτῷ πάντες ἔβησαν.

460

αὐτὰρ ὃ γ' ἐξοπίσω ἀνεχάζετο, αὖτε δ' ἐταίρους.

τρὶς μὲν ἔπειτ' ἦυσεν, ὅσον κεφαλὴ χάδε φωτός,

τρὶς δ' αἶεν ἰάχοντος ἀρηϊφίλος Μενέλαος.

αἴψα δ' ἄρ' Αἴαντα προσεφώνεεν ἐγγὺς ἔοντα·

“Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,

465

ἄμφι μ' Ὀδυσσῆος ταλασίφρονος ἵκετ' αὐτή,

τῷ ἱκέλῃ ὥς εἴ ἐ βιώιατο μῦνον ἔοντα

Τρῶες ἀποτμήξαντες ἐνὶ κρατερῇ ὑσμίνῃ·

ἀλλ' ἴομεν καθ' ὅμιλον· ἀλεξέμεναι γὰρ ἄμεινον.

δεῖδω μὴ τι πάθῃσιν ἐνὶ Τρώεσσι μονωθείς,

470

ἐσθλὸς ἐὼν, μεγάλῃ δὲ ποθὴ Δαναοῖσι γένηται.”

ὥς εἰπὼν ὁ μὲν ἦρχ', ὁ δ' ἄμ' ἔσπετο ἰσόθεος φῶς.

εὖρον ἔπειτ' Ὀδυσῆα διίφιλον· ἄμφι δ' ἄρ' αὐτὸν

Τρῶες ἔπονθ' ὥς εἴ τε δαφουνοὶ θῶες ὄρεσφιν

ἄμφ' ἔλαφον κεραὸν βεβλημένον, ὃν τ' ἔβαλ' ἀνὴρ

475

ἰῶι ἀπὸ νευρῆς· τὸν μὲν τ' ἤλυξε πόδεσσι

462. χάδετο T. 466. ἵκετ' αὐτή Ar. [H]PR Par. a f: ἵκετο φωνή B
467. βιώιατο Vr. b, Mosc. 3. 470. πάθει μετὰ GHJ (πάθη) T Harl. a, Mosc.
3, γρ. A. 472. ἦρχεν δδ' ἄμ' ἔπετο J. || ἄμ' om. Q. 473. εὖρον HT.
αὐτῶ(i) (A suppr.) J. 474. δαφουνοὶ G. 475. τ': ρ' G.

which is used as a temporal conj. only in the phrase *ὅπως ἴδον* (*ἴδεν*), M 208, γ 373, χ 22. The change may have been made to avoid the apparent hiatus.

461. αὖτε, also N 477, T 48, 51 (cf. *αὐδή*); elsewhere the stem is *dv-* (*ἦισε*, *ἀντή*, *ἀντει*, etc.). Bentley's *ἀνεχάζετ'*, *δυσσε* is of course condemned by the forbidden caesura.

462. ὅσον, lit. 'as loud as the man's head could hold'; Fäsi compares the French *crier à pleine tête*. See also II 77 *αὐδήσαντος ἐχθρῆς ἐκ κεφαλῆς*. *φωτός* virtually means 'his,' as in 438.

467. τῷ (neuter) represents by anticipation the following clause with *ὥς* cf. So X 410 *τῷ δὲ μάλιστ' ἄρ' ἔην ἐναλίγκιον, ὥς εἰ, κτλ.* *βιώιατο*, for *βιόιατο*, which Fick reads, omitting *ε*.

470. *μονωθεὶς* is isolated in form as well as sense; for there is no other instance in H. of the Attic *μόνος* (Epic *μόνος* always). The couplet may have come into the text at a late date, for 469 forms a very effective conclusion. *ἐνὶ Τρώεσσι μολωθείς* van L. (cf. Z 1, A

401) with *α* shortened as in *ὄλος* N 275, Σ 105, and twice in *Od.*

471. *ποθή*, *regret*, cf. Σ 368, P 690. It would not be un-Homeric to say that he, Odysseus, 'may become a great regret' (i.e. great loss), cf. the use of *χάρμα* (K 193, etc.), but it is perhaps better, as well as more obvious, to translate *there may be great regret*.

474. *ἔποντο* is the unanimous reading of the mss. and scholia, but it is certainly wrong. *ἔπον* is absolutely required by the sense; cf. 483 below, where the influence of this line has actually brought the impossible *ἔποντο* into several mss. The corruption is clearly due to the greater familiarity of the mid. combined with a wish to mend the metre. The correction is due to Heyne and P. Knight. The compound *ἀμφέπειν* means to *beset* by surrounding, as *ἐφέπειν* to *drive* by pursuit. So 483, and cf. γ 118 *εἰδάτερες γὰρ σφιν κατὰ ῥάπτομεν ἀμφέπειντες*, of the siege of Troy (J. P. xiv. 239). *ἀμφέπεσθαι* occurs only once in Greek, Qu. Sm. i. 47, in the correct sense *accompanied round about*.

φεύγων, ὅφρ' αἷμα λιαρὸν καὶ γούνατ' ὀρώρη·
 αὐτὰρ ἐπεὶ δὴ τὸν γε δαμάσσεται ὦκὺς οἰστός,
 ὠμοφάγοι μιν θῶες ἐν οὔρεσι δαρδάπτουσιν
 ἐν νέμει σκιερῶι· ἐπὶ τε λῖν ἤγαγε δαίμων 480
 σύντην· θῶες μὲν τε διέτρεσαν, αὐτὰρ ὁ δάπτει·
 ὥς ῥα τότε ἄμφ' Ὀδυσηᾶ δαΐφρονα ποικιλομήτην
 Τρῶες ἔπον πολλοὶ τε καὶ ἄλκιμοι, αὐτὰρ ὁ γ' ἥρως
 αἵτσωσιν ὧι ἔγχει ἀμύνετο νηλεὲς ἦμαρ.
 Αἴας δ' ἐγγύθεν ἦλθε φέρων σάκος ἥτε πύργον, 485
 στήν δὲ παρέξ· Τρῶες δὲ διέτρεσαν ἄλλυδις ἄλλος.
 ἦ τοι τὸν Μενέλαος ἀρήϊος ἔξαγ' ὀμίλου
 χειρὸς ἔχων, εἰως θεράπων σχεδὸν ἤλασεν ἵππους·
 Αἴας δὲ Τρώεσσιν ἐπάλμενος εἶλε Δόρυκλον
 Πριαμίδην, νόθον υἱόν, ἔπειτα δὲ Πάνδοκον οὔτα, 490
 οὔτα δὲ Λύσανδρον καὶ Πύρασον ἠδὲ Πυλάρτην.
 ὥς δ' ὅποτε πλήθων ποταμὸς πεδίοιενδε κύτεισι
 χειμάρρους κατ' ὄρεσφιν, ὀπαζόμενος Διὸς ὄμβρωι,
 πολλὰς δὲ δρυὺς ἀζαλέας, πολλὰς δέ τε πεύκας
 ἐσφέρεται, πολλὸν δέ τ' ἀφυσγετὸν εἰς ἄλα βάλλει, 495
 ὥς ἔφεπε κλονέων πεδίου τότε φαίδιμος Αἴας,

477. ὀρώρη D. 478. ἐπεὶ δὴ: ἐπειδὴν PR. || τὸν γε: τόνδε H. || ὦκὺς: πικρὸς DQ. 480. σκιερῶι: γλαφυρῶι Zen. 482. ποικιλόμητιν RU Mosc. 3: ποικιλομήτιν G: ποικιλομήτιν L¹Q. 483. ἔποντο D (P *supr.*) QRTU. 484. ἀμύνειν D: ἀμύνεται PR. 485. After this *add.* γάλλεον ἐπαβάσιον, ὃ οἱ τύχιος κάμει τεύχεον (= H 220) G. 488. ἔχων: ἐλὼν T. 492. κύτεισι: θήνται Zen. 495. δέ τ': δ' C. || βάλλει R (H *in ras. man.* 1). 496. τό+ε T (τ *in ras.*).

477. *λιαρὸν*, sc. *ἐν*, with the same sense as in 266, 'while the blood flows warm from the wound.' Cf. A 547.

478. *δαμάσσεται*, aor. subj., when the arrow has had its full effect upon him.

480. *λῖν* (or *λιν*, as Ar. accented) does not recur; some would read *λιν*'(a), but the form *λίσσω* (cf. on E 782) is against this.

481. *διέτρεσαν*, *scatter in terror*. *ὁ*, the lion begins to rend in his turn.

482. *ἀμφὶ* . . . *ἔπον*: see 474.

486. *στῆν παρέξ*, stood forth beside him. Cf. ε 439 *νῆγε παρέξ*, swam along the shore. But the phrase is unusual and the sense of *-έξ* obscure; Paley ingeniously conjectures *παράξ*, like 251 *εὐράξ*, q.v.

488. *οπαζέων*, i.e. of Menelaos. Odysseus, coming from mountainous Ithaka, has no horse nor chariot.

490. *υἱόν*: we must understand *Πριάμου* from *Πριαμίδης*, the expression being rather tautological.

493. *οπαζόμενος*, *driven on* from behind; used somewhat like a passive to *ἐφέπει* in the sense *διώκειν*, see E 91, 334, Θ 341, and Eur. *El.* 1192 *ὥπασας ἀπὸ γὰς*. The other use of *οπάζειν*, *to make to accompany*, is more like a causal to *ἔπεισθαι*. Nauck conj. *δεξιόμενος*, a mere guess. *χειμάρρους* is here an adjective; cf. note on E 88.

494. *ἀζαλέας*, dead trees, either fallen accidentally by the side, or felled and left to dry.

495. *ἐσφέρεται*, *draws into its current*. *ἀφυσγετόν*, *ἀπ. λεγ.*, probably 'drift wood' or 'mud.' The origin of the word is obscure; possibly it is conn. with *ἀφύσσειν*.

496. Compare X 188 *Ἐκτορα δ' ἀσπερ-*

δαΐζων ἵππους τε καὶ ἀνέρας. οὐδέ πω Ἔκτωρ
 πεύθετ', ἐπεὶ ῥα μάχης ἐπ' ἀριστερὰ μάρνατο πάσης,
 ὄχθας πὰρ ποταμοῖο Σκαμάνδρου, τῇ ῥα μάλιστα
 ἀνδρῶν πίπτε κάρηνα, βοῇ δ' ἄσβεστος ὀρώρει 500
 Νέστορά τ' ἀμφὶ μέγαν καὶ ἀρήϊον Ἴδομενεῖα.
 Ἔκτωρ μὲν μετὰ τοῖσιν ὁμίλει μέρμερα ῥέζων
 ἔγχετ' θ' ἵπποσύνῃ τε, νέων δ' ἀλάπαξε φάλαγγας·
 οὐδ' ἄν πω χάζοντο κελεύθου δίοι Ἀχαιοί,
 εἰ μὴ Ἀλέξανδρος, Ἑλένης πόσις ἠυκόμοιο, 505
 παύσειν ἀριστεύοντα Μαχάονα ποιμένα λαῶν,

499. καμάνδρου L Harl. a (p. ras.). 500. ἄσβεστος : ἀσιετος PR. 503.
 ἀλάπαξε (G¹!) Harl. a (ze Harl. a^m), Mor. : ἀλάπαδνε S. 504. ἄν : ἄρ T¹!
 πω : πω PRT. || After this line Pap. ζ adds another ending]μουπερ.

χέτ κλονέων ἔφεπ' ὥκως Ἀχιλλεύς. The peculiarity of the present line is that *πεδῖον* takes the place of the flying foe, which is elsewhere the object of *ἐφέπειν* and *κλονέειν* alike. It seems that we must understand 'drove the plain, making havoc,' *πεδῖον* standing for the men and horses of which it is full. So we have in ι 121 *κυνηγέται* . . . *κορυφὰς ὀρέων ἐφέποντες*, just as we speak of 'driving a wood' when we mean driving the game found there. It must, however, be admitted that Barnes's conj. *κάτα* for *τότε* makes the phrase much simpler. It is not possible to take *πεδῖον* by itself, of extension over, = *along the plain*. Cf. on 714 below.

497. *δαΐζων*: for the *ā* see App. D (c1). Brandreth conj. *δηϊδων*.

498. The 'left of the battle' can hardly be from a Greek point of view here, as the river is regularly on the Greek right, i.e. to the W. of the battle-field. But in details such as this it is useless to look for exact accuracy. See E 355, N 765, P 116. There is, however, something awkward in the sudden shifting of the centre of interest, as we have been led to believe that the hottest of the fight was about Aias, and are now suddenly told that it was on the opposite wing. Indeed the words of Kebriones in 523-30 directly contradict *μάλιστα* in 499. Most modern critics have therefore pronounced for the omission of 497-503 at least, with more or less of the context. Fick, omitting 489-503 (the first eight lines with hardly sufficient reason), suggests

'Ατρεΐδης for Ἴδομενεύς in 510, as Menelaos has not left the field, but only entrusted Odysseus to his *θεράπων*. This would remove all cause of offence; 504 comes much more naturally after the stubborn resistance of Aias than after the account of Hector's ravages. These difficulties all have to be taken into consideration in deciding whether the wounding of Machaon, which the passage introduces, may not be subsequent to the original *Μῆνις*. (See Introd. to the book.)

502. *δωῖλα* is an oxymoron, for it properly indicates friendly association: E 86, 834. So *δαρσύς*, 'dalliance,' is used of war, N 291, P 228 (Monro).

503. *νέων*, a curious expression; it can hardly be meant to oppose the aged Nestor and elderly (N 361, 485) *Idomeneus* to their more youthful soldiers. Ar. read *νεῶν*, the battalions belonging to the ships, which certainly is a desperate resource. Surely the original reading must have been *νέων*, *afresh*, after the temporary rally; cf. Δ 332, O 240.

504. There has been no satisfactory restoration of the new line in the papyrus; Ludwich's *οὐδ' εἶξαν πολέμιο πεφυγότες οὐλομένου περ* can hardly be right.

506. It is not quite clear whether *παύσειν* and *ἀριστεύοντα* go closely together, *stopped from doing deeds of valour*, or more loosely *stopped (from battle) while doing deeds of valour*. In favour of the latter is the construction *ἐπρασας μάχεσθαι* in 442, while the former seems a natural correlative to the

ἰῶι τριγλώχινι βαλὼν κατὰ δεξιὸν ὦμον.
 τῶι ῥα περιδδειςαν μένεα πνείοντες Ἀχαιοί,
 μή πῶς μιν πολέμοιο μετακλινθέντος ἔλοιεν.
 αὐτίκα δ' Ἰδομενεὺς προσεφώνεε Νέστορα δῖον· 510
 “ὦ Νέστορ Νηληϊάδη, μέγα κῦδος Ἀχαιῶν,
 ἄγρει, σὼν ὀχέων ἐπιβήσεο, πὰρ δὲ Μαχάων
 βαινέτω, ἐς νῆας δὲ τάχιστ' ἔχε μώνυχας ἵππους·
 ἡτρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιος ἄλλων
 ἰοὺς τ' ἐκτάμνειν ἐπὶ τ' ἥπια φάρμακα πύσσειν.” 515
 ὧς ἔφατ', οὐδ' ἀπίθησε Γερήνιος ἱππότα Νέστωρ.
 αὐτίκα δ' ὦν ὀχέων ἐπεβήσето, πὰρ δὲ Μαχάων
 βαῖν', Ἀσκληπιοῦ υἱὸς ἀμύμονος ἡτῆρος·
 μᾶστιξεν δ' ἵππους, τῷ δ' οὐκ ἀέκοντε πετέσθην
 νῆας ἐπὶ γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ. 520
 Κεβριόνης δὲ Τρῶας ὀρινομένους ἐνόησεν
 “Ἔκτορι παρβεβαώς, καί μιν πρὸς μῦθον ἔειπεν·
 “Ἔκτορ, νῶϊ μὲν ἐνθάδ' ὀμιλέομεν Δαναοῖσιν

508. περιδδίσαν P: περιδδισαν R. || πνέοντες GP. 509. μετακλιθέντος A (T.W.A.; *supr.* ε over ο) CHQR Lips.: μετακλιθέντες U¹ (n *add.* U²): Jtes Pap. ζ. After this Pap. ζ adds a line ending Jηελοιντο. 511. In Pap. ζ this line ends Jαν. 514-5. For these two lines Pap. ζ has four, ending Jανοιο, Jλων, Jαλλους, Jκαπασσων. 515 *ab.* Ar. Aph., *om.* Zen. 517. επεβήσατο GHP: επηβήσατο Q. 519. ἵππους ACDU, γρ. Harl. a: ἑλάσαν Ω, γρ. AU. || ἀέκοντε J Lips.: ἔκοντε Ω. 520 in P. ap. ζ begins with ωcc.

construction of the middle with the participle (X 502, etc.), though the act. is not elsewhere used in this way.

509. μετακλιθέντος, apparently a metaphor from a scale-beam. Cf. 510 ἐκλινε μάχην, and the simple Τρῶας δ' ἐκλιναν Δαναοί E 37. The additional line is completed by Menrad Τρῶες ὑπέρθυμοι καὶ ἀπ' ὤμων (ἀπὸ κλυτὰ Robert) τεύχη ἔλουντο. In 511 Jαν is possibly a mere error for -ων.

514. Van L. suggests for the fragmentary lines of the Papyrus <καὶ μιν ἐνὶ κλισίῃσι τίθει, ἔρυσαι δὲ φό>νοιο. <ἡτρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιος ἄλ>λων· <εἰς γὰρ ἐπιστάμενος πολλοὺς ἐσάωσε καὶ> ἄλλους, <ἰοὺς τ' ἐκτάμνων ἐπὶ τ' ἥπια φάρμα>κα πύσσειν. This probably gives the general sense. But as Jανοιο is now read in the first line we must supply something like καὶ μιν ἀπὸ πολέμοιο θοῶς ἀγε πενκεθανοῖο.

515. ἀθετεῖται, ὅτι οὐκ ἀναγκαῖα ἡ ἐξ-αριθμῆσις· μειοῖ γὰρ (it degrades the

leech) εἰ μόνον ἰοὺς ἐκτάμνειν καὶ φαρμακεύειν οἶδεν. καὶ Ἀριστοφάνης προσθέτει· Ζηνόδοτος δὲ οὐδὲ ἔγραφεν. This objection, though approved by most modern edd., hardly seems sufficient to condemn the line, which fairly represents the primitive stage of Homeric medicine.

520. The third letter of the added line in the Papyrus is doubtful; van L.'s ὡς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο is very probable.

522. παρβεβαώς, standing beside as charioteer, and clearly not in the later sense of παραβάτης, 'fighter.' It must be remarked that Hector's approach seems to have no effect whatever on the fight; he is not mentioned again, and the retreat of Aias is finally ascribed to Zeus. Hence it is not without reason that many critics reject the present passage (521-43). It contains many unusual expressions, and the following lines recurring elsewhere suggest borrowing: 531 = ε 380, 533 = P 458, 534-7 = T 499-502, 540-1 = 264-5.

ἐσχατιῇ πολέμοιο δυσσηχέος, οἱ δὲ δὴ ἄλλοι
 Τρῶες ὀρίνονται ἐπιμίξ, ἵπποί τε καὶ αὐτοί. 525
 Αἴας δὲ κλονέει Τελαμώνιος· εὖ δέ μιν ἔγνω·
 εὐρὺ γὰρ ἀμφ' ὤμοισιν ἔχει σάκος. ἀλλὰ καὶ ἡμεῖς
 κεῖσ' ἵππους τε καὶ ἄρμ' ἰθύνομεν, ἔνθα μάλιστα
 ἱππῆες πεζοὶ τε κακὴν ἔριδα προβαλόντες
 ἀλλήλους ὀλέκουσι, βοὴ δ' ἄσβεστος ὄρωρεν." 530
 ὥς ἄρα φωνήσας ἵμασεν καλλίτριχας ἵππους
 μάστιγι λιγυρῇ· τοὶ δὲ πληγῆς ἀτόντες
 ῥίμφ' ἔφερον θοὸν ἄρμα μετὰ Τρῶας καὶ Ἀχαιοὺς,
 στείβοντες νέκυάς τε καὶ ἀσπίδας· αἵματι δ' ἄξων
 νέρθεν ἅπας πεπάλακτο καὶ ἄντυγες αἰ περὶ δίφρον, 535
 ἃς ἄρ' ἀφ' ἱππέων ὀπλέων ῥαθάμιγγες ἐβαλλον
 αἷ τ' ἀπ' ἐπισσώτρων. ὁ δὲ ἴετο δύναι ὄμιλον
 ἀνδρόμεον ῥῆξαι τε μετάλμενος· ἐν δὲ κυδοιμόν
 ἦκε κακὸν Δαναοῖσι, μίνυνθα δὲ χάζετο δουρός.
 αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν 540

525. αὐτοί: ἄνδρες PR: ἄλλοι C¹. 528. κεῖσ': κεῖσ' Zen. Lips. (Pap. ζ¹). || τε om. PR. || ἄρματ' CG(J¹?) QSU Vr. A: ἄρματα D: ἄρμα J (p. ras.). 529 in Pap. ζ begins κουροπ. 530 om. Pap. ζ. || ἀσπίδος PR. || ὀρώρεα DH (supr. ε) TŪ Lips. 535. περὶ: παρὰ Mor. 537. ὀπισσώτρων T¹ (see on E 725). 538. τε Ar. Ω: δὲ ap. Did. (and A supr.). 539. δουρὶ Ar. PQR.

525. Cf. Φ 16, Ψ 242.

529. προβαλόντες, a curious expression with ἔριδα, but compare Γ 7 ἔριδα προφέρονται. The idea seems to be 'throwing into the midst' between the contending armies. The most likely restoration of the Pap. in 529 (530 being omitted) is van L.'s κοῦροί τε ἱππῆς τε κακὴν ἔριδα προφέρονται. Writing ἐκ πλήρους instead of elision is common enough.

532. ἀτόντες, according to Curtius (Et. no. 586), is here used in the primitive meaning of root *av*, to perceive, feel, without limitation to the sense of hearing. But λιγυρῇ, 'whistling,' may be more than a mere *epith. ornans*, and mean that the very sound of the descending lash is enough for the high-spirited horses.

535. αἷ περὶ δίφρον, sc. ἦσαν, see H. G. § 271; this is better than the usual reading αἰ, which implies a much later use of the article. So in 537 αἷ τε is '(those) which were thrown up by the tires.'

536. ὀπλέων with synizesis is a late

form (ἀφ' ὀπλῶν ἵππων is suggested by van L.).

537. ὄμιλον ἀνδρόμεον, the human throng, a curious phrase not found again; ἀνδρόμεος is elsewhere applied only to human flesh or blood.

539. μίνυνθα χάζετο δουρός, another strange expression, apparently he refrained but a little while from the spear, i.e. he gave his spear but little rest, meaning that he gave it none at all (*lilotes*). Others understand he drew away but a short distance from the spear, i.e. he never kept far from the enemy while driving along the line, or according to others again 'he did not give way when he had thrown his spear, but followed it up at once.' None of these explanations is satisfactory. Ar. read δουρὶ, without any apparent gain.

540-2 seem designed to harmonize the obvious difficulty that after the pompous description of Hector's prowess the retreat of Aias is attributed to other reasons. 543 is not given by any of our mss., and has been introduced into the text from quotations only, no two

ἔγχεϊ τ' ἄορί τε μεγάλοισι τε χερμαδίοισιν,
 Αἴαντος δ' ἀλέεινε μάχην Τελαμωνιάδαο. 542
 Ζεὺς δὲ πατὴρ Αἴανθ' ὑψίζυγος ἐν φόβον ὤρσε· 544
 στῇ δὲ ταφών, ὅπιθεν δὲ σάκος βάλεν ἑπταβόειον, 545
 τρέσσε δὲ παπτήνας ἐφ' ὀμίλου, θηρὶ ἐοικώς,
 ἐντροπαλιζόμενος, ὀλίγον γόνυ γουνὸς ἀμείβων.
 ὥς δ' αἴθωνα λέοντα βοῶν ἀπὸ μεσσαύλοιο
 ἐσσεύοντο κύνες τε καὶ ἄνδρες ἀγροῖῳται,

541 om. R^t. 542. After this line editors since Wolf insert

Ζεὺς γάρ οἱ νευεσθε', ὅτ' ἀμείνομι φωτὶ μάχοτο 543

from quotations (with 542) in Aristot. *Rhet.* ii. 9 (νευέσασθ'), [Plut.] *Vit. Hom.* cxxxii., Plut. *de aud. Poetis* 24 c (Ζεὺς γάρ οἱ νευέσα, ἄν ἄμ. φ. μ.); and without context *ibid.* 36 a Ζεὺς γάρ τοι νευεσθί, ὅτ' ἄμ. φ. μάχοιο. 544. αἴαντι PR: αἴαντα Q. || ὑψίζυγος R (ὑψίζυγος R^m). || ἐν: ἐς G. 545 om. H. || ὅπιθεν(n) GQT. || βάλεν om. P: ὤετο L. 546. δι' ὀμίλου Aph. 548-57 ἄθ. Zen. 549. ἐσσεύοντο Ar. ? (see below).

of which quite agree together. It is inconsistent with the promise of Zeus to Hector, as well as with the next line, and is moreover hardly to be translated; it should mean 'Zeus was wroth, whenever he fought with a better man,' which does not make sense. Even if we can get out of it the sense 'Zeus was indignant that he should fight,' the reason for this emotion remains inexplicable. But considering the character of the preceding lines, we are hardly justified in rejecting 540-2(-3) by themselves, as most critics do.

544. Αἴανθ', sc. Αἴαντι. φόβον, against the canon of Ar., seems here clearly to mean *fear*, not *flight*, which begins only with τρέσσε.

545. ὅπιθεν βάλεν, swung round so as to hang (by the τελαμών) in such a way as to protect his back while retreating. This is probably the manœuvre expressed by Θ 94 μετὰ νῶτα βαλὼν (see note).

546. τρέσσε as usual implies the actual movement of flight, and is to be taken with ἐπ' ὀμίλου, in the direction of the throng (of his friends). For this use of ἐπὶ with gen. see Γ 5, Ψ 374, H. G. § 200. 3. Aph. read δι' ὀμίλου, through the throng of the enemy. παπτήνας indicates a searching look to find the best course.

547. Slowly changing knee for knee; i.e. retreating slowly, *pedetentim*; cf. ἐπὶ σκέλος ἀνάγειν in the same sense, Aristoph. *Ar.* 383, Eur. *Ph.* 1400.

548-57. This simile is repeated almost

verbatim in P 657-66. It is very appropriate, and it is with little reason that most editors, following Zen., reject it here. There is nothing to cause offence in the immediate sequence of two similes. The point lies in the reluctant retreat, 555 τετιγῶτι θυμῷ.

549. ἐσσεύοντο, thematic aor.; an imperf. is of course not admissible in a simile. οὕτως διὰ τοῦ ο ἐσσεύοντο Did.; but in O 272, where the line is repeated, Ἀριστάρχος ἐσσεύαντο διὰ τοῦ α καὶ ἀπασαι. It is not likely that Ar. differed in the two places, so that we cannot say what his real reading was. Editors write ἐσσεύαντο, which is of course unobjectionable; but in the face of the co-existence in the tradition of double forms such as ἐβήσεντο, ἐδύσεντο, etc., beside -σαντο there is no need to desert the unanimous tradition of mss. here and in O. It may indeed be questioned if a pres. stem σεύω is not as much a figment for Homer as ἀλεύομαι (see on E 444). The forms ἐσσενα, ἐσσντο, on the analogy of ἔχενα, κέχυντο, point to a pres. *σέ(τ)-ω, which could become σεν- only in the sigmatic forms; ἐσσενα = ἐσσετ-σα, etc. (cf. Eust. 62. 42 τὸ δὲ σός [e.g. δορν-σός] . . . ἀπὸ τοῦ σέω τὸ δρμῶ δ προσλήπει τοῦ υ γίνεται σέω). There seems to be no instance of pres. σεύω earlier than Ap. Rhod. (ii. 296 σενέμεν: fut. ?), and the forms referred to the imperf. may nearly all be aorists. Beside ἐπισσεύεσθαι (-έσθαι) or -έσθε, O 347, we find only ἐσσεύοντο, ἐπ-, μετ-

οἳ τέ μιν οὐκ εἰῶσι βοῶν ἐκ πῖαρ ἐλέσθαι
 πάννυχον ἐγρήσσοντες· ὁ δὲ κρειῶν ἐρατίζων
 ἰθύει, ἀλλ' οὐ τι πρήσσει· θαμέες γὰρ ἄκοντες
 ἀντίον ἀίσσουσι θρασειάων ἀπὸ χειρῶν,
 καίόμεναί τε δεταί, τάς τε τρεῖ ἐσσύμενός περ·
 ἥωθεν δ' ἀπονόσφιν ἔβη τετιηότι θυμῷ·
 ὥς Αἴας τότ' ἀπὸ Τρώων τετιημένος ἦτορ
 ἦιε, πόλλ' ἀέκων· περὶ γὰρ διέ νηυσὶν Ἀχαιῶν.
 ὥς δ' ὅτ' ὄνος παρ' ἄρουραν ἰὼν ἐβίησατο παῖδας
 νωθής, ὧι δὴ πολλὰ περὶ ρόπαλ' ἀμφὶς ἐάγη,

550

555

551. ΠΑΝΝΥΧΟΝ Mor.: ΠΑΝ(Ν)ΥΧΟΙ PQR.

553. ΑΝΤΙΟΝ Ar. Ω: ΑΝΤΙΟΙ AHS Harl. d.

557. ΑΚΕΩΝ JR (ΑΚΕΩΝ Rm).

552. ΙΟΥΝΑ R. || ΠΡΑΞΑΝ G.

555. ΤΕΤΙΚΟΤΙ J: ΤΕΤΙΚΟΤΙ Lips.

εσσεύοντο (15 times), σέυε(ν), ἐσσευε(ν) (10 times). But in Σ 575, X 146, the imperf. is required by the sense. Here we may compare κατεβήσεν used as imperf. in κ 107; see H. G. § 41. Note that in H. the σ of this verb is invariably doubled, except when initial. Hence Zen.'s ἐξασύθη in E 293 is an impossible form. The variation between the trans. and intrans. sense is found in the mid. of non-thematic aor. as well as with ἐσσεύοντο, e.g. T 148. σέυνται, which may be referred to either aor., is trans. in Γ 26 and probably intrans. in Λ 415 (cf. 419).

550. πῖαρ recurs again (besides P 659) in ι 135 μάλα πῖαρ ὑπ' οὐδας, and also in Hymn. Ap. 60, Hymn. Ven. 30. It seems more natural in ι 135 to take it as an adjective, than as a substantive with Buttmann. The form πῖαρ with fem. πείρα will be analogous to μάκαρ, μάκαιρα. Hesych. and Ap. Lex. explain πῖαρ by λιπαρόν, and Solon, 36. 21, has πῖαρ ἐξέλην γάλα, 'rich cream.' (See F. G. Allinson in A. J. P. i. 458.) The difficulty here, if we wish to understand it as meaning 'to pick out a fat one from the kine,' is that the neuter is very harsh immediately after βοῶν. We may, however, compare the instances given in the note on E 140 ἐρήμα. On the other hand, the substantival use is possible in all cases, and simpler here (see L. and S. s.v.), the 'cream of the herd.'

552. ΙΟΥΝΑ, charges; see Z 2.

554. δεταί, bundles of twigs (δέω, to bind), fagots; hence torch in Aristoph. Vesp. 1361. τρεῖ, evidently a mistake for τρεῖ (so Heyne), which is required by the metre.

558. The picture in this famous simile is that of an ass driven by boys along a high road, and turning for a while into the standing crops (this is always the meaning of ἄλωτον) at the side; so Aias, though he is obliged to retreat, takes his own time. It is noteworthy that the ass is nowhere else mentioned in H., though the mule, ἡμίονος, is of course familiar (see note on B 851). Moreover, the knowledge of the animal is here confined to the simile, and is not attributed to the heroes. Even Hesiod does not name him. In connexion with this it is worth mentioning that there seems to have been in Greece, as among the Jews, a religious scruple about the breeding of mules, for it was forbidden in Elis; see Herod. iv. 30 and Paus. v. 5. 2 with Frazer's note. Yet, oddly enough, it is precisely in Elis that we hear of mule-foals in δ 635. ἐβίησατο, is more than a match for.

559. νεωές, apparently from νη- and δομαι, indifferent. ἑάνν: the quantity of the ā has caused great difficulty, as elsewhere the aor. always has ā (7 times in H.). κατὰ γέη, Aristoph. Ach. 944, and similar forms in Attic arise from contraction (κατὰ-ἄγ.). ἀγέες, λ 575, is the common lengthening in compounds. The analogy of ἑώρων, ἑάλων—see on E 487—adduced in H. G. § 67 (3) seems inadequate; ἐπλήγη is more to the point, but is itself unexplained. Hence numerous conjectures have been made, of which Bekker's ἀμφὶς ἐφάγη (rather ἀμφὶ φεφάγη) has been generally accepted. But the perf., as Monro remarks (H. G. § 42), must mean are in a broken state (see Hes. Opp. 534 οὐ τ' ἐπὶ νῶτα λαγέ),

κείρει τ' εἰσελθὼν βαθὺ λήϊον· οἱ δέ τε παῖδες 560
 τύπτουσιν ῥοπάλοισι· βίη δέ τε νηπίη αὐτῶν·
 σπουδῇ τ' ἐξήλασαν, ἐπεὶ τ' ἐκορέσσατο φορβῆς·
 ὥς τότε ἔπειτ' Αἴαντα μέγαν, Τελαμώνιον υἱόν,
 Τρῶες ὑπέρθυμοι τηλέκλειτοί τ' ἐπίκουροι
 νύσσοντες ξυστοῖσι μέσον σάκος αἰὲν ἔποντο· 565
 Αἴας δ' ἄλλοτε μὲν μνησάσκετο θούριδος ἀλκῆς
 αὐτὶς ὑποστρεφθεῖς, καὶ ἐρητύσασκε φάλαγγας
 Τρώων ἵπποδάμων, ὅτε δὲ τρωπάσκετο φεύγειν.
 πάντας δὲ προέεργε θοὰς ἐπὶ νῆας ὁδεύειν,
 αὐτὸς δὲ Τρώων καὶ Ἀχαιῶν θύνε μεσηγὺ 570
 ἰστάμενος· τὰ δὲ δοῦρα θρασειάων ἀπὸ χειρῶν
 ἄλλα μὲν ἐν σάκεϊ μεγάλῳ πύγεν ὄρμενα πρόσσω,
 πολλὰ δὲ καὶ μεσσηγύ, πάρος χροῖα λευκὸν ἐπαυρεῖν,
 ἐν γαίῃ ἴσταντο, ληϊόμενα χροὸς ἄσαι.
 τὸν δ' ὥς οὖν ἐνόησ' Ἐυαίμονος ἀγλαὸς υἱὸς 575

561. ῥοπάλοισι PQR. 562. τ': θ' L. 564. τηλέκλειτοί (C *supr.*) GP²RS
 (T *supr.*): τηλέκλειτοί P¹: πολυμηγέτες Ar. 565. ξυστοῖσι μέσον PR. 567.
 αὐτοῖς CL Lips. || ὑποστρεφθεῖς G. 568. τρωπάσκετο RU. || φεύγειν (H *supr.*) J
 (*supr.* αἷν) T Par. k. 572. πρόσσω R. 573. λευκὸν: καλὸν JPQR Mosc. 3,
 γρ. Harl. a: γρ. χαλκὸν Eust. 575. ἐνόησεν CDHPQRT. || εὐδαίμωνος Lips.

while the sense required is *were* (*have been*) *broken*. Brandreth conj. ἀμφὶ *Ἰάγαν*, which is rather violent. A simpler and equally efficient change would be ἀμφὶ *Ἰαγῆς*, the correct form of the aor. subj., but one certain to be corrupted into ἀγῆ, whence *ἰάγῃ* naturally follows, to fill out the line. If none of these conjectures are accepted, there is no choice but to ascribe the lengthening, with Ahrens and Schulze, to the ictus of the 6th foot (see App. D). ἀμφί(c), on both *his sides*, i.e. across his back. The clause explains *νῶθῆς*, he is indifferent because accustomed to severer treatment than the boys can administer. *ἰά*, before *now*.

561. *μηπίη*, 'child's play' as we say. *αὐτῶν* is very weak, and Hoogvliet's *αὐτῶς*, *merely*, is tempting; cf. Z 400 *νήπιον αὐτῶς*.

562. *σπουδᾷ*, with all their efforts, *hardly*, as B 99. δ' for τ' has practically no support; but it is preferable in itself, as τ' is hardly the conjunction by which to add the final touch usually introduced by δέ τε.

564. Ar. is recorded to have read *πολυμηγέτες*, "ἐκ πολλῶν ἀγερθέντες,"

here, but no variant is mentioned in the same line, Z 111, I 233. The word does not recur elsewhere, and seems to have no superiority to the ordinary *τηλέκλειτοι*, for which see E 491. Ar., however, we may take it for certain, had some ms. authority, and did not invent the word. Compare Δ 438 *πολύκλητοι*.

565. *νύσσοντες* governs both *Αἴαντα* and *σάκος* by a sort of 'whole-and-part' figure. *ἔποντο*, *hung on his heels*, 'stuck to him,' as we say; it means more than is implied by our 'follow.'

568. *τρωπάσκετο*, i.e. *τρωπάσκετο*, see note on O 666.

569. *προέεργεν ὁδεύειν*, *prevented from making their way*. Both verbs are *ἀπ.* λεγ. in H. *προ-* implies 'before' (i.e. from) himself. Perhaps we should write it *πρό* as an adverb, and take it with *ὁδεύειν*, as in the phrase *πρό ὁδοῦ* Δ 382.

573. *μεσσηγύ*, *half way*. *ἐπαυρεῖν*, *reach*; see 391, Ψ 340.

574. For the personification of the spear see Δ 126, Φ 70. *ἄσαι* is here, and in the repetitions of the phrase, O 317, Φ 168, *intrans.*, *to have their fill*. It is more commonly causal, *to satiate*.

Εὐρύπυλος πυκινοῖσι βιαζόμενον βελέεσσι,
 στή ῥα παρ' αὐτὸν ἰὼν καὶ ἀκόντισε δουρὶ φαεινῶι,
 καὶ βάλε Φαυσιάδην Ἀπισάονα ποιμένα λαῶν
 ἦπαρ ὑπὸ πρᾶπίδων, εἴθαρ δ' ὑπὸ γούνατ' ἔλυσεν.
 583
 Εὐρύπυλος δ' ἐπόρουσε καὶ αἶνυτο τεύχε' ἀπ' ὤμων.
 τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδὴς
 τεύχε' ἀπαινύμενον Ἀπισάονος, αὐτίκα τόξον
 ἔλκετ' ἐπ' Εὐρυπύλῳ, καὶ μιν βάλε μηρὸν οἷστώι
 δεξιόν· ἐκλάσθη δὲ δόναξ, ἐβάρυνε δὲ μηρόν.
 585
 ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλειίνων,
 ἦυσεν δὲ διαπρύσιον Δαναοῖσι γεγωνώς·
 "ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 στήτ' ἐλελιχθέντες καὶ ἀμύνετε νηλεές ἡμαρ
 Αἴανθ', ὃς βελέεσσι βιάζεται, οὐδέ ἔφημι
 590
 φεύξεσθ' ἐκ πολέμοιο δυσηχέος. ἀλλὰ μάλ' ἄντην
 ἵστασθ' ἀμφ' Αἴαντα μέγαν, Τελαμώνιον υἱόν."
 ὥς ἔφατ' Εὐρύπυλος βεβλημένος· οἱ δὲ παρ' αὐτὸν
 πλησίοι ἔστησαν, σάκε' ὥμοισι κλίναντες,
 δούρατ' ἀνασχόμενοι. τῶν δ' ἀντίος ἦλυθεν Αἴας,
 595
 στή δὲ μεταστρεφθεῖς, ἐπεὶ ἔκετο ἔθνος ἐταίρων.
 ὥς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο·

576. πυκνοῖσι Q Cant. 578. φασιάδην GT. 580. ἀπόρουσε JT. 583.
 ἔλκετ' : εἶλκεν CDHJQ, ἐν ἄλλῳ A : εἶλκετ' U (4f-) Vr. b, Mosc. 3 : εἶλκεν Par.
 g. 588. ἀμύνετε Harl. a (c corr. : γρ. ἀμύνετε). 589. αἶαντ' T : αἶανος A
 (surpr. τι). || αἶανος, δc : αἶαντος Zen. 590. φεύξεσθ' Lips. Mosc. 3 : φεύξεσθαι
 P. 592. δὲ παρ' : δ' ἄρ' ἐπ' Par. e (γρ. δὲ παρ'). || αὐτοῖ DU. 593. πλησίον
 J (surpr. οι). || ἔστασαν G (surpr. η) H (Z-) T Mosc. 3. 594. δ' ἀντίος : ἐν ἄλλῳ
 δὲ σχεδὸν A. 595. μεταστρεφθεῖς G.

577 see Δ 496, etc. ; 578-9 = N 411-2, P 348-9 ; 581 = Γ 30 ; 585 = Γ 32, etc. ; 586-7 = 275-6, etc. ; 588 cf. P 511 ; 590 = Σ 307 ; 593 = N 488 ; 595 = O 591, P 114. The fact that this introductory passage is so largely borrowed must be taken into account in considering the whole Eurypylos episode ; see Introd.

580. αἶνυτο, began to strip (imperf.).

584. δόναξ, the shaft of the arrow (so only here). ἔβάρυνε must be used in a metaphorical sense, 'made it painful to move.'

585. ἐχάζετο, sc. Eurypylos. The phrase is generally used of a warrior who has just made a spear-cast, and immediately retires, being for the moment disarmed (see N 566, 648, Ξ 408). Hence it has been proposed here to make

Paris the subject. But the manoeuvre is not required by the archer who shoots from a distance, and in Γ 32, N 596, the line is used of a mere retreat.

588. στήτ' ἐλελιχθέντες, i.e. στήτε Φελιχθέντες, as usual.

589. Αἶανος = Αἴαντι, as 544.

593. σάκε' ὥμοισι κλίναντες indicates the characteristic attitude of the Mykenaeen warrior as he crouches on one knee, the shield being set with its lower edge on the ground, and the upper leaning against the shoulder, while the spears are sloped, forwards. See N 488, X 4. It is the attitude of caution and defence.

594. ἀντίος, with his face towards his friends.

596 = N 673, P 366, Σ 1. In these

Νέστορα δ' ἐκ πολέμοιο φέρον Νηληΐαι ἵπποι
 ἰδρῶσαι, ἦγον δὲ Μαχάονα ποιμένα λαῶν.
 τὸν δὲ ἰδὼν ἐνόησε ποδάρκης δῖος Ἀχιλλεύς·
 εἰστήκει γὰρ ἐπὶ πρυμνῇ μεγακῆτεϊ νηϊ 600
 εἰσορόων πόνον αἰπὺν ἰώκᾳ τε δακρυόεσσαν.
 αἶψα δ' ἐταῖρον ἐὼν Πατροκλῆα προσέειπε
 φθελγόμενος παρὰ νηός· ὁ δὲ κλισίηθεν ἀκούσας
 ἔκμολεν ἴσος Ἄρῃ, κακοῦ δ' ἄρα οἱ πέλεν ἀρχή.
 τὸν πρότερος προσέειπε Μενoitίου ἄλκιμος υἱός· 605
 "τίπτε με κικλήσκεις, Ἀχιλεῦ; τί δέ σε χρεῶ ἐμεῖο;"
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "διε Μενoitιάδῃ, τῷ ἐμῷ κεχαρισμένε θυμῷ,
 νῦν ὅτω περὶ γούνατ' ἐμὰ στήσεσθαι Ἀχαιοὺς
 λισσομένους· χρεῖω γὰρ ἰκάνεται οὐκέτ' ἀνεκτός. 610

597. ΝΗΛΗΪΟΙ PT (*supr. ai man. rec.*) Ambr. Harl. d, Par. c¹ d f¹ g: ΝΗΛΗΪΟΝ Q *supr.*, γρ. Schol. T. 600. ἔστίκα Ar. 601. ἰώκᾳ τε: τινὲς γρ. ἰῶ κατα An. 605. πρότερος: πρῶτος J. 606. τί: τίς T: πᾶ G. || σε om. L: τε Eust. | χρεῖω GLQ^T. || ἐμοῖο P Ambr. 607. τὸν δ' ἡμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς G. 608. τῷ(ι) ἐμῷ(ι) GHJ: τῷ(ι) (ἡμῶ(ι) or τῷ(ι)μῶ(ι) Ω. 609. στήσεσθαι J. 610. ἰκάνετον T. || ἀνεκτός Ar. Ω: ἀνεκτὴ CG Vr. b²: ἀνεκτὴς T (*supr. o*; and ἡ *supr. over o*).

passages only is *δέμας* used with a gen. like the Attic *δίκη* or *τρόπον*, Lat. *instar*, meaning 'after the similitude of fire.' The word is always an 'adverbial' accus., except in π 174 and perhaps κ 240 (Zen. *πόδας*); it means literally 'in *build*,' in formation. Cf. Λ 115, H. G. § 136. 2. The line suggests that the remainder of the book, with its entire change of scene, once formed a separate rhapsody.

597. *φέρων*, imperf., 'were in the meantime carrying.' ΝΗΛΗΪΟΙ, of the breed of Neleus, like Τρώες E 222.

598. ἰδρῶσαι, a most suspicious contraction; *ιδρώουσαι*, *ἀγον* Brandreth, *ιδρώουσι* van L. (as fem., cf. Θ 378, and note the variant ΝηληΪοί).

599. ἰδὼν ἐνόησε, he saw (with the bodily) and marked (with the inward eye).

600. ἐπὶ πρυμνῇ νηϊ, i.e. upon the small deck at the stern, which was turned inland. The author of the passage evidently knows nothing of the wall. *μεγακῆτεϊ*, capacious; see on Θ 222.

601. ἰώκα, *flight*; a metaplastic acc. of *ιωκή*: from E 521, 740 we should suppose the word to be *φιωκή*. An.

mentions the curious variant *ἰῶ καταδακρυόεσσαν*, which appears to be untranslatable. There is probably something wrong with the text of the scholion.

603-7. It has been objected to these lines (1) that *προσέειπε* in 602 ought, according to the regular Homeric practice, to be followed by the actual words spoken. (2) That a speech of a single line like 606 is very rare; this is indeed the only instance in any book before Σ. (3) That the allusion to coming events in 604 is not Homeric. Though these reasons are not convincing, yet taken together they have some force. (3) however is not exact, see E 662, etc.

606. For *χρεῶ* with acc. and gen. see I 75. The synizesis with shortening is very harsh, and is not found elsewhere. We should probably read *χρή* here with P. Knight.

608. τῷ ἐμῷ: cf. I 654 *τῇ ἐμῇ*. But the article would be better away. *μᾶλ' ἐμῷ* P. Knight; perhaps rather *ἀμῷ*.

609. These words, on any fair system of interpretation, are quite inconsistent with the position of I in the story. See the introduction to that book.

ἀλλ' ἴθι νῦν, Πάτροκλε δῖφιλε, Νέστορ' ἔρειο,
 ὃν τινα τοῦτον ἄγει βεβλημένον ἐκ πολέμοιο.
 ἦ τοι μὲν τά γ' ὅπισθε Μαχάονι πάντα ἔοικε
 τῶι Ἀσκληπιάδῃ, ἀτὰρ οὐκ ἴδον ὄμματα φωτός·
 ἵπποι γάρ με παρήϊξαν πρόσσω μεμαυῖαι.”

615

ὥς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἐταίρῳ,
 βῆ δὲ θέειν παρὰ τε κλισίας καὶ νῆας Ἀχαιῶν.

οἱ δ' ὅτε δὴ κλισίην Νηληιάδew ἀφίκοντο,
 αὐτοὶ μὲν ῥ' ἀπέβησαν ἐπὶ χθόνα πουλυβοτείραν,
 ἵππους δ' Εὐρυμέδων θεράπων λύε τοῖο γέροντος
 ἐξ ὀχέων. τοὶ δ' ἰδρῶ ἀπεψύχοντο χιτώνων,
 στάντε ποτὶ πνοιήν παρὰ θιν' ἄλός· αὐτὰρ ἔπειτα
 ἐς κλισίην ἐλθόντες ἐπὶ κλισμοῖσι καθίζον.

620

τοῖσι δὲ τεύχε κυκείῳ ἐνπλόκαμος Ἑκαμήδη,
 τὴν ἄρετ' ἐκ Τενέδοιο γέρων, ὅτε πέρσεν Ἀχιλλεύς,
 θυγατέρ' Ἀρσινόου μεγαλήτορος, ἣν οἱ Ἀχαιοὶ
 ἔξελον, οὐνεκα βουλῇ ἀριστεύεσκεν ἀπάντων.
 ἦ σφωῖν πρῶτον μὲν ἐπιπροΐηλε τράπεζαν
 καλὴν κυανόπεζαν εὐξοον, αὐτὰρ ἐπ' αὐτῆς

625

611. ἔρειο Ammon. Q. 614. αὐτὰρ HQR Lips. 615 *om.* T^c (*add.* Rhosos
in marg.). || παρήϊσαν S. 617. δὲ θέειν: ἐν ἄλλῳ δ' ἵκναι A. || ἀχαιῶν:
 ἔϊσας CH Lips. Ven. B. 618. οἱ δ': ἄλλ' H. 619. ἀνέβησαν U² *supr.*
 πολυβοτείραν DPRTU. 621. τοῖ: οἱ (οἶ, οἷ) GHJPQRST. 622. στάντε
 Ar. Ω: στάν δὲ CHTU King's Par. a¹. || πνοιῖαι C. 623. ἐπὶ: ποτὶ U. 625.
 τὴν: ἄν U. || ἄρατ' R. 629. κυανόπεζαν P. || αὐτὰρ(i) GQS, γρ. A.

611. ἔρειο: apparently for ἐρέ-εο, from the longer stem ἐρε- found in ἐρέοντο Θ 445, etc. It should then be ἐρείο (Curtius *Vb.* ii. 47). Fick would prefer ἐρενε (which occurs in Hesych., and is explained ἐρέινα), Schulze ἔρηνον (cf. on A 62), Brandreth ἔρεσθαι. The simplest alternative is ἔροιο of Ammonios (and one ms.); cf. εἶποις in 791 (*H. G.* § 299 b).

618. οἱ, Nestor and Machaon.

622. This treatment seems somewhat heroic for a wounded man, but probably has some connexion with the idea of the healthfulness of sea-water (see K 572). Fäsi quotes similar conduct on the part of the heroes of the Nibelungen-Lied. For σῖν(α) we should rather have expected the dat. θιν' (for θινι).

623. The variant ποτὶ in U seems to indicate the existence at one time of a reading ἐλθόντε.

624. κυκείῳ, a sort of stimulating porridge; see M. and R. on κ 234, where Kirke prepares a similar one, only with the addition of honey, which is not mentioned here as an ingredient, but is served separately (631).

625. ἄρετα, *won*, as a prize, γέρας ἔξαιρετόν, given to reward his pre-eminence in council (627), no doubt on account of advice he had given relative to the capture of the city. Observe οὐα-τέρτα in apposition with the relative τῆν, instead of the more distant nominative.

628. ἐπιπροΐηλε, *moved forward to them*. ἰδῶ is used as in χεῖρας ἰαλλόν, simply *put forth*, a weakening of the usual sense *shoot*. The compound recurs in *Hymn. Cer.* 326, *sent forth*, cf. χ 49 ἐπὶηλεν, *started, prompted*.

629. κυανόπεζαν, *with feet of kyanos or blue enamel*; see l. 24.

χάλκειον κάνεον, ἐπὶ δὲ κρόμμον, ποτῶι ὄψον, 630
 ἠδὲ μέλι χλωρόν, παρὰ δ' ἀλφίτου ἱεροῦ ἀκτὴν,
 παρ δὲ δέπας περικαλλές, ὃ οἴκοθεν ἦγ' ὁ γεραίός,
 χρυσεῖοις ἥλοισι πεπαρμένον· οὐατα δ' αὐτοῦ
 τέσσαρ' ἔσαν, δοιαὶ δὲ πελειάδες ἀμφὶ ἕκαστον
 χρύσειαι νεμέθοντο, δύω δ' ὑπὸ πυθμένες ἦσαν. 635
 ἄλλος μὲν μογέων ἀποκινήσασκε τραπέζης
 πλεῖον ἔόν, Νέστωρ δ' ὁ γέρων ἀμογητὶ ἄειρεν.
 ἐν τῶι ρά σφι κύκησε γυνὴ ἔϊκυῖα θεῆισιν
 οἴνωι Πραμνεῖωι, ἐπὶ δ' αἴγειον κνὴ τυρὸν
 κνήστι χαλκείῃ, ἐπὶ δ' ἄλφιτα λευκὰ πάλυνε, 640

631. ἱεροῦ: ἱερὸν Harl. a, γρ. Eust. 632. ἦγ': ἦγαρ Par. b: ἦγ' Par. h: ἦγ' and εἶχ' Ar. διχῶς. 633. αὐτῶ U. 634. ἀμφὶ CP (p. ras.) S: ἀμφὶς Ω. 635. πνευμένες: γρ. πνευμένα Harl. a. 638. σοοῖσιν PQ (supr. η). 639. πρεμνέω P (supr. α). || ΚΝΗ: κνέε τινὲς τῶν Ἀρισταρχείων ἐκδόσεων (?) Eust. 640. κνήστι H (supr. Υ) PmRS (supr. σπ), and τινὲς Eust. || λευκὰ ἐπάλυνε A (γρ. λευκὰ πάλυνε). || ἐπὶ . . πάλυνε: παρὰ δὲ κρόμμον ποτῶι ὄψον Plato Ion 538 c (from 630).

630. ἐπὶ, on it (the κάνεον, platter) an onion, as a relish for the drink.

631. ἀκτὴν is generally explained as meaning *bruised meal*, from root *φαγ* to break. We should, however, hardly expect to find the *F* omitted in what would appear to be a very primitive phrase. Other derivations have been proposed, e.g. *ac* (Skt.) to eat (Benfey), or *ak* to be sharp, as though referring to the ears of corn; Hesiod actually uses it of standing crops, *Opp.* 466, [*Scut. Her.* 290]. In the former place ἱερὸν supports the variant of Harl. a. For the scansion of ἱεροῦ see App. D (A 1).

632. Nestor's cup was a favourite subject of discussion among ancient commentators and archaeologists, from whose remarks Athenaeus has preserved us extracts of more compass than value. The best commentary on it is the gold cup found by Schliemann at Mykene, and represented in the cut at the end of this volume; see App. E. It differs from that here described only in having two handles (οὐατα) instead of four, and one dove to each instead of two. The πνευμένες are probably the supports, the strips of gold which we see running from the base to the handles. We must suppose that in Nestor's cup towards the top each of these was divided or widened so as to meet a pair of handles placed side by side. There is an obvious use for such double handles when a

heavy cup is passed from one drinker to another. Another interpretation is that the cup besides the base of the hollow part itself had a foot. The rim round the base of the Mykenaeen cup looks something like a true bottom or stand. The ἥλοι were either rivets to fasten the parts together, as at the foot of the Mykenaeen cup, or studs added for mere ornament.

636-7. This couplet comes in very strangely. So far from being represented as of unusual physical strength, Nestor is always lamenting his departed vigour. The lines might well be omitted; they look like a copy of Ω 455-6. For ἄλλος μὲν virtually = an ordinary man see note on Ψ 319.

639. 'Pramnian wine' is said by the scholiast to have been named from a mountain in Karia. It is mentioned by Galen as 'a black austere wine,' as though the name implied quality rather than place of origin (M. and R. on κ 234). Hehn suggests that it may represent a Thracian word which also occurs in the form παραβλή (Ath. 447 D) as the name of a drink made by the Paionians. It is clear that the ancients themselves knew nothing about it. κνέε, the reading of Ar., or rather κνέε (H. G. § 19), is required by the metre, though ΚΝΗ is defensible as a non-thematic form. κνήστι: originally no doubt κνήστῳ, cf. Ψ 318 μήτῃ, etc.

πινέμεναι δ' ἐκέλευσεν, ἐπεὶ ῥ' ὤπλισσε κυκείῳ.
 τῷ δ' ἐπεὶ οὖν πίνουντ' ἀφέτην πολυκαγκέα δίψαν,
 μύθοισιν τέρποντο πρὸς ἀλλήλους ἐνέποντες,
 Πάτροκλος δὲ θύρησιν ἐφίστατο, ἰσόθεος φῶς.
 τὸν δὲ ἰδὼν ὁ γεραίος ἀπὸ θρόνου ὦρτο φαεινοῦ,
 ἐς δ' ἄγε χειρὸς ἐλὼν, κατὰ δ' ἐδριάσθαι ἄνωγε.
 Πάτροκλος δ' ἐτέρωθεν ἀναίνετο εἰπέ τε μῦθον.
 "οὐχ ἔδος ἐστί, γεραῖε διοτρεφές, οὐδέ με πείσεις.
 αἰδοῖος νεμεσητὸς ὃ με προέηκε πυθέσθαι
 ὃν τινα τοῦτον ἄγεις βεβλημένον· ἀλλὰ καὶ αὐτὸς
 γινώσκω, ὀρώω δὲ Μαχάονα ποιμένα λαῶν.
 νῦν δὲ ἔπος ἐρέων πάλιν ἄγγελος εἰμ' Ἀχιλῆϊ.
 εὐ δὲ σὺ οἶσθα, γεραῖε διοτρεφές, οἶος ἐκείνος·
 δεινὸς ἀνὴρ· τάχα κεν καὶ ἀναίτιον αἰτιόωιτο."
 τὸν δ' ἡμείβετ' ἔπειτα Γερῆνιος ἱππότα Νέστωρ·
 "τίπτέ τ' ἄρ' ὦδ' Ἀχιλεὺς ὀλοφύρεται νῆας Ἀχαιῶν,
 ὅσσοι δὴ βέλεσιν βεβλήηται; οὐδέ τι οἶδε
 πένθεος, ὅσσον ὄρωρε κατὰ στρατόν· οἱ γὰρ ἄριστοι
 ἐν νηυσὶν κέαται βεβλημένοι οὐτάμενοί τε.

645

650

655

641. ἐκέλευεν HQ Harl. b d, Par. c d g. 648. διοτρεφὲς G¹H. || πέσιος T.
 651. γινώσκω L. 652. δὲ: δ' PR. || ἔπος ἐπερέων L. 653. διοτρεφὲς G¹H.
 654. τάχα κεν . . αἰτιόωιτο: οἶος . . αἰτιάσασθαι Plut. de Adul. 26. 657.
 δὴ: δὲ P. || βελέε(σ) JPST. 658. πέσιος DTU.

642. πολυκαγκέα, *parching*, cf. ξύλα κάγκανα φ 364, σ 308; καγκάινει· ξηραίνει, and καγκομένης· ξηρὰς τῷ φόβῳ, Hesych.

643. ἐνέποντες, *talking*, only here and ψ 301; elsewhere it always has an acc.

647. ἐτέρωθεν, from the opposite side of the tent to that where the chairs stood.

648. οὐχ ἔδος, *there is no sitting for me*, i.e. I have not time to sit down. So ψ 205. Compare phrases like οὐ νέμεσις (Γ 156), *no wonder*.

649. νεμεσητός recurs only in the form νεμεσητόν, a thing worthy of νέμεσις, or indignation (Γ 410, etc.). It seems to mean here 'capable of feeling indignation'; for the form compare ἐπεικτός = *yielding* Θ 32, ἐρπετός *crawling*, τλητός *enduring*, etc. (see the remarks in H. G. § 246*). The analogy of Γ 172 αἰδοῖος δεινός τε would lead us to translate *terrible*; but this is not sufficiently supported by the use of

νεμεσίξομαι in one passage (α 263) in the sense of 'fearing the gods,' which is itself suspicious, see Agar C. R. xiii. 194. Compare also note on O 211. Possibly the natural association of αἰδώς καὶ νέμεσις (N 122) may have brought the two adjectives together.

653. ἐκείνος: a very rare form in H. for κείνος, but here established by metre. See note on I 63.

654. δεινὸς ἀνὴρ, an exclamatory nom., as in A 231, etc. It is possible, but on the whole less Homeric, to remove the full stop at the end of 653, and take the two words closely with οἶος ἐκείνος, *what a terrible man he is*.

657. ὅσσοι . . βεβλήηται are contrasted with στρατόν, 'why does he show so much pity for the wounded and think nothing of the army at large?'

658. πέσιος: for the genitive after οἶδε compare Δ 357, M 229, H. G. § 151 d. It is not Homeric to regard πένθεος as a partitive gen. after τι.

659. βεβλημένοι by missiles, οὐτά-

βέβληται μὲν ὁ Τυδεΐδης κρατερὸς Διομήδης, 660
οὔτασται δ' Ὀδυσσεὺς δουρικλυτὸς ἦδ' Ἀγαμέμνων.
[βέβληται δὲ καὶ Εὐρύπυλος κατὰ μηρὸν οἰστώϊ]
τοῦτον δ' ἄλλον ἐγὼ νέον ἥγαγον ἐκ πολέμοιο
ἰῶι ἀπὸ νευρῆς βεβλημένον. αὐτὰρ Ἀχιλλεὺς
ἐσθλὸς ἐὼν Δαναῶν οὐ κήδεται οὐδ' ἐλεαίρει. 665
ἦ μένει εἰς ὃ κε δὴ νῆες θοαὶ ἄγχι θαλάσσης
Ἀργείων ἀέκητι πυρὸς δητῖοιο θέρωνται,
αὐτοὶ τε κτεινόμεθ' ἐπισχερώ; οὐ γὰρ ἐμὴ ἰς
ἔσθ' οἷα πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσιν.
εἶθ' ὥς ἡβώοιμι βίη τέ μοι ἔμπεδος εἴη, 670
ὥς ὁπότε Ἥλαιοισι καὶ ἡμῖν νείκος ἐτύχθη
ἀμφὶ βοηλασίῃ, ὅτ' ἐγὼ κτάνον Ἴτυμονῆα
ἐσθλὸν Ἵππειροχίδην, ὃς ἐν Ἥλιδι ναιετάεσκε,
ρύσι' ἐλαυνόμενος. ὁ δ' ἀμύνων ἡμισὶ βόεσσιν
ἔβλητ' ἐν πρώτοισιν ἐμῆς ἀπὸ χειρὸς ἄκοντι, 675
κὰδ δ' ἔπεσεν, λαοὶ δὲ περίτρεσαν ἀγροῖώται.
λήϊδα δ' ἐκ πεδίου συνελάσσαμεν ἤλιθα πολλήν,

661. οὔταται S Vr. b. 662 om. AC²D²HPQRU Lips. Par. b h k. 668.
ἐμὴ : ἐμοὶ GQ. 669. ἐνὶ : ἐπὶ Q. || γναμπτοῖα GPQ (R *supr.*) U : γλαμπτοῖα R¹.
670. τέ ADHQU : θε Ω. 672. βοηλασίῃ Ar. Ω : βοηλασίης DQS (*supr.* αν)
TU Vr. b A, Harl. a d, King's Par. a c d f g j k. 673. ὑπεροχίδην C Lips. ||
ναιετάεσκε(ν) JR : ναιετάεσκε(ν) Ω. 674. οἶα βελέεσσαν P (*supr.* βόεσα *man.*
r.c.). 675. ἐν : ἐπὶ QU. || ἀπὸ : ὑπὸ LU. 676. καδδέπεσαν Q (*supr.* εν).
677. πεδίου : γρ. πολέμου Vr. b.

μενοι by weapons held in the hand, as usual.

662. This line is om. by a majority of MSS., and is evidently interpolated from II 27. Nestor knows nothing of the wounding of Eurypylos, which happened after he had left the field.

664. From αὐτὰρ Ἀχιλλεύς here to the same words in 762 is beyond a doubt a later passage. See *Introd.*

667. πυρὸς θέρωνται : cf. Z 331.

668. ἐπισχερώ, in order, one after the other. σχε- = (σ)εχ-, so that, with the exception of the unexplained suffix -ρω, ἐπι-σχε-ρώ exactly = ἐφ-εξ-ῆς, by which the scholia translate it. According to another interpretation it meant *on the shore* (σχερός : ἀκτή, αἰγιαλός, Hesych.), which happens to suit the other Homeric passages (Σ 68, Ψ 125) fairly well, but is sufficiently refuted by the analogous Pindaric ἐν σχερῶι, in order, N. i.

69, etc. οὐ γάρ implies the suppressed thought, 'I can do nothing to help it.'

669. γναμπτοῖα, *flexible, lissome*; else only in *Od.* and Ω 359, where see note. The sense *bent with age* is also admissible here, as in Ω, if we put commas before and after ἔσκεν.

671. Ἥλαιοια, elsewhere in H. always called Ἐπειοί (and so 688); cf. ν 275 Ἥλιδα . . . θεὶ κρατέουσιν Ἐπειοί, and note on B 615.

674. ἐλαυνόμενος goes with κτάνον. ῥύσια does not recur in H.; it is used in the sense usual in later Greek, *reprisals*, property seized as a pledge for reparation; see Jebb on *Soph. O. C.* 858; *Aisch. Supp.* 412, etc. The deed which led to reprisals is recounted farther on (698).

677. Ἥλιοια, else a purely Odyssean word, always followed by πολλή. It is possibly conn. with ἄλις.

πεντήκοντα βοῶν ἀγέλας, τόσα πῶεα οἶων,
 τόσσα συνὼν συμβόσια, τόσ' αἰπόλια πλατέ' αἰγῶν,
 ἵππους δὲ ξανθὰς ἑκατὸν καὶ πεντήκοντα, 680
 πάσας θηλείας, πολλῇσι δὲ πῶλοι ὑπήσαν.
 καὶ τὰ μὲν ἡλασάμεσθα Πύλον Νηληϊὸν εἴσω
 ἐννύχιοι προτὶ ἄστυ· γεγῆθει δὲ φρένα Νηλεὺς,
 οὐνεκά μοι τύχε πολλὰ νέωι πόλεμόνδε κιώντι.
 κήρυκες δ' ἐλίγαινον ἅμ' ἧοὶ φαινομένηφι 685
 τοὺς ἔμεν οἴσι χρεῖος ὀφείλετ' ἐν Ἥλιδι δίηι·
 οἱ δὲ συναγρόμενοι Πυλίων ἡγήτορες ἄνδρες
 δαίτρευον· πολέσιν γὰρ Ἐπειοὶ χρεῖος ὀφείλον,
 ὥς ἡμεῖς παῦροι κεκακωμένοι ἐν Πύλῳ ἤμεν.
 ἐλθὼν γὰρ ἐκάκωσε βίη Ἡρακλεΐη 690
 τῶν προτέρων ἐτέων, κατὰ δ' ἔκταθεν ὄσσοι ἄριστοι.

678. οἶων: μήλων (γρ. οἶων) L Vr. b (and so ξ 100 *ap.* Strabo p. 433).
 679. συμβόσια LT. 680. πανοῦς P¹. 681. πολλαῖα G: πολλὰ D. ἵππας: ὑπάρχον PRU. 682. ἡλασάμεσθα GP. 683. ποτὶ PRS. || γένεσι DGTU. 686. χρεῖος C[HS] Harl. a: χρέως AT: χρέος Ω. || ὀφείλετ' Δ (T.W.A.) DH (*supr.* ο) JTV Mosc. 3: ὀφείλεται R. || χρέως ὀφείλετ' Ar.: χρεῖος ὀφείλετ' Aph. (see Ludw.). 688. ὀφείλον (Ar. ? more probably χρέως ὀφείλον) ADHLT: ὀφείλον G: ὀφείλον Ω. 689. πύλῳ: γρ. πόλῳ Schol. D. 690. γάρ: γάρ β' ADJQ Harl. a. 691. ἔκταθεν H (*supr.* ο) PRT Vr. Δ, Par. a c' d f g k: ἔκταθεν King's Par. b.

678. πῶεα οἶων, probably πῶε' ὀφίων, with lengthening in the sixth arsis; cf. οἶω in this place only (in ὀνομαί is a metrical necessity), but ὀίω in other parts of the line, and οἶω, οἶομαι beside the contracted οἶων 696, X 501, etc. (but see Platt in *J. P.* xix. 43). It is tempting to read μήλων (as Strabo does when quoting the identical phrase from ξ 100); but though this reading is found in L, it is probably a mere gloss, as it does not appear in the other members of the same family, PQR. The lengthening of the ι in συμβόσια (679) is sufficiently justified by metrical necessity. Schulze (*Q. E.* p. 256) remarks that συμβόσια would have been more regular (cf. συμβώτης), but the vowel ι seems particularly susceptible to lengthening, and has thus asserted itself. The form συμβόσια is wrong; τ of *συβότης would become σ only before ι (cf. *ikestia* beside *ikesta*). πλατέα, wide-ranging flocks of goats, as B 474.

683. The scholia note that here Neleus survives the expedition of Herakles (v. 690), in which, according to the more popular legend, he was killed with eleven

of his sons. The raid on Pylos seems to have played a very important part in the Epic poems on the deeds of Herakles. See the note on E 393.

684. τύχε πολλά, much success had fallen to me. νέωι, as a 'young hand,' with κιώντι.

686. The Attic form ὀφείλω in place of the Epic ὀφείλω here and 698 (and in some mss. in 688) seems to be a mark of late origin; see on Z 350. The verse exhibits the forbidden trochaic caesura in the fourth foot; van L. reads ὀφείλετα, omitting ἐν.

688. δαίτρευον, proceeded to appor-tion. The verb is Odyssean (always of carving meat); it properly means 'to be δαιτρός' or carver.

689. ὥς with παῦροι, so few were we in Pylos through ill-treatment.

690. ἐλθὼν, a construction *ad sensum*. βίη Ἡρακλεΐη being = Ἡρακλῆς. Cf. E 638, λ 91 ψυχὴ Τειρεσίαο . . σκῆπτρον ἔχων, X 87, etc., *H. G.* § 166. γάρ (γάρ β'): γάρ β' (sc. Ἥλιδα) van L.; but this is needless.

691. τῶν προτέρων ἐτέων: for the genitive see *H. G.* § 150.

δώδεκα γὰρ Νηληϊὸς ἀμύμονος υἱέες ἦμεν·
 τῶν οἶος λιπόμην, οἱ δ' ἄλλοι πάντες ὄλοντο.
 ταῦθ' ὑπερηφανέοντες Ἐπειοὶ χαλκοχίτωνες,
 ἡμέας ὑβρίζοντες, ἀτάσθαλα μηχανώωντο. 695
 ἐκ δ' ὁ γέρων ἀγέλην τε βοῶν καὶ πῶν μέγ' οἶων
 εἶλετο, κρινάμενος τριηκόσι' ἠδὲ νομῆας.
 καὶ γὰρ τῷ χρεῖος μέγ' ὀφείλετ' ἐν Ἥλιδι δίηι,
 τέσσαρες ἀθλοφόροι ἵπποι αὐτοῖσιν ὄχεσφιν,
 ἐλθόντες μετ' ἄεθλα· περὶ τρίποδος γὰρ ἔμελλον 700
 θεύσεσθαι· τοὺς δ' αὖθι ἀναξ ἀνδρῶν Αὐγείας

692. ἀμύμονες HJP. 694. ἔπειοι: ἐν τισιν ἀχαιοὶ An. 695. ὡμέας GQ.
 697. τριακόσια G. 698. τὸ, χρεῖος PQ. || γαίμη L (γρ. δῖν). 699 ὑπώπτειται
 ὡς νόθον Porphyr. on Θ 185. 700. ἀέθλια T: ἀέθλον Q (συμφ. α). || τρίποδας
 S. | ἐμελλε P.

692. It appears that the χωρίζοντες founded an argument on this line to prove the separate authorship of the *Odyssey*, where (λ 285) only three sons of Neleus and Chloris are enumerated. Ar. replied that Neleus may have had other sons by other wives.

694. ταῦτα, adverbial, H. G. § 133. ὑπερηφανέοντες, only here, in sense evidently = ὑπερφρονούντες, *lifted up with pride*, though the der. is not clear.

695. ὑβρίζοντες: the verb recurs only in *Od.* (seven times). See on A 203.

696. οἶων: see on 678; πῶν ὄφιων Platt (*J. P.* xix. 43), the *ν* being of course incapable of elision.

697. κρινάμενος, *selecting*; the case is not analogous to the ordinary division of spoil, which is in the hands of the army, not of the king, who is only given a γέρας ἐξαιρετόν: here he is exacting payment for a debt. The lengthening of the first *ι* of τριηκόσι' in thesis is unique and unaccountable. In forms like ὑπεροπλήσι it is explained by metrical necessity (see App. D), which does not exist here; cf. φ 18-19 μῆλα γὰρ ἐξ Ἰθάκης Μεσσηνιοὶ ἄνδρες δειραν | νηυσὶ πολυκλήϊσι τριηκόσι' ἠδὲ νομῆας, whence this line seems to have been carelessly copied. The short *ο* before κρινάμενος shews that the author of the line was not particularly sensitive to position formed by *ρ*. We may suppose that, relying on forms like ὑπεροπλήσι, he thought that the 'doubtful' vowel *ι* could be lengthened at will by an 'Epic licence'—but in that case we should have expected to find other similar instances.

Or we may emend with Bentley κρίνας μῆλα τριηκόσι', or with Brandreth κρινάμενός τε τριηκόσι' (comparing παρά τε κλισίῃ καὶ νητ' μελαίνῃ). It has been suggested that the break in the line at the caesura permitted a short vowel here in place of a long one; but Schulze (*Q. E.* p. 422) shews that all the cases brought forward by von Christ to prove this are insufficient.

699. From the mention of a single charioteer in 702 (where, however, Naber suggests τῷ δ' ἐλατῆρ' . . . ἀκαχημένῳ) it would seem that a four-horse chariot is meant; the pl. ὄχεα being regularly used of a single chariot. For the very rare mention of such a team in H. see on Θ 185. The ancient critics, as Porphyrus tells us, regarded the line with suspicion on this ground; but it cannot be omitted. The mention of ἀέθλια in Elis naturally leads us to think of the Olympian games. It is likely enough that the idea was present to the poet's mind; but he could not without anachronism have named games which, according to the best authorities, were only established by Herakles in memory of Iolaos, after the death of Augeias, who is here still alive. The scholia remark, too, that the race is for a tripod (χηματίτης), whereas the chariot race (first established in *Ol.* 25) was for a crown (στεφανίτης). Races on special occasions are of course familiar in H.; Nestor himself takes part in funeral games in Elis in Ψ 630 ff. For the form ἀελοφόροι see note on H 453 (ἵπποι ἀεθλοφόροι Brandreth).

κάσχεθε, τὸν δ' ἐλατῆρ' ἀφίει ἀκαχήμενον ἵππων.
 τῶν ὁ γέρων ἐπέων κεχολωμένος ἡδὲ καὶ ἔργων
 ἐξέλετ' ἄσπετα πολλά· τὰ δ' ἄλλ' ἐς δῆμον ἔδωκε
 δαιτρεύειν, μή τις οἱ ἀτεμβόμενος κίοι ἴσῃς.
 ἡμεῖς μὲν τὰ ἕκαστα διείπομεν, ἀμφὶ δὲ ἄστῃ
 ἔρδομεν ἱρὰ θεοῖς· οἱ δὲ τρίτῳ ἡματι πάντες
 ἦλθον ὁμῶς αὐτοὶ τε πολεῖς καὶ μώνυχες ἵπποι,
 πανσυδίῃ· μετὰ δέ σφι Μολίονε θωρήσσοντο
 παῖδ' ἔτ' ἐόντ', οὐ πῶ μάλα εἰδότε θούριδος ἄλκῃς.

705

710

705 δθ. Ar., om. Zen. || Ὑσσις U. 706. ἀμφὶ δὲ A (γρ. ἀμφὶ τε) DU Harl.
 a: ἀμφὶ τε Ω. 709. πανσυδίῃ Ar. Ω: πασσυδίῃ (JL Harl. a: πασσυδίῃ
 T (sic! from cc supr. over nc or vice versa). || ἐωρήσσοντε Q. 710. παῖδα ἔ
 τ' ὄντ' PR.

703. τῶν goes with ἐπέων and ἔργων, 'these things, words and deeds'; implying apparently that an insulting message had been sent back by the charioteer. See B 629 for the wanton violence of Augeias. Note ἔργων without F: ἡδέ τε Bentley.

704. ἐπέλετο, chose for himself; in a different sense from I 331. θάμνον, apparently the common stock; see notes on A 231, B 547.

705. Interpolated from 42, according to Zen. and Ar. But there is no serious objection to it here. δαιτρεύειν: see 688. Ὑσσις: better αἰσῃς, fair share; see A 418, and v 138 λαχὼν ἀπὸ ληϊδος αἰσαν (Bentley). Fick reads ἴσῃς, quoting Hesych. ἴσασθαι· κληροῦσθαι, Λέσβιοι. ἀνέωσσαι is a verb recurring only in Ψ and Od.

706. διείπομεν, impf. of διέπω, were disposing.

707. οἱ δὲ, the Epeians, who make a raid to recover the booty taken from them. Many commentators have strangely fancied that this is the beginning of the war in which the fight already mentioned (671-6) was an incident. This leads to hopeless and needless confusion.

709. Μολίονε, the same as the Ἀκτορίωνε Kteatos and Eurytos, B 621; see 750 below. They played a great part in the Epic stories of Herakles, according to which they were slain in the campaign against Augeias. See Pindar O. x. 26-38; Paus. v. 1. 11-2. 2. The Homeric poems know them only as twin sons of Poseidon, and leaders of the Epeians. The two names Ἀκτορίων and Μολίων are both obscure. In form they are of

course patronymics, but they cannot both be so in reality, for they appear together in 750, and Homer never uses two patronymics together. The ordinary explanation is that Aktor was their nominal father, as Herakles is called son of Amphitryon, and that Μολίων is a metronymic from their mother Μολίωνη or Μολίη (so Pausan. v. 2. 2). This is unlikely; the form Μολίονε is against it (though we may perhaps compare Δευκαλίδης = son of Δευκαλίων), and metronymics are almost unknown in Greece (Nessos, however, is Φιλυρίδης from his mother in Hesiod and Pindar). Others have proposed to derive both Μολίωνη and Μολίον from a supposed Μόλας, ancestor of the mother. For this there is no ground. The name Aktor is itself derived from Ἀκτορίων, not vice versa: the grandfather of Patroklos (785) is of course a different person. Later mythology made of the two brethren a pair of Siamese twins, διφρεῖς, with two heads and four legs and arms, but only one body (so Schol. A here and on Ψ 638, and apparently as early as Ibykos; see fr. 16, Bergk, where they are called ἐνίγυιοι). Welcker ingeniously, but not very probably, explained them as a personification of the two mill-stones (μύλα, μύλη), and hence sons of Aktor 'the crusher.' Others have seen in the name Μολίων an appellative meaning 'the warlike,' ὁ μετὰ μῶλον ἰών, and Hesych. explains the word as μαχητής. So also Eustath. Others, including W.-M. Hcr.³ 13, more wisely abandon etymological interpretations, and recognise another instance of the divine twin brethren worshipped elsewhere as Ἀσκαρες, Διὸς κούροι, Tyndaridai, Apharetidai, etc.

ἔστι δέ τις Θρυόεσσα πόλις, αἰπεῖα κολώνη,
 τηλοῦ ἐπ' Ἀλφειῷ, νεάτη Πύλου ἡμαθόεντος·
 τὴν ἀμφεστρατόντων διαρραῖσαι μεμαῶτες.
 ἀλλ' ὅτε πᾶν πεδίου μετεκίαθον, ἄμμι δ' Ἀθήνη
 ἄγγελος ἦλθε θεοῦς ἀπ' Ὀλύμπου θωρήσσεσθαι 715
 ἔννυχος, οὐδ' ἀέκοντα Πύλον κάτα λαὸν ἄγειρεν,
 ἀλλὰ μάλ' ἐσσυμένους πολεμίζειν. οὐδέ με Νηλεὺς
 εἶα θωρήσσεσθαι, ἀπέκρυνεν δέ μοι ἵππους·
 οὐ γάρ πώ τί μ' ἔφη ἴδμεν πολεμῆϊα ἔργα.
 ἀλλὰ καὶ ὥς ἱππεῦσι μετέπρεπον ἡμετέροισι, 720
 καὶ πεζός περ ἑών, ἐπεὶ ὥς ἄγε νεῖκος Ἀθήνη.
 ἔστι δέ τις ποταμὸς Μινυήϊος εἰς ἄλλα βάλλων
 ἐγγύθεν Ἀρήνης, ὅθι μείναμεν ἡῶ διαν
 ἱππῆες Πυλίων, τὰ δ' ἐπέρρεεν ἔθνεα πεζῶν.
 ἔνθεν πανσυνδίῃ σὺν τεύχεσι θωρηχθέντες 725
 ἔνδιοι ἰκόμεσθ' ἱερὸν ῥόον Ἀλφειοῖο.
 ἔνθα Διὶ ῥέξαντες ὑπερμενεῖ ἱερὰ καλὰ,
 ταῦρον δ' Ἀλφειῷ, ταῦρον δὲ Ποσειδάωνι,
 αὐτὰρ Ἀθηναίῃ γλαυκῶπιδι βοῦν ἠγελαῖην,

711. π D (*supr.* c). 712. ἀλφειοῦ G Harl. b (*supr.* ω), Par. c (*supr.* ω) d (*i supr.*). 717. ἐσσυμένους Cant. 718. εωρήσασθαι R. 722. μινυήϊος Q (T *supr.* Υ over η): μινυήϊος R: μινυήϊος G. 724. ἐπέρρεεν A (T.W.A.) CHJQSTU: ἐπέρρεον Ω. || πεζῶν: πολλά Mor. Cant. 725. ἐνθάδε Bar. (?): ἔνεα γε G: ἔνεα U Mor. || πανσυνδίῃ GJL: πανσυνδίῃ T. 726. ἐνδίοι P: γρ. ἐνδίοι ἢ τοι μεσημβρινοὶ R²: ἐνδίοι (J¹?) T Cant. Mor. Vr. b A: ἐνδίοι δ' J (p. *corr.*). 727. ὑπερμενέ LU: ὑπερμενέ Q. 728. ταῦρον τ' ἀλφειῷ JT. 729. γλαυκῶπιδι J. : ἀγελείῃ T: ἀγελείῃ G.

711. Θρυόεσσα πόλις, 'Sedge-town,' evidently the same as B 592 Θρύον Ἀλφειοῖο πόρον. For the complex geographical difficulties connected with these names see note on B 591.

712. νεάτη, *last*, lit. 'lowest,' see I 153.

714. πεδίου μετεκίασθαι, a strange phrase, perhaps to be compared with 496 ἔφεπε κλονέων πεδίων, 'when they had chased the plain,' i.e. every warrior in it. This is not satisfactory, but neither is the alternative, 'when they had passed over' the plain; for this sense can hardly be got out of μετεκίασθαι, and the words are out of place and very weak after the mention of the beginning of the siege. Bentley ingeniously read ἄλλο τε, with a comma after μεμαῶτες and a colon after μετεκίασθαι.

719. πολεμῆϊα ἔργα, 'the operations of war,' seem to be contrasted with the foray against the country-folk which constituted all Nestor's experience hitherto.

722. βάλλων, *emptying*, a unique use in H., but imitated by Ap. Rhodius ii. 744, etc.

724. ἐπέρρεεν, *kept flowing up* to us. Most mss. read ἐπέρρεον, but the singular is to be preferred, on account of the F of *Fέθνεα*, which is nowhere else neglected.

726. ἐνδίοι, *at mid-day*; see δ 450 ἐνδιος δ' ὁ γέγων ἦλθ' ἐξ ἁλός, compared with 400 ἥμος δ' ἥελιος μέσον οὐρανὸν ἀμφιβεβήκει of the same moment; lit. *in full light* (cf. διος, *bright*). Hesych. ἐνδια· μεσημβρία.

729. The variant ἀγελείῃ is worth consideration. In any case it would seem as though ἀγελείῃ contained an

δόρπον ἔπειθ' ἐλόμεσθα κατὰ στρατὸν ἐν τελέεσσι, 73
 καὶ κατεκοιμήθημεν ἐν ἔντεσιν οἷσιν ἕκαστος
 ἀμφὶ ῥοὰς ποταμοῖο. ἀτὰρ μεγάθυμοι Ἐπειοὶ
 ἀμφίσταντο δὴ ἄστν διαρραῖσαι μεμαῶτες·
 ἀλλὰ σφι προπάροιθε φάνη μέγα ἔργον Ἄρηος·
 εὔτε γὰρ ἥελιος φαέθων ὑπερέσχεθε γαίης, 74
 συμφερόμεσθα μάχῃ Διὶ τ' εὐχόμενοι καὶ Ἀθήνῃ.
 ἀλλ' ὅτε δὴ Πυλίων καὶ Ἐπειῶν ἐπλετο νεῖκος,
 πρῶτος ἐγὼν ἔλον ἄνδρα, κόμισσα δὲ μώνυχας ἵππους,
 Μούλιον αἰχμητὴν· γαμβρὸς δ' ἦν Αὐγείας,
 πρεσβυτάτην δὲ θυγάτρ' εἶχε ξανθὴν Ἀγαμήδην, 75
 ἥ τόσα φάρμακα ἥϊδη ὅσα τρέφει εὐρέϊα χθών.
 τὸν μὲν ἐγὼ προσιόντα βάλλον χαλκῆρεϊ δουρί,
 ἥριπε δ' ἐν κονίησιν· ἐγὼ δ' ἐς δίφρον ὀρούσας
 στήν ῥα μετὰ προμάχοισιν. ἀτὰρ μεγάθυμοι Ἐπειοὶ
 ἔτρεσαν ἀλλυδὶς ἄλλος, ἐπεὶ ἴδον ἄνδρα πεσόντα 76
 ἡγεμόν' ἱππῶν, ὃς ἀριστεύεσκε μάχεσθαι.
 αὐτὰρ ἐγὼν ἐνόρουσα κελαυνῇ λαίλαπι ἴσος,
 πεντήκοντα δ' ἔλον δίφρους, δύο δ' ἀμφὶς ἕκαστον

730. δόρπον: δειπνον Zen. || ἐλόμεθα GP. 731. ἐν: ἐπ' LQT: ἀπ' P
 (supr. ἐν): *π' R (α in ras., ἐν supr.). || ἔντεσιν: τεύχεσιν J. 732. αὐτὰρ
 JQ. 733. δὴ: δι' PQT Vr. b: δε A supr. || διαρραῖσαι AD Harl. a: δια-
 πραῖσαι Ω, γρ. A. 736. ἐμπερόμεσθα Vr. A: συμπερόμεσθα P. || μάχῃ PR.
 ἀθηναί J (supr. η). 737. ἐπειῶν: τινὲς ἀχαιῶν γρ. An. 738. πρῶτον Bar.
 740. οὐγατέρ' HP. || ἔχε D. 741. ἥ(ι)δαι CHQS Vr. b: εἶδαν Schol. Theokr.
 ii. 16. 743. ἄν κονίησιν J. 744. αὐτὰρ GQU. || ἐπειοί: ἀχαιοί Mor. (cf.
 694, 737). 746. ἡγεμόνες U. 747. ἐγὼ G. || ἐνόρουσα (A supr., T.W.A.)
 D)HJPR)RTU: ἐπόρουσα Ω.

allusion in sound—not of course in sense—to this familiar name of Athene.

730=H 380. Zen. read δειπνον for δόρπον, but the latter word is obviously right, for the evening meal is meant.

733. On account of the F of *Ἔαστυ*, Bekker conj. ἀμφέσταν δὴ (cf. Σ 233), Brandreth and Christ *Ἔαστυ δὴ ἀμφίσταντο*.

734. προπάροιθε, before that came about. See on K 476.

735. ἥελιος φαέθων, an Odyssean phrase (four times). ὑπερέσχεθε, stood above the earth. Cf. Γ 210, ν 93.

740. Ἀγαμήδην: apparently the Homeric name of Medeia, who has not yet been brought into the Argonautic legend. At all events, besides the resemblance of names, both are granddaughters of the

Sun (the father of Augeias), and are famed for their skill in drugs; Pind. P. iv. 233 *παμφάρμακος ξείνα*. But Aietes is established as father of Medeia as far back as Hes. *Theog.* 956-62. Schol. A here gives a short account of Medeia, ending *οικήσασα δὲ αὐτὴ τὴν πλησίον Ἡλίδος Ἐφυραν πολυφάρμακον ἐποίησεν ἐπονομασθῆναι* (cf. β 328-9). This seems to be an attempt to bring the two legends into connexion, through the name of Ephyre, which traditionally stood for Corinth (see Z 152), but is here a town in Elis (Strabo p. 338), on the Sellæis. See B 659, O 531, and M. and R. on α 259, where there is a full discussion of the different towns bearing this name.

748. ἀμφί, one on each side of each chariot. Cf. 634, the only other case

φῶτες ὁδὰξ ἔλον οὐδας ἐμῶι ὑπὸ δουρὶ δαμέντες.
καὶ νύ κεν Ἀκτορίωνε Μολίονε παῖδ' ἀλάπαξα, 750
εἰ μὴ σφωε πατὴρ εὐρὺ κρείων ἐνοσίχθων
ἐκ πολέμου ἐσάωσε καλύψας ἥερι πολλῇ.
ἔνθα Ζεὺς Πυλίοισι μέγα κράτος ἐγγυάλιξε·
τόφρα γὰρ οὖν ἐπόμεσθα διὰ σπιδέος πεδίοιο
κτείνοντές τ' αὐτοὺς ἀνά τ' ἔντεα καλὰ λέγοντες, 755
ὄφρ' ἐπὶ Βουπρασίου πολυπύρου βήσαμεν ἵππους
πέτρης τ' Ὀλενίης, καὶ Ἀλεισίου ἔνθα κολώνη

749. **Φῶτες**: **φύντες** L. 754. **διὰ σπιδέος** Zen. AC¹: **δι' ἀσπιδέος** Ar. Ω (**ἀσπίδος** (?)). 755. **κτείνοντες** (om. τ') DQ. || Schol. A **ἐν ἄλλωι χω** (**χωρίς**) λέγοντες is corrupt: **χωρίς τοῦ λ** **ἐλόντες** (?) Ludw. 757. **ἀλεισίου** Ar. ADU: **ἀλκίου** H (supr. α) Steph. Byz. Cf. B 617.

where (in the vulg. reading) *ἀμφίς* precedes the acc. governed by it. In both passages it has of course supplanted an original *ἀμφὶ Φέκαστον*. Monro points out that *διόφρος* here means *chariot and horses*, whereas Homeric use restricts the word to the *car* as distinct from the rest of the chariot.

750. **ἀλάπαξα**, only here of slaying single men; elsewhere always of destroying towns or embattled ranks.

751. **εὐρὺ κρείων** is elsewhere used only of Agamemnon.

754. It is practically indifferent whether we read **διὰ σπιδέος** with Zen. or **δι' ἀσπιδέος** with Ar., as the origin and meaning of both forms are alike unknown. **σπιδέος** is explained by the scholia to mean *wide* or *long*; they quote from Aisch. *σπίδιον μήκος ὁδοῦ*, and from Antimachos *σπιδόθεν = μακρόθεν*, adding the form *σπιδέει*, and a verb *σπιζω = ἐκτείνω* (?). *ἀσπιδέος* is explained *round like a shield* or *covered with shields* (thrown away by the fugitives)—both equally absurd. Van L.'s *ὑπασπίδιοι* is ingenious, but the corruption is unlikely, and the word is used only of cautious advance against an unbeaten foe (cf. N 158, 807, II 609); it is entirely unsuited for pursuit. Possibly the word may be a forgotten proper name.

756. See B 615-7, from which it appears that Buprasion is a region, and the hill of Aleision and the Olenian rock localities on its boundaries. The correct form is *Ἀλῆσιον*, as Steph. Byz. writes it, confirmed by *Ἀλασσινῆς* on an inser. from Olympia (Collitz 1167 = *I.G.A.* 120). Steph. s.v. *Ἀλῆσιον* says *τὸ δ' Ἀλῆσιόν ἐστι τὸ νῦν "Ἀλαιοσίων χώρα"*

περὶ τὴν Ἀμφιδολίδα . . . κείται δὲ ἐπὶ τῆς ὁρεινῆς ὁδοῦ τῆς ἐξ Ἡλίδος εἰς Ὀλυμπίαν. The only clue to the position of the *πέτρῃ Ὀλενίῃ* is the name of *Ὀλενος*, a town on the N. coast at least twenty miles from any point on a road between Elis and Olympia. **Βουπράσιον** acc. to Strabo was the name of a district between Dyme and Elis, and therefore also roughly half-way between Olenos and *Ἀλαιοσίων χώρα*. The passage in the Catalogue is therefore perfectly intelligible when it names the two latter sites as on the opposite sides of Elis; our present author has taken the names thence with complete disregard of geography, not only treating the two distant points as if they were close together, but evidently conceiving Aleision as the farther, whereas to Nestor coming from the south it was some twenty-five miles nearer than Olenos. No doubt he was an Asiatic Greek completely ignorant of the Peloponnesos. It is as though an inhabitant of Berkshire describing an invasion from the north were made to say, 'We marched to the Thames and found the invaders besieging Windsor; but we defeated them and drove them all the way to the Chilterns, as far as Aylesbury and Slough; and there we stopped the pursuit'—which would clearly shew that the author knew nothing of the country but the names.

757. **ἔνθα κἀκλῆται**, sc. 'where is the hill which is called the hill of A.'; a pregnant expression hardly to be paralleled in H., but not unfamiliar in later Greek (Soph. *O. T.* 1452, etc. *ἐνθα κλήζεται οὐμὸς Κιθαιρών*). Agar (*J. P.*

κέκληται, ὅθεν αὐτὶς ἀπέτραπε λαὸν Ἀθήνη.
 ἔνθ' ἄνδρα κτείνας πύματον λίπον· αὐτὰρ Ἀχαιοὶ
 ἀψ' ἀπὸ Βουπρασίου Πύλονδ' ἔχον ὠκέας ἵππους, 760
 πάντες δ' εὐχετόωντο θεῶν Διὶ Νέστορί τ' ἀνδρῶν.
 ὥς ἔον, εἴ ποτ' ἔον γε, μετ' ἀνδράσιν. αὐτὰρ Ἀχιλλεὺς
 οἷος τῆς ἀρετῆς ἀπονήσεται· ἦ τέ μιν οἶω
 πολλὰ μετακλαύσεσθαι, ἐπεὶ κ' ἀπὸ λαὸς δληται.
 ὦ πέπον, ἦ μὲν σοί γε Μενοίτιος ὦδ' ἐπέτελλεν 765
 ἡματι τῶι ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπει.
 νῶϊ δὲ ἔνδον ἑόντες, ἐγὼ καὶ δῖος Ὀδυσσεύς,
 πάντα μάλ' ἐν μεγάρῳ ἠκούομεν ὥς ἐπέτελλε.
 Πηλῆος δ' ἰκόμεσθα δόμους ἐν ναιετάοντας
 λαὸν ἀγείροντες κατ' Ἀχαιίδα πούλυβότειραν. 770
 ἔνθα δ' ἔπειθ' ἥρωα Μενοίτιον εὔρομεν ἔνδον
 ἡδὲ σέ, παρ' δ' Ἀχιλλῆα· γέρων δ' ἱππηλάτα Πηλεὺς
 πῖονα μῆρία καῖε βοὸς Διὶ τερπικεραύνῳ

758. κέκληται H. || αὐτοῖς CH. 760. ἀπὸ: ἐπὶ P. 761. πάντες: πάντως H. 762. ὥς ἔον G. || ἔον γε PR Lips.: ἔον γε Ω. 763. εὐ τε H (supr. m.). 764. μετακλαύσεσθαι HJR Lips. 767. νῶϊ δὲ: νῶϊν δ' HJ: νῶϊ δὲ τ' QT: νῶϊ δ' DGPU. 767-85 dθ. Ar. Aph. 768. ἐπέτελλε: ἐκέλευε C. 770. ἀγείροντες P. || ἀχαιίδα P. || πολυβόταραν DPU: καλλιγύναικα J (γρ. πολυβόταρα) RT Par. k, ἐν ἄλλω A, γρ. Vr. b. 773. μῆρία καῖε Ar.: μῆρι ἐκκ(ι)ε(ν) Ω (Zeue Harl. a supr.). || βοῶν G.

xxiv. 281) suggests κέκληθ' (κέκληται), ὅθεν πάλιν αὐτὶς κτλ., Alciston, where the hill slopes.

761. εὐχετόωντο, gave glory; see H 298.

762. ὥς ἔον, εἴ ποτ' ἔον γε: see on Γ 180. αὐτὰρ Ἀχιλλεύς is the catchword from 664, with which we re-enter the original stream of narrative.

763. τας: so all mss.; but there can be no doubt that the right reading is ἥς or ἐῆς, cf. P 25 ἥς ἥβης ἀπόνητο, and see App. A. οἷος ἀπονήσεται, will have the profit to himself — an expression immediately corrected; '(nay, no profit; on the contrary) he will weep tears of penitence.' μετα- gives the idea of penitence through that of 'after' as in μεταμελίσθαι, etc. 765-6 = I 252-3.

767. Aristophanes and Ar. athetized from this line to 785, on the ground that the composition is prosaic; that they are inconsistent with the charge of Peleus to his son in I 254; that Peleus here ὥς εἰδῶλον σπένδει, leaving to his son all the duties of hospitality.

More serious objections are that ὦδε in 765 is too far separated from the words to which it refers in 786; and that 784 appears also in Z 208, the repetition of such a line not being like Homer. But instead of athetizing it is better to say that here, as in other parts, the speech shews marks of growth. νῶϊ δὲ ἔνδον: edd. νῶϊ δὲ τ'. But the hiatus is perhaps admissible in this place: see on B 87, 105. In any case the use of δὲ τε is not suitable here.

770. πούλυβόταραν is elsewhere applied only to χθόν. Perhaps therefore we should accept the usual καλλιγύναικα.

771. The reason which made Menoitios an inmate of Peleus' house is given in Ψ 85.

773. καῖε: so Ar.; mss. ἐκε, which is obviously inferior. τερπικεραύνῳ, 'hurler of the thunderbolt,' from τερπ- = τρεπ- by metathesis, root *tark*, Virgil's 'qui fulmina torquet.' This explanation, given by G. Meyer in Curtius St. vii. 180, is far preferable to the ordinary 'rejoicing in the thunderbolt.' There

αὐλῆς ἐν χόρτῳ, ἔχε δὲ χρύσειον ἄλεισον
 σπένδων αἶθοπα οἶνον ἐπ' αἰθομένοις ἱεροῖσι. 775
 σφῶϊ μὲν ἄμφι βοὸς ἔπετον κρέα, νῶϊ δ' ἔπειτα
 στήμεν ἐνὶ προθύροισι· ταφῶν δ' ἀνόρουσεν Ἀχιλλεύς,
 ἐς δ' ἄγε χειρὸς ἐλών, κατὰ δ' ἐδριάσθαι ἄνωγε,
 ξείνιά τ' εὖ παρέθηκεν, ἃ τε ξείνοισ θεῖμις ἐστίν.
 αὐτὰρ ἐπεὶ τάρπημεν ἐδητύος ἡδὲ ποτῆτος, 780
 ἦρχον ἐγὼ μύθοιο, κελεύων ὕμ' ἄμ' ἔπεσθαι·
 σφῶ δὲ μάλ' ἠθέλετον, τῷ δ' ἄμφω πόλλ' ἐπέτελλον.
 Πηλεὺς μὲν ὦι παιδὶ γέρων ἐπέτελλ' Ἀχιλλῆϊ
 αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων·
 σοὶ δ' αὖθ' ὧδ' ἐπέτελλε Μενότιος Ἀκτορος υἱός· 785
 "τέκνον ἐμόν, γενεῇ μὲν ὑπέρτερός ἐστιν Ἀχιλλεύς,
 πρεσβύτερος δὲ σύ ἐσσι· βίῃ δ' ὃ γε πολλὸν ἀμείνων.
 ἀλλ' εὖ οἱ φάσθαι πυκινὸν ἔπος ἡδ' ὑποθέσθαι
 καὶ οἱ σημαίνειν· ὃ δὲ πείσεται εἰς ἀγαθὸν περ."
 ὧς ἐπέτελλ' ὁ γέρων, σὺ δὲ λήθεται. ἀλλ' ἔτι καὶ νῦν 790
 ταῦτ' εἵποις Ἀχιλλῆϊ δαΐφρονι, αἷ κε πίθηται.

774-5 om. H^t. 776. βοῶν GJ, γρ. Harl. a. 777. προσέειπε Vr. b.
 778. ἐδριάσασθαι P. 780. τάρπημεν L: τάρπομεν PR. 781. μύθοιο DU.
 782. σφῶϊ G. || ἡστέτην Zen. 785. αὖθ' ὧδ': ὁ πατήρ Eust. || αὖθ':
 αὖ L Mor. Par. c¹. 786. ὑπέρτατος Harl. d, Et. Mag. 225. 787. πρεσ-
 βύτατος U. 788. ἐπακούσαι J (γρ. ὑποέσσαι), and ap. Eust. 791. εἵποις Q
 (supr. oi). || In Pap. η the line ends with]con.

is no other instance in Homer of such a 'subjective' epithet of a god; *τοχέαιρα*, which has been compared, is of course from *χέω*, not *χαίρω*. Meyer further points out that if *τερπι-* came from *τέρπω* it should mean 'making glad the thunderbolt.' Cf. *H. G.* § 124 b.

774. *χόρτῳ*, the enclosed space of the court where stood the altar of *Ζεὺς Ἐρκείος* (χ 335). *ἄλεισον*, else only in *Ω* and *Οἰλ.*; the word seems to be identical in sense with *δέπας*, compare ο 469 *ἄλεια* with *δέπας* in ο 466, so also γ 50-1. *ἄλεισον καὶ δέπας τὸ αὐτό* Ath. xi. 783.

775. Döderlein is probably right in taking *ἐνὶ* to mean 'with,' 'in addition to,' as the practice was to pour libations not on the altar, but on the ground.

776. *ἄμφι ἔπετον*, were 'treating,' preparing for the meal. For this form of the 2nd person dual in historic tenses see *H. G.* § 5 ad fin., and note on Θ 448. Zen. read *ἠθέλετην* in 782, and therefore no doubt *ἐπέτην* here.

779. *ξείνοισ θεῖμις ἐστίν*, sc. *παραθεῖναι*. Note the short form of the dat. pl. which cannot be removed without great violence.

782. *σφῶϊ μὲν* Brandr., *σφῶϊ μάλ'* van L. The contracted form is very rare and doubtful; cf. νῶ E 219, and N 47.

786. *γενεῇ* here means *descent* as son of a goddess, not *age* as in I 58. Curiously enough the ancient critics generally took *γενεῇ ὑπέρτερος* to mean *younger*. Strange fancies were built up on this line and II 96-100, for which reference may be made to Plato *Symp.* 180, Athen. xiii. 601, Aischines in *Tim.* 141 ff.

789. *αἰμαίνειν*, to give the word of command, see A 289. This is not consistent with Phoenix' claim to the same position in I 442, but Phoenix is of course unknown to the author of this passage. *εἰς ἀγαθὸν περ*, 'for his own good,' as we say. Cf. I 102.

791. *Feiποις ταῦτ' Bentley, τὰ Feiποις Heyne, ταῦτα σὺ Feiπ'* Brandr. The

τίς δ' οἶδ' εἴ κέν οἱ σὺν δαίμονι θυμὸν ὀρίναις
 παρειπών; ἀγαθὴ δὲ παραίφασίς ἐστιν ἑταίρου.
 εἰ δέ τινα φρεσὶν ἡσι θεοπροπίην ἀλεείναι
 καὶ τινά οἱ παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ,
 ἀλλὰ σέ περ προέτω, ἅμα δ' ἄλλος λαὸς ἐπέσθω
 Μυρμιδόνων, αἶ κέν τι φόως Δαναοῖσι γένηται·
 καὶ τοι τεύχεα καλὰ δότω πόλεμόνδε φέρεσθαι,
 αἶ κέ σε τῷ ἴσκοντες ἀπόσχωνται πολέμοιο
 Τρῶες, ἀναπνεύσωσι δ' ἀρήιοι υἱες Ἀχαιῶν
 τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.
 ῥέα δέ κ' ἀκμήτες κεκμηότας ἄνδρας ἀντῇ
 ὥσαισθε προτὶ ἄστυ νέων ἅπο καὶ κλισιάων.”

795

800

792. ὀρίναις H. 794-5 *om.* Zen. 794. θεοπροπίην R. 795. ἐπέφραδε L. || In Pap. η this line is followed by two ending in *ογεροντος* and *ωνησοσων*.
 796. *cē* μὲν S. || Ἰασον ἀνώχω Pap. η. 797. αἶ κεν: ἦν που G. || φόος Eust. on II 295: φόος GP. || γένηται G Par. k: γένοισα ἢ γένηται Eust. (ῥαῖοιο on II 295). 798. In Pap. η the line ends *κηρηχθηται* (the first *η* uncertain).
 799. ἴσκοντες Zen. Ω: εἴσκοντες Ar. Lips.: εἴσκοντες D²QR. 800-1 *om.* LP.
 801. τ': τις G. || ἀνάπαισις Lips. 802. δέ κ' *om.* Lips.: δ' P: δ' ἂν L. || κεκμηκότας GR. 802-3 *ath.* Ar. 803. ὥσεσθε CGJR (*supr.* ai) S Vr. b A. Harl. a, Lips.: ὥσεσθαι H(Γ). || ποτὶ S.

opt. is used as a gentle imperative. The line in the Papyrus may have had *εἰπών* for *εἴποις*, and ended *δεῦρο κάλεσσον* (Nicole), or *πόλεμόνδε κάλεσσον* (Menrad).

792. ὀρίναις: this form is very rare in the 2nd and 3rd sing., cf. on B 4; δ 547 is the only other instance of the 2nd. G. Hermann conj. *ὀρίνης*, comparing O 403, where Patroklos repeats the words of Nestor, using *ὀρίνω*. See, however, ξ 120. *τις Foïd* Heyne.

794-803 = II 36-45. Many critics, from P. Knight and Heyne on, have urged that the lines are interpolated here; they lose all their grace in the other passage if, instead of coming from Patroklos' own chivalrous thought, they are merely repeated by rote like a lesson. P. Knight includes also 792-3, as coming from O 403-4.

795. καὶ τινα, 'and such a prophecy has been declared to him,' a simple case of parataxis where, in later Greek, an explicative relative clause would rather have been added. Of the added lines in the Papyrus, the first is evidently *ἀργυρόπεζα Θέτις, θυγάτηρ Ἀλκίονος γέροντος*, the second is completed by Nicole *αὐτὸς μὲν μέντω νηῶν ἐν ἀγῶνι θοάων*.

796. ἄλλος δ' ἅμα Nauck, with better

rhythm (see on B 751), but the phrase recurs in 189, 204, II 38, forming in fact a large portion of the exceptions to 'Wernicke's law.' The Papyrus may have had *τὸν δ' ἄλλον λαὸν ἀνῶχθω* (Nicole) or *καὶ ἐπεσθαι λαὸν ἀνῶχθω* (Menrad).

798. Nicole completes the line in Pap. *καὶ δότω ὤμουν τὰ δ τεύχεα θωρηχθῆναι* (see II 40).

799. ἴσκοντες only here (= II 41) and δ 279, else always *εἴσκων*: hence Ar. read *εἴσκοντες*, a very unlikely form, as even Herodianos remarks. *ἴσκω* is apparently for *ἴσκ-σκω*, root *ἴσκ* of *εἶκα*, etc.

801. *τειρόμενοι* goes closely with *ἀναπνεύσωσι*, may have pause from toil. ὀλίγη κτλ.: the sense seems to be 'there is so little respite from war that even a short breathing-space will be precious' (as no actual victory can be won without Achilles himself).

802-3 were athetized by Ar. as being more in place in II 44-5, where the Trojans have been fighting a long battle at the ships. But there is little reason for selecting this couplet only for condemnation; it should keep company with the preceding eight lines.

ὥς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε,
 βῆ δὲ θέειν παρὰ νῆας ἐπ' Αἰακίδην Ἀχιλλῆα. 805
 ἀλλ' ὅτε δὴ κατὰ νῆας Ὀδυσσῆος θείοιο
 ἔξε θεῶν Πάτροκλος, ἵνα σφ' ἀγορή τε θέμις τε
 ἦεν, τῇ δὴ καὶ σφί θεῶν ἐτετεύχато βωμοί,
 ἐνθά οἱ Εὐρύπυλος βεβλημένος ἀντεβόλησε,
 διογενῆς Ἐναιμονίδης, κατὰ μηρὸν οἰστώι, 810
 σκάζων ἐκ πολέμου· κατὰ δὲ νότιος ῥέεν ἰδρῶς
 ὦμων καὶ κεφαλῆς, ἀπὸ δ' ἔλκεος ἀργαλέοιο
 αἷμα μέλαν κελάρυζε, νόος γε μὲν ἔμπεδος ἦεν.
 τὸν δὲ ἰδὼν ὤκτειρε Μενoitίου ἄλκιμος υἱός,
 καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα· 815
 “ ἂ δειλοί, Δαναῶν ἡγήτορες ἡδὲ μέδοντες,
 ὥς ἄρ' ἐμέλλετε τῇλε φίλων καὶ πατρίδος αἷης
 ἄσσειν ἐν Τροίῃ ταχέας κύνας ἀργέτι δημῶι.
 ἀλλ' ἄγε μοι τόδε εἰπέ, διοτρεφὲς Εὐρύπυλ' ἥρωσ,
 ἥ ῥ' ἔτι που σχήσουσι πελῶριον Ἑκτορ' Ἀχαιοί, 820
 ἢ ἥδη φθίσονται ὑπ' αὐτοῦ δουρὶ δαμέντες.”

804. After this Pap. η has <τεῖρε γὰρ αἰνὸν ἄχος κραδίην, ἀ> κάχμε δὲ θυμὸν (suppl. Nicole). 805. παρὰ: ἐπὶ JT. || After this is a line in Pap. η ending [ἐκδυνοεφαλα], θυ and αλα uncertain, acc. to Diels; but Nicole reads νο . . . α . . . α . . . only. 807. ἦξε G. || Followed in Pap. η by <καὶ κλισίαι προπάρουε νεῶν ὄρε> οκραιράων (suppl. Nicole). 808. ἦεν J (supr. η) Q: εἶην H (supr. εν) Harl. a: εἶεν (i: ἦην Ω. || βωμὸς G. 809. ἀντεβόλησεν Pap. η. 810. εὐδαιμονίδης J (cf. 575). 811. κατὰ: ἀπὸ Pap. η. 813. γέ μιν D: γε μὴν Q. 814. ἄλκιμος: ἀγλαός Pap. η, γρ. Vr. b. 815. ἔν τ' ἄρα οἱ φῶ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν Pap. η (without accents). 816. ἂ: ὦ G. 818. ἀργέτι δημῶι: γρ. ἦδ' οἰωνούς A. 819. διοτρεφὲς (H. 820. ῥ' ἔτι: ῥά τι G. 821. φθίσονται: φέσται Pap. η. || δαμέντες U.

805. Diels completes the added line in Pap. ἀγγελίην ἐρέων, αἰτίς τ' ἐκδυνοεφάλαγας, Nicole τὸν δ' εὔρε προπάρουε νεῶν ὀρθοκραίων.

806. κατὰ, over against. The ships of Odysseus were in the centre of the camp; see l. 5. In H 383 the ἀγορή is held at the ship of Agamemnon, a more likely place.

807. θέμις, the giving of dooms. Cf. l. 112 τοῖσιν δ' οὐτ' ἀγοραὶ βουλευφόροι οὐτε θέμιστες. For the half local use we may compare κόπρος = byre, Σ 575, and the Attic ψῆφος = the place of voting, Eur. I. T. 945; πεσσοί, Med. 68, τυρός = cheese-market, and so on. For the common altar of the camp see Θ 249.

808. ἦεν, the correct form, has been supplanted in nearly all mss. by the

indefensible ἦην, which recurs only in Od.; see H. (I. § 12, van L. Ench. p. 520.

809. See 583 for the wounding of Eurypylos.

813. γε μὴν, however, 'still his spirit was unshaken'; so B 703, etc., in later Greek γε μὴν.

815. καὶ ῥ': καὶ F' Brandreth and van L.

817. ὥς ἄρα, like B 158, etc. οὕτω δὴ; thus then ye were destined. Or we might take ὥς as a simple exclamation, how are ye destined!

818. ἀργέτι for the more usual ἀργῆτι, white, as Φ 127.

820. στήσουσι, will sustain, resist the attack of Hector; so M 166, but στήσουσθα in P 639.

821. ὑπ' αὐτοῦ δουρὶ: see on Γ 436.

ἔρχομαι, ὅφρ' Ἀχιλῆϊ δαΐφρονι μῦθον ἐνίσπω,
ὃν Νέστωρ ἐπέτελλε Γερήνιος, οὔρος Ἀχαιῶν.
ἀλλ' οὐδ' ὥς περ σείω μεθήσω τειρομένοιο." 840

ἦ καὶ ὑπὸ στέρνοιο λαβὼν ἄγε ποιμένα λαῶν
ἐς κλισίην· θεράπων δὲ ἰδὼν ὑπέχευε βοείας.
ἐνθά μιν ἑκτανύσας ἐκ μηροῦ τάμνε μαχαίρῃ
ὀξὺ βέλος περιπευκές, ἀπ' αὐτοῦ δ' αἷμα κελαινὸν 845
νίζ' ὕδατι λιαρῶι, ἐπὶ δὲ ρίζαν βάλε πικρὴν
χερσὶ διατρίψας, ὀδυνήφατον, ἣ οἱ ἀπάσας
ἔσχ' ὀδύνας· τὸ μὲν ἔλκος ἐτέρσετο, παύσατο δ' αἷμα.

839. ἐνίσπων L. 841. σείω μεθήσω : <σεῖ> ἀμελήσω Zen. || σείω P. || μεθήσομαι TU. 842. στέρνοιο : στήθεσσι R. 843. ἐν κλισίῃ H. 846. χλιαρῶ R Cant. Lips.² Vr. A. 848. ισχ Pap. η. || παύσατο Lips.

things be? For the potential opt. without *ἄν* cf. Δ 318, K 247. Zen. read *ἔην*, Düntzer *ἐν*, needlessly. *ῥέτομαι*, prob. a dubitative subj.

841. *μεθήσω*, lit. 'I will refrain from thee'; a curious expression. We have *μεθίεναι* *ἀλκῆς* and *πολέμοιο*, but not elsewhere a personal gen. Zen. read *σεῖ(ο)* *ἀμελήσω*, which Ar. regarded as less poetical. *περ* is not elsewhere found after *οὐδ'* ὥς.

842. ὑπὸ στέρνοιο λαβὼν, i.e. he put his arm round his waist to support him as he walked.

845. *περιπευκές*, very sharp, only here, but cf. A 51 *ἐχεπευκές*. αὐτοῦ, sc. μηροῦ.

846. *ρίζαν πικρὴν*, acc. to Schol. A either the *Achillea* ('yarrow') or *Aristolochia*, both plants being used as anodynes in Greek medicine.

847. *ὀδυνήφατον*, pain-killing, E 401.

M

INTRODUCTION

THAT the Book of the Battle at the Wall cannot belong to any but the last strata of the *Iliad* is sufficiently shewn by the presence of the wall itself as the centre of interest—an argument which has already been discussed, and will only be confirmed as we examine closely the later books. The whole character of the book confirms this preliminary conclusion. It may be described generally as a book of splendid similes and of two passages of the highest order—the speech of Sarpedon to Glaukos and the outburst of Hector to Polydamas—but as entirely lacking in real artistic unity. The narrative is throughout confused and unfinished, and it is impossible to gain any clear picture of the scene; though it might seem, with so definite a point, the storming of the wall, for centre, to be particularly adapted for unity of treatment.

We are met at the threshold by a passage so patently late that it has not escaped the remarks of the most careless critics. The mention of “demi-gods” in 23 takes us away at once from the Homeric world, and opens an entirely new order of conceptions. Yet it cannot be separated from the whole account of the destruction of the wall, which is only meant to meet a prosaic historic doubt, based on the fact that no remains of the great fortification were known to men. When the wall had been once introduced, it must needs be abolished; ὁ δὲ πλάσας ποιητῆς ἠφάνισεν, as Aristotle (quoted by Strabo, p. 598) most truly says. The idea has already met us at the end of the seventh book; the thought there suggested is here taken up and worked out in detail, but independently; the passages are parallel rather than complementary.

The next stumbling-block is the description of the five-fold division of the Trojan army (86–107). This is forgotten immediately, and never influences the story in any way; the ascription of all the allies to a single division contradicts the passages where they are spoken of as more numerous than all the Trojans (see B 130). It would seem that we have here a trace of the hand which has so often interpolated into the speeches of Nestor untimely displays of tactical erudition. So again the episode of Asios (110–74), though announced with peculiar solemnity, leads to nothing whatever, and is simply left without an ending. It is not till we reach the next book that we find the explanation of it. There, in a place which originally knew

nothing of the wall, Asios is found among the ships in his chariot. After the wall had been introduced, the presence of the chariot was evidently an anomaly, and a singularly ineffective passage was introduced here to give some sort of explanation.

With this passage goes the question of the gates of the Greek camp, which perplexed Aristarchos. Was the gate "on the left," where Asios attacked, the same at which Hector subsequently forced an entrance? Was there only one gate to the camp at all, and that on a flank instead of the centre? This conclusion, unpractical as it seems, was accepted by Aristarchos. The real fact is that the book has been put together, or grown up, without any clear conception of the point, and it is useless for us to try to make it consistent. Whether the author of Hector's attack ever thought of the existence of other gates is doubtful; it was probably enough for him that all he required was to direct his hearers' attention to one. He who added Asios thought it necessary at least to suggest another point of attack for his hero, without clearing up the consequent ambiguity.

Once more, the two attacks by Sarpedon and Hector are parallel and independent. That there existed a version in which Sarpedon was actually the first to force an entrance is clear from the words of *Π* 558, *κεῖται ἀνὴρ ὃς πρῶτος ἐσῆλατο τεῖχος Ἀχαιῶν, Σαρπηδῶν*, the very phrase which in 438 of this book is applied to Hector. The two have been combined only by suppressing the end of Sarpedon's attack, leaving it as impotent in its result as that of Asios, in spite of the definite announcement of success in the words *πολέεσσι δὲ θῆκε κέλευθον* (399).

And finally, it must be pointed out that, though the similes in this book are on the whole the most elaborate and beautiful in Homer, and range through the whole of nature, human, animate, inanimate, and vegetable, yet some of them most curiously end in a manner suggesting that they were not composed for their present places, to which they are singularly inappropriate. The fine lion simile, 41-8, must surely have been meant for Aias retreating slowly with his face to the foe, not for Hector urging on the pursuit. The two Lapiths awaiting the onslaught in front of the gates are compared to oaks in 132-5, and then immediately (145 ff.) to two wild boars rushing out of the gates—a totally different and disturbing picture. Again in 167 ff. the comparison to a swarm of wasps can only have been meant to apply, as the opening leads us to suppose, to the whole Greek army; it is with curious infelicity suddenly so turned as to portray two men only.

ΙΛΙΑΔΟΣ Μ

Τεχνομαχία.

ὥς ὁ μὲν ἐν κλισίῃσι Μενoitίου ἄκιμος υἱὸς
 ἰᾶτ' Εὐρύπυλον βεβλημένον· οἱ δὲ μάχοντο
 Ἀργεῖοι καὶ Τρῶες ὀμιλαδόν. οὐδ' ἄρ' ἐλλε
 τάφρος ἔτι σχήσειν Δαναῶν καὶ τείχος ὕπερθε
 εὐρύ, τὸ ποιήσαντο νεῶν ὕπερ, ἀμφὶ δὲ τάφρυν
 ἤλασαν, οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας,
 ὄφρα σφιν νῆας τε θαῶς καὶ ληῖδα πολλήν
 ἐντὸς ἔχον ῥύοιτο· θεῶν δ' ἀέκητι τέτυκτο
 ἀθανάτων· τὸ καὶ οὐ τι πολὺν χρόνον ἔμπεδον ἦν.

1. κλισίῃ GR.
 T. || ἐμπεδος Q.

5. δὲ: τε Ambr.¹

9. τὸ: τῷ C Vr. b A.

καί: κεν

3. ὀμιλαδόν, *in throngs*; the battle is no longer confined to the πρόμαχοι, but all the masses of men on both sides are engaged.

5-6. Cf. H 449-50. οὐδὲ . . ἐκατόμβας is best taken parenthetically, 'without giving,' as we should say.

7. This line, but for the passage in H describing the building of the wall, would naturally imply that the wall had been put round the ships from the first, as an essential precaution. It is likely enough that this was the original idea; the explanation in H that it was built in a sudden emergency being an afterthought when the whole stratum containing the wall came to be incorporated with the *Menis* and *Diomedea*, which know nothing of it.

9. This line again, but for what immediately follows, would lead us to suppose that the destruction of the wall referred to is that wrought by the

Trojans on this very day, when τείχος ἐγγυμνώθη (M 399), and εἰρεῖται τοῖς Ἀχαιῶν (O 361). If that is so, τείχος may limit the latest addition (see Irby to the lines 10-33); and to this awkward repetition of ἔμπεδον ἦεν he probably points. The difficulty of contradiction between these words in O 361 has long been felt. Scholz (Porphyrios) mentions an explanation impossible of course, which gave ἔμπεδον here the literal meaning ἐν πεδίῳ κείμεν καὶ μὴ ἀλίπλοον. It has also been objected that ὄφρα . . μῆνι' Ἀχιλλῆος implies that the poet of these lines knew before him a legend which gave a much longer duration of the μῆνις than the few days ascribed to it by the *Iliad*, which would be so short a life for the wall as to afford no proper contrast with the picture of its subsequent destruction. But it is clear that the μῆνις is mentioned as the distinguishing mark of the period

ὄφρα μὲν Ἑκτωρ ζῶς ἔην καὶ μῆνι Ἀχιλλεὺς 10
 καὶ Πριάμοιο ἀνακτος ἀπόρρητος πόλις ἦεν,
 τόφρα δὲ καὶ μέγα τείχος Ἀχαιῶν ἔμπεδον ἦεν.
 αὐτὰρ ἐπεὶ κατὰ μὲν Τρώων θάνον ὅσσοι ἄριστοι,
 πολλοὶ δ' Ἀργείων οἳ μὲν δάμεν, οἳ δὲ λίποντο,
 πέρβετο δὲ Πριάμοιο πόλις δεκάτῳ ἐνιαυτῷ, 15
 Ἀργεῖοι δ' ἐν νηυσὶ φίλῃν ἐς πατρίδ' ἔβησαν,
 δῆ τότε μῆτιόωντο Ποσειδάων καὶ Ἀπόλλων
 τείχος ἀμαλδύναι ποταμῶν μένος εἰσαγαγόντες,
 ὅσσοι ἀπ' Ἰδαίων ὀρέων ἄλαδε προρέουσι,
 Ῥῆσός θ' Ἐπτάπορος τε Κάρησός τε Ῥοδίος τε 20
 Γρήνικός τε καὶ Αἴσηπος δῖός τε Σκάμανδρος
 καὶ Σιμόεις, ὅθι πολλὰ βούγρια καὶ τρυφάλεια
 κάππεσον ἐν κονίησι καὶ ἡμιθέων γένος ἀνδρῶν·
 τῶν πάντων ὁμόσε στόματ' ἔτραπε Φοῖβος Ἀπόλλων,

11. ἦεν P King's: ἔπλεν DGQU Harl. a b, Par. c¹ (-εν c²) d (?) g: ἔπλε(ν) Ar.
 Ω (Ar. ἔπλεν, Zen. ἔπλε, ἀποκοπῇ τοῦ ἔπλετο Schol. T? see below). 12. δὲ:
 δὴ P. 14. δάμον P. 16. ἔβασαν Q. 17. μῆτιόωντο: θηριόωντο El.
 Mag. 1266. 40. 20. θ' om. P. :: κάρησός DU: κάρηκός Q. 21. αἴηκος
 R². || κάμανδρος GJL.

which required the building of the wall;
 is the *terminus a quo* of the wall, just
 the sacking of Troy mentioned in the
 it line is the *terminus ad quem*.

1. ἦεν: vulg. ἔπλεν, a vox nihili; the
 y Homeric forms are πέλεν and
 στο. Schol. A says οὕτως Ἀρίσταρχος
 εν, Schol. T Ἀρίσταρχος ἔπλεν σὺν
 ν, ἐκ τοῦ ἔπλεν συγκοπὴν δεχόμενος.
 δοτος ἔπλε ἀποκοπῇ τοῦ ἔπλετο. It
 extremely improbable that the only
 native to Ar.'s ἔπλεν was ἔπλε.
 more probably it was ἦεν, which
 he excellent support of P (it had
 ously been conj. by Heyne and
 ired). The cause of the change
 io doubt an objection to end two
 utive lines with ἦεν. But there
 ver al analogies for this in H.; see
 290-1.

There is an evident change of
 here; the line begins as though
 to be πολλοὶ δ' Ἀργείων δάμεν,
 en, as in δ 495 πολλοὶ μὲν γὰρ τῶν
 εν, πολλοὶ δὲ λίποντο, the thought
 ee who fell brings up that of the
 number who, unlike the Trojan
 survived.

ἑκαλδῶναι: see on H 463.

ompare Hesiod *Theog.* 340-5,

where all these rivers, excepting Karesos,
 are named among the offspring of
 Okeanos and Tethys. Aisepos, Skaman-
 dros, and Simoeis (v. E 774, Z 4) are
 the only three which reappear in Homer.
 The Granikos is of course famous in
 later history, but those named in 20 are
 quite unknown.

22. δει applies only to the last two
 named. Βούγρια (only here and π 296),
 shields of ox-hide, like βοῆη and βοῦς:
 lit. 'the spoil of an ox' (ἀγρη). So
 E 509 ἀνδράγρια, warrior's spoils. Cf.
 Virg. *Aen.* i. 100 ubi tot Simois correpta
 sub undis Scuta virum galeasque et fortia
 corpora volvit.

23. ἡμιθέων, a word which is not
 only ἀπαξ λεγόμενον in Homer, but is
 totally inconsistent with his idea of the
 heroes, who, though of divine descent
 and stronger than men of his own day,
 are yet no more than men. The word
 is found in Hesiod *Opp.* 160 ἀνδρῶν
 ἡρώων θεῶν γένος, οἳ καλέονται ἡμίθεοι,
 in the thoroughly un-Homeric passage
 about the successive ages of mankind.
 Bentley's ingenious κάππεσον ἐν δίνῃσι
 καὶ φθιμῶν μένε' ἀνδρῶν and Axt's simpler
 κ. ἐν κονίῃ καὶ ἀρηιθῶν γένος ἀνδρῶν are
 equally unlikely.

ἐννῆμαρ δ' ἐς τεῖχος ἔει ῥόον· ὕε δ' ἄρα Ζεὺς 25
 συνεχές, ὄφρα κε θάσσουν ἀλίπλοα τείχεα θείη.
 αὐτὸς δ' ἐννοσίγαιος ἔχων χεῖρεςσι τρίαῖναν
 ἡγεῖτ', ἐκ δ' ἄρα πάντα θεμεῖλια κύμασι πέμπε
 φιτρῶν καὶ λάων, τὰ θέσαν μογέοντες Ἀχαιοί,
 30
 λεῖα δ' ἐποίησεν παρ' ἀγάρροον Ἑλλήσποντον.
 αὐτὶς δ' ἡῖονα μεγάλην ψαμάθοισι κάλυψε
 τεῖχος ἀμαλδύνας· ποταμούς δ' ἔτρεψε νέεσθαι
 κὰρ ῥόον, ἦι περ πρόσθεν ἔεν καλλίρροον ὕδωρ.
 ὥς ἄρ' ἔμελλον ὀπισθε Ποσειδάων καὶ Ἀπόλλων
 35
 θησέμεναι· τότε δ' ἀμφὶ μάχῃ ἐνοπή τε δεδήει
 τεῖχος ἐύδητον, κανάχιζε δὲ δούρατα πύργων
 βαλλόμεν'. Ἀργεῖοι δὲ Διὸς μαστίγι δαμέντες

25. ἐννῆμαρ: ἐν δ' ἡμαρ Kallistratos: ἐν ἡμαρ (Krates?) *ap.* Schol. T.
 26. συνεχές A Harl. a. 28. θεμέλια GT. 30. ἐποίησαν J Par. j (*supr.* αὐ),
 Vr. b¹, and *ap.* Did. 31. αὖθις C. 33. καὶ ῥόον R¹. || ἔεν GHT: ἔει D: ἔα
 A (γρ. ἔει): ἔει J: ἔει Q: ῥέε R: ἡ κοινὴ ἔει ἐστίν Herod. 34. ὥς ἔμελλον
 Zen. || ἔμελλον HJ Par. c¹ (or c²?) d.

25. For ἐννῆμαρ Kallistratos read ἐν δ' ἡμαρ, holding it wrong to suppose that a god would require nine days to destroy what men had built in one. But 25-6 disturb the context, and may well be omitted (Hentze). ἡγεῖτο then gives the picture of Poseidon leading the procession of gathered rivers against the wall; whereas with the present text it lacks significance. Besides, in H 452-3 a reason is given for the alliance of Apollo and Poseidon in the destruction, but there is no special excuse for the interference of Zeus.

26. For the scansion of συνεχές as a dactyl cf. ι 74 (the only other occurrence of the word in H.), and τ 113 πᾶρέχη. Metrical necessity does not exist, and we must suppose that the initial σ of (σ)έχ-ω still makes itself felt. συνεχέως is found in Hes. *Theog.* 636 (Schulze *Q. E.* 173).

27. The trident as an attribute of Poseidon occurs elsewhere in H. only in the *Odyssey*.

28. ἔκπευπε κύμασι, expelled along the waves of the sea; the dat. is comitative, as in 207 πέτετο πνοιῆς ἀνέμοιο. *II. G.* § 144.

29. φιτρῶν and λάων, gen. of material with θεμεῖλια.

30. λεῖα, possibly a sort of substantival use, 'he made smoothness,' made all smooth; compare phrases like

οὐκέτι φυκτὰ πέλονται. It is, however, simpler and quite possible to make the word agree with θεμεῖλια, made them smooth.

33. ἔει = ἔεισαν, as Pind. *I.* i. 25 λιθίνοις ὅπ' ἐν δίσκοις ἔει. Cf. B 752 δὲ ῥ' ἐς Πηνειὸν προῖε καλλίρροον ὕδωρ (and the spurious Φ 58 Ἀχαιοὺς δὲ καλλίστων ὕδωρ ἐπὶ γαίαν ἔει). If we read ἔει (ἔη) we must refer it to Poseidon. ἔει is also possible.

34. For ὥς ἔρ' ἔμελλον Zen. read ὥς ἔμελλον, a form not elsewhere found in Homer, and called 'barbarous' by Ar., though it is sufficiently established in later poets from Theognis onwards.

36. δούρατα, beams (as B 135, etc.), the φιτροί of 29. Ar. perversely took it to mean spears cast against the towers (ἐλλείπει ἡ ἐπὶ, τὴν ἡ κανάχιζε δὲ δούρατα ὥς ἐπὶ πύργους βαλλόμενα). For βάλλεσθαι = be pelted cf. I 573 δούπος ὀρώρει πύργων βαλλομένων, 588 θάλαμος πύκ' ἐβάλλετο.

37. Cf. N 812 Διὸς μαστίγι κακὴ ἐδάμηνεν Ἀχαιοί. The metaphor expresses the sway which Zeus wields over the battle, driving the armies backward and forward as a horse is driven by a goad (see on Ψ 387)—an idea which is more usually given by the metaphor of pulling with a rope. So Aisch. *Scpl.* 608 πλῆγεις θεοῦ μαστίγι (see Verrall's note), *Ag.* 642, etc. διπλῆι μαστίγι τὴν Ἀρης φιλεῖ.

νηυσὶν ἐπὶ γλαφυρήμισιν ἐελμένοι ἰσχανόωντο,
 "Ἐκτορα δειδιότες, κρατερὸν μήστωρα φόβοιο·
 αὐτὰρ ὃ γ', ὥς τὸ πρόσθεν, ἐμάρνατο ἴσος ἀέλλῃ. 40
 ὥς δ' ὅτ' ἂν ἐν τε κύνεσσι καὶ ἀνδράσι θηρευτῆσι
 κάπριος ἥ ἐ λέων στρέφεται σθένει βλεμαίνων·
 οἱ δέ τε πυργηδὸν σφέας αὐτοὺς ἀρτύναντες
 ἀντίοι ἴστανται καὶ ἀκοντίζουσι θαμειὰς
 αἰχμὰς ἐκ χειρῶν· τοῦ δ' οὐ ποτε κυδάλιμον κῆρ 45
 ταρβεῖ οὐδὲ φοβεῖται, ἀγνηορίῃ δέ μιν ἔκτα·
 ταρφέα τε στρέφεται στίχας ἀνδρῶν πειρητίζων·
 ὅππῃ τ' ἰθύσῃ, τῇ τ' εἴκουσι στίχες ἀνδρῶν·
 ὥς "Ἐκτωρ ἀν' ὄμιλον ἰὼν ἐλλίσσεθ' ἐταίρους
 τάφρον ἐποτρύνων διαβαινέμεν. οὐδέ οἱ ἵπποι 50

38. ἐεργμένοι CG (H *supr.*) Vr. b in ras. : ἐεργόμενοι R : ἐεργμένοι ἢ ἐελμένοι Eust. 40. πρόσθεν : πρῶτον CJ. || ἐμάρνατο : ἐμαίνετο Aph. 41. θηρευτῆσι Par. c¹ e : ἐν τῇσι θηρητῆσι A. 42. κάπρος GJ. 43. ἀρτύναντας G. 44. ἀκτίον Ar. JT Par. c d g. 46. ἀγνηορίῃ : so Ar. : others ἀγνηορίῃ. 47 om. H¹T. 48. ὅππῃ δ' Q. || ἰούσα CDJLQRS (*supr.* m). || τῇ τ' : τῇ δ' QR. 49. ἐλλίς(c)ς CGPQRT : ἐλλίςς H Par. h (*supr.* λ), γρ. J : ἐλλίςς J : ἐλλίςς ap. Nik. 50. διαβάμεναι T.

41. ὅτ' ἂν . . στρέφεται is obviously wrong; στρέφεται cannot be a subj., see note on A 67. Brandreth and Paech conj. ὥς δ' ὅπῳ, Nauck ἥτε δ', Monro most ingeniously ὥς δ' ὅτ' ἐναντα (cf. T 67; but the dat. is unexplained, and there seems to be no better analogy than the doubtful dat. with ἀντίος in O 584, T 422, and with ἀντίων Z 127, Φ 151, 431). An original ὥς δ' ὅτε, with hiatus, would best explain the text.

43. πυργηδόν, in *settled line*, κατὰ τάξιν τείχους Hesych., rightly. See on Δ 334.

46. φοβεῖται must here mean *fears*, in spite of the canon of Ar. that in Homer it always means *to flee*; cf. A 544. For the second half of the line cf. Z 407 δαίμονι, φθίσει σε τὸ σὸν μένος, and II 753 ἐγὼ τέ μιν ὤλεσεν ἀλκή.

47. παρητίζων takes the acc. only here; so that it seems very probable that the line is a faulty adaptation of O 615 καὶ ῥ' ἐθελε ῥῆξαι στίχας ἀνδρῶν πειρητίζων. This line and the next can hardly be defended; the repetition of στίχας ἀνδρῶν is very harsh, and the aor. ἔκτα following the presents according to the usual practice should mark the end of the simile (A 555, M 305, II 753, P 112, 664) (Hentze).

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49. ἐλλίςς is the vulg. reading; it is an obvious anti-climax after so martial a simile, but the inappropriateness lies in the whole application of the comparison, not in any single word (see *Introd.*). The variant ἐλλίσεθ' is old, but looks like an attempt to give the application a superficial connexion with the simile by a reference to στρέφεται. Nikanor says τὸ ἐλλίσσετο ἐκατέρως δύναιται προσδίδασθαι, καὶ σημαίνει ἢ τὸ παρ' ἐκάλει παρὰ τὸ λίσσεσθαι ἢ ἐστρέφετο παρὰ τὸ ἐλλίσσω ῥῆμα. He decides in favour of the former, on account of the awkwardness of the pause in the fifth foot if we have to join ἐταίρους with ἐποτρύνων. Monro replies that there are two cases of similar rhythm in this passage, 44 and 51. But in the former at least θαμειὰς is best taken as part of the predicate, *dart thick the spears*. Compare note on N 611. Gerhard conj. ἐφελλίσσεθ' ἐταίρων, without removing the fundamental difficulty. λίσσεσθαι is a duty urged upon Hector in E 491.

50. It has been objected with force to οἱ that a reference to all the Trojan horses, not Hector's only, is needed. Hence Weil conj. οὐδέ τω, van L. οὐδέ ται.

τόλμων ὠκύποδες, μάλα δὲ χρεμέτιζον ἐπ' ἄκρῳ
 χεῖλει ἐφεσταότες· ἀπὸ γὰρ δειδίσσεται τάφρος
 εὐρεῖ, οὐτ' ἄρ' ὑπερβορέειν σχεδὸν οὔτε περήσαι
 ῥηϊδίη· κρημνοὶ γὰρ ἐπηρεφές περὶ πᾶσαν
 ἕστασαν ἀμφοτέρωθεν, ὑπερθεν δὲ σκολόπεσσιν
 ὀξέσιν ἠρήρει, τοὺς ἵστασαν υἷες Ἀχαιῶν
 πυκνοὺς καὶ μεγάλους, δῆϊον ἀνδρῶν ἄλεωρήν.
 ἔνθ' οὐ κεν ῥέα ἵππος εὐτροχὸν ἄρμα τιταίνων
 ἐσβαίη, πεζοὶ δὲ μενοίνεον εἰ τελέουσι.
 δὴ τότε Πουλυδάμας θρασὺν Ἑκτορα εἶπε παραστάς·
 "Ἐκτόρ τ' ἦδ' ἄλλοι Τρώων ἀγοὶ ἦδ' ἐπικούρων,
 ἀφραδέως διὰ τάφρον ἐλαύνομεν ὠκίας ἵππους.
 ἦ δὲ μάλ' ἀργαλήη περάαν· σκόλοπες γὰρ ἐν αὐτῇ

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51. δὲ: γὰρ R. 52. χεῖλεῖ ἐσταότες PQ Harl. b, Par. c d, γρ. J Eust.:
 χεῖλ' ἐστώτες King's. || ἐφεσταότες T: ἐφισταότες R: ἀφεσταότες J. 53.
 οὐτ' ἄρ: οὐ γὰρ TU, γρ. CJ. || οὐδὲ περήσαι T. 54. ἐπηρεφές GU Cant.:
 ὑπηρεφές Q. || περὶ: διὰ Aph. 55. ἵστασαν: ἕστασαν HJ: ἔστασαν Ar. Ω.
 56. εὐτροχόν: εὐτροχόν PQR^mU Vr. A, γρ. Harl. a, Eust. 57. ἐσβαίη: καβαίη
 Zen. Aph. || εἰ: ἦ R Vr. A. 58. πολυδάμας U (supr. ου). 59. ἕκτορ J. |
 τ' om. DU. || ἐπικούροι A supr. 60. διὰ: γρ. περὶ A. || τάφρου Harl. a supr. |
 ἐλαύνετε μώνυχας J, γρ. Eust.: ἐλαύνομεν μώνυχας Par. b. 61. ἀν'
 αὐτῇ C.

52. χεῖλα ἐφεσταότες is the vulg.; but the variant χεῖλεῖ ἐσταότες is too strongly attested to be neglected, in view of the improbability of hiatus being introduced; it had already been conj. by Brandreth (χεῖλεῖν—ho had a theory that ν ἐφέλκ. could be added to the dat.) with the comment 'Homerus praepositionem non duplicat.'

53. σχεδόν here is not very easy to explain; Monro takes it to mean *right over, at a bound*, comparing *σχέδιος* and *αὐτοσχέδιος*, *immediate, off-hand*. Similarly *παρασχεδόν* in Ap. Rhod. i. 698 = *continuo*. Perhaps it may mean *in order, in serried ranks*, lit. 'holding on' to one another; one here or there might cross, but only to be separated from the main body, and attacked in detail. This is closer to the sense of *near*, which is elsewhere universal in Homer. In this case it will go with both verbs.

54. κρημνοὶ ἐπηρεφές, *overhanging sides*. So *πέτραι* κ 131, μ 59. *περὶ πᾶσαν*, *round all the circuit* of the trench.

55. σκολόπεσσιν, *stakes* arranged along the upper edge, so as to prevent a jumper alighting, like the modern *abattis* or *chevaux de frisc*.

56. ἵστασαν: so P. Knight for the *ἕστασαν* of tradition and Ar., which is taken to be for *ἔστησαν*, but is an impossible form. (G. Meyer's suggestion, *Gr.* § 530, that the sigmatic aor. like other tenses may have originally had a weak stem for the pl., of which this is a solitary relic, is very improbable.) It occurs in other passages, but in each case with the variant *ἵστασαν*, which has rightly been adopted by edd. (see γ 182, also θ 435, σ 307, B 525, Σ 346). For the imperf. where we use the pluperf. see *H. G.* § 73; and also § 72. 2. Nauck's conj. *ἡραρον* is needless.

58. ῥέα: Bentley *ρεῖ*, Brandr. οὐ *ρεῖα* κεν.

59. For *καβαίη* (*get within the circuit*) Zen. and Aph. read *καβαίη*, which is possible; see on 65. *τελέουσι*, future after historical tense, here only; Platt conj. *εἰ τελέοιεν*. But the fut. is familiar in late Greek, and in this book may be right. *μενοίνεον*, only here; the form is else always *μενοῦναι*.

60. Ἑκτορα εἶπε, a constr. which recurs in M 210, N 725, P 237, 334, 651, T 375 (Ψ 155! ψ 91!). See note on E 170.

ὀξέες ἐστᾶσιν, ποτὶ δ' αὐτοὺς τείχος Ἀχαιῶν.
 ἐνθ' οὐ πῶς ἔστιν καταβήμεναι οὐδὲ μάχεσθαι 65
 ἱππεῦσιν· στείνος γάρ, ὅθι τρώσεσθαι ὁῶ.
 εἰ μὲν γὰρ τοὺς πάγχυ κακὰ φρονέων ἀλαπάξει
 Ζεὺς ὑφιβρεμέτης, Τρώεσσι δὲ ἔειπ' ἀρήγειν,
 ἦ τ' ἂν ἐγὼ γ' ἐθέλοιμι καὶ αὐτίκα τοῦτο γενέσθαι,
 νωνύμους ἀπολέσθαι ἀπ' Ἀργεος ἐνθάδ' Ἀχαιούς· 70
 εἰ δέ χ' ὑποστρέψωσι, παλίωξις δὲ γένηται
 ἐκ νηῶν καὶ τάφρῳ ἐνιπλήξωμεν ὀρυκτῇ,
 οὐκέτ' ἔπειτ' ὁῶ οὐδ' ἄγγελον ἀπονέεσθαι
 ἄψορρον προτὶ ἄστρῳ ἐλιχθέντων ὑπ' Ἀχαιῶν.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἶπω, πειθώμεθα πάντες. 75

64. ποτὶ A Harl. a, Par. a b f: προτὶ (Ar. f) DJU Harl. b, Par. c d g: περί Ω.
 (T has only i legible; lemma περί δ' αὐτοῦς· προτὶ δ' αὐτοῦς.) 65. οὐ πῶς G:
 οὕτως R. || διαβήμεναι R. || οὐδὲ: ἡδὲ J. 66. ἱππεῖσιν: ἱππᾶς Zen. Aph.
 67. γάρ om. RS. || τοῦς Aph. (acc. to A; Ar. acc. to T): θᾶ Ω. || ἀλαπάξει JP.
 68. ἔειπ' Ar. (ἔειπ' οὕτως πᾶσαι Did.): ἔειπ' P King's: βούλετ'(αι) Ω: γρ. βούλετο
 νίκην Eust. 70. νωνύμους ΔΗJT: νωνύμους Ω. || ἀχαιοὶ Q (supr. ους).
 71. χ' om. R. || ὑποστρέφουσιν R. || δὲ: τε GJ. 72. ὀρυκτῇ Vr. b. 74.
 ἐλιχθέντων JPQ. 75. ἄγεθ', ὥς: <ἄγε> τῶς (πῶς T) Zen. || ἐπὶ Ω.

64. ποτὶ, apparently *leaning against* them, i.e. close behind. The phrase is a curious one, but the vulg. περί is worse. Platt conj. αὐτῇ, which is more natural (or αὐτῇ?). Throughout the book we are left in doubt as to whether or no there is a space between wall and moat. Much is made of the difficulty presented by the moat up to 200, but after that line it is completely forgotten, and we are never actually told that it is crossed.

65. Franke and Hentze reject this and the following line, on the ground that the difficulty lies not in the descent, but in the ascent on the opposite side. But for a chariot the descent of a κρημὸς ἐπηρεφής is as serious a matter as the ascent. The idea seems to be, 'we cannot even get into the trench with horses, nor, even if we get across, can we fight on the other side; for the space between the wall and the trench is a στεῖνος, too small for chariots.'

66. τρώσεσθαι, *come to harm*, as in Herod. τρώμα = *defeat*. So Ψ 341 and φ 293 ὁνός σε τρώει. For στεῖνος cf. Ψ 419.

69. τοῦτο here refers to what the speaker himself says, and is therefore one of the very rare exceptions to the

rule by which in H. ὁτός is distinguished from ὅδε. The distinction is less rigid in Attic writers, and the use of τοῦτο may therefore be a sign of lateness. It is only with some violence that we can read into it the proper sense, 'this object of yours.'

69-70 are to be taken parenthetically, the apodosis to εἰ μὲν in 67 being understood, or rather superseded; 'if Zeus means to destroy them—that is, what I wish to happen at once.' Obviously εἰ μὲν does not express a condition of his wishing the enemy destroyed. Cf. A 135-7.

71. ὑποστρέψωσι may be either *intrans.*, *turn against us* (A 446), or *turn us back* (E 581). But the former is the regular Homeric use. παλίωξις for παλιώξις, and hence always with long ι.

72. ἐνιπλήξωμεν, lit. 'stumble upon,' *get entangled in*, like the birds in χ 469 which ἔρκει ἐνιπλήξωσιν. So also O 344.

74. ἐλιχθέντων, *rallied*; for the order of words cf. B 334. ὑπό, with ἀπονέεσθαι, lit. *from under*, as often with verbs of flight, Θ 149, P 319, etc. There is no ground for taking ἐλιχθέντων with some to mean '(the Trojans) turned back by the Greeks,' contrary to the regular use of the word.

ἵππους μὲν θεράποντες ἐρυκόντων ἐπὶ τάφρῳ,
αὐτοὶ δὲ πρυλέες σὺν τεύχεσι θωρηχθέντες
"Ἐκτορι πάντες ἐπώμεθ' ἀολλέες· αὐτὰρ Ἀχαιοὶ
οὐ μενέουσ', εἰ δὴ σφιν ὀλέθρου πείρατ' ἐφήπται."

ὥς φάτο Πουλυδάμας, ἅδε δ' "Ἐκτορι μῦθος ἀπήμων, 80
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμάζε.
οὐδὲ μὲν ἄλλοι Τρῶες ἐφ' ἵππων ἡγερέθοντο,
ἀλλ' ἀπὸ πάντες ὄρουσαν, ἐπεὶ ἴδον "Ἐκτορα δῖον.
ἡνιόχῳ μὲν ἔπειτα ἑὼι ἐπέτελλεν ἕκαστος
ἵππους εὖ κατὰ κόσμον ἐρυκέμεν αὐθ' ἐπὶ τάφρῳ· 85
οἱ δὲ διαστάντες σφέας αὐτοὺς ἀρτύναντο,
πένταχα κοσμηθέντες ἅμ' ἡγεμόνεσσιν ἕκαστοι.
οἱ μὲν ἅμ' "Ἐκτορ' ἴσαν καὶ ἀμύμονι Πουλυδάμαντι,
οἱ πλείστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα
τεῖχος ῥηξάμενοι κοίλῃσι ἐπὶ νηυσὶ μάχεσθαι. 90
καὶ σφιν Κεβριόνης τρίτος εἶπετο· παρ δ' ἄρ' ὄχεσφιν
ἄλλον Κεβριόναο χερεῖονα κάλλιπεν "Ἐκτωρ.
τῶν δ' ἐτέρων Πάρις ἦρχε καὶ Ἀλκάθοος καὶ Ἀγήνωρ,
τῶν δὲ τρίτων "Ἐλενος καὶ Δηϊφοβος θεοειδής,
υἱε δὴ Πριάμοιο· τρίτος δ' ἦν "Ἀσιος ἥρως, 95

76. τάφρον GJ. 79. δῆ: δέ J. || πείρατ': πείραρ Zen. Aph. 80.
πολυδάμας JU (supr. ου): om. P. 82. ἡγερέσαντο Vr. b², γρ. fr. Mosc.: ἡγέ-
σαντο R. 83. ἀπὸ πάντες: ἀποβάντες H (supr. π) PQ, γρ. J. 85. αὐτ' HT
(τινὲς αὐτοί) Par. k, γρ. Schol. A. || τάφρου R: τάφρον P. 86. ἀρτύναντο
P King's: ἀρτύναντες Ar. Ω. 87. ἕκαστοι PQ King's, γρ. Nikanor: γρ. ἕκαστος
A: ἔποντο Ω. 88. ἕκτορι (A supr.) PQ. || πολυδάμαντι U (supr. ου). 90.
τεῖχος τε ῥήσαν καὶ ἐπιπρήσαν (ἐπιπρήσαν G) πυρὶ νῆας GS Harl. a (γρ. as text).
Vr. A, fr. Mosc. (cf. 198). 91. τρίτος: διός R¹. 92. χερεῖω Q. 95.
πριάμοιο Mor. Bar. Vr. b. || τρίτατος DG Mor. Bar. Vr. b.

77. πρυλέες, apparently predicate, on
foot: see on E 744.

79. πείρατ' ἐφήπται: H 102.

80. ἀπήμων, profitable, by the usual
iitotes. So N 748, Ξ 164, and in *Od.*,
ε 268, etc. οἶσος ἀπήμων. But the passive
sense *unharméd* is commoner.

82. ἡγερέσαντο, remained gathered
together, opposed to 86 διαστάντες. The
curious variant ἡγερέθ(ο)ντο (*stayed aloft*?)
has the support also of a schol. ἡ[γ]ερέ-
θοντο, ἀπαιωροῦντο, ἐκρέμαντο, and is
apparently alluded to in Hesych. and
Et. Mag. But the other occurrences of
the verb (B 448, Γ 108, Φ 12) do not
encourage us to substitute it for the text.

86. The text is obviously superior to
the vulg. ἀρτύναντες . . . ἔποντο, with

the intolerable sequence of participles.
Cf. Γ 1 for the phrase ἅμ' ἡγεμόνεσσιν
ἕκαστοι.

87. This division of the army into five
bodies is quite forgotten in the following
narrative; the allies, who are here (101)
made into a single division, are elsewhere
represented as far outnumbering the
Trojans; B 130.

91. Kebriones was chosen by Hector as
his charioteer in Θ 318. τρίτος: it will
be observed that each division has three
leaders named.

93. ἐτέρων, the second body, as H 420,
etc. With this enumeration compare
the Catalogue of the Trojans, B 816-77;
the Dardanii there (819-23) seem to
compose the fourth division here.

Ἄσιος Ἵρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι
 αἰθωνες μεγάλοι, ποταμοῦ ἅπο Σελλήεντος·
 τῶν δὲ τετάρτων ἦρχεν ἐὺς παῖς Ἀγχίσαιο
 Αἰνείας, ἅμα τῷ γε δύνω Ἀντήνορος υἱε,
 Ἀρχέλοχος τ' Ἀκάμας τε, μάχης ἐὺ εἰδότε πάσης. 100
 Σαρπηδῶν δ' ἡγεῖτο ἀγακλειτῶν ἐπικούρων,
 πρὸς δ' ἔλετο Γλαῦκον καὶ Ἀρήϊον Ἀστεροπαῖον·
 οἱ γάρ οἱ εἴσαντο διακριδὸν εἶναι ἄριστοι
 τῶν ἄλλων μετὰ γ' αὐτόν· ὁ δ' ἔπρεπε καὶ διὰ πάντων.
 οἱ δ' ἐπεὶ ἀλλήλους ἄραρον τυκτῆσι βόεσσι, 105
 βάν ῥ' ἰθὺς Δαναῶν λεληγμένοι, οὐδ' ἔτ' ἔφαντο
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι.
 ἐνθ' ἄλλοι Τρῶες τηλεκλειτοὶ τ' ἐπικούροι
 βουλῇ Πουλυδάμαντος ἀμωμήτοιο πίθοντο·
 ἀλλ' οὐχ Ἵρτακίδης ἔβελ' Ἄσιος, ὄρχαμος ἀνδρῶν, 110
 αὐθι λιπεῖν ἵππους τε καὶ ἡνίοχον θεράποντα,
 ἀλλὰ σὺν αὐτοῖσιν πέλασεν νήεσσι βοῆσι,
 νήπιος, οὐδ' ἄρ' ἔμελλε, κακὰς ὑπὸ κῆρας ἀλύξας,
 ἵπποισιν καὶ ὄχεσφιν ἀγαλλόμενος παρὰ νηῶν
 ἂψ ἀπονοστήσειν προτὶ Ἴλιον ἡνεμόεσσαν· 115
 πρόσθεν γάρ μιν μοῖρα δυσώνυμος ἀμφεκάλυψεν

96. 8N: τὸν C. 97. μετ' αἰοιο RU. || ποταμοῖ Q. 99. τῷ γε: τῷδε H.
 100. τ' om. PT. 101. ἡγεῖτο P: ἡγήσατ'(ο) Ω. 103. γάρ οἱ: γὰρ δὲ R.
 105. ἀλλήλων J. || τυκτῆσι Q¹R: πυκτῆσι G. 106. οὐδ' ἔτ': οὐδ' R: οὐδέ
 τ' Ω: οὐ γὰρ Eust. 108. τρῶες: πάντες D. || τηλεκλειτοὶ G²PQ (S *supr.*) (T
supr.). 109. πολυδάμαντος U¹. 111. ἵππων Cant. 113. ὑπὸ: ἀπο T.
 115. ἐπινοστήσειν L. || ποτὶ GS. 116. δυσώνυμος A.

96-7=B 838-9. The leaders of the second division are not named in the Catalogue.

101. ἡγεῖτο is clearly right, not the vulg. ἡγήσατ': compare the preceding imperatives εἵπετο and ἦρχε. The desire to avoid the legitimate hiatus in the main caesura has frequently led to corruptions of this sort, as Ahrens has pointed out.

105. βόεσσι, shields, see H 238. This seems to indicate a rudimentary sort of *testudo*. The men stand so close side by side that the long shields hanging in front touch one another. Cf. N 130 f. φράξαντες δόρυ δουρὶ, σάκος σάκει· προβέλυνται: ἀσπίς ἀρ' ἀσπίδ' ἔρειδε, κτλ.

107. The subject of *σχίσεσθαι* is probably, from the use of *ἔφαντο*, Δαναοὺς:

they fancied that the Greeks would no longer hold their ground. But there is an ambiguity as usual; it may mean *they thought they would no longer be stopped, but would fall upon the ships.* See note on I 235.

112. *σὺν αὐτοῖσιν*, not simply 'with them,' but a form of the phrase *αὐτοῖς τοῖς ἵπποις, horses and all*. It has been pointed out in the *Introd.* that the following episode is added simply in order to explain how it is that when Asios is slain in N 384 ff. he has chariot and horses with him. The phrase which has caused so much trouble, *νηῶν ἐπ' ἀριστερά* (118), is taken from N 675, because the reference there covers the fight in which Asios falls.

116. *δυσώνυμος*: cf. Z 255 *δυσώνυμοι*

ἔγχεϊ Ἰδομενῆος, ἀγαυοῦ Δευκαλίδας.
 εἶσατο γὰρ νηῶν ἐπ' ἀριστερά, τῇ περ Ἀχαιοὶ
 ἐκ πεδίου νίσσοντο σὺν ἵπποισιν καὶ ὄχρσφι.
 τῇ ῥ' ἵππους τε καὶ ἄρμα διήλασεν, οὐδὲ πύλῃσιν 120
 εὖρ' ἐπικεκλιμένας σανίδας καὶ μακρὸν ὄχηα,
 ἀλλ' ἀναπεπταμένας ἔχον ἀνέρες, εἴ τιν' ἑταίρων
 ἐκ πολέμου φεύγοντα σαώσειαν μετὰ νῆας.
 τῇ ῥ' ἰθὺς φρονέων ἵππους ἔχε, τοὶ δ' ἄμ' ἔποντο
 ὄξέα κεκλήγοντες· ἔφαντο γὰρ οὐκέτ' Ἀχαιοὺς 125
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνῃσιν πεσέεσθαι·
 νήπιοι, ἐν δὲ πύλῃσι δὺν ἀνέρε εὖρον ἀρίστω,
 υἱὲ ὑπερθύμῳ Λαπιθάων αἰχμητῶν,
 τὸν μὲν Πειριθόου υἱα κρατερὸν Πολυποίτην,
 τὸν δὲ Λεοντήα βροτολοιγῶι ἴσον Ἀρηϊ. 130

117. ΔΕΥΚΑΛΙΩΝΟΣ G (-ονος) Mor. Bar. 119. ΝΕΙΣΟΝΤΟ (C *supr.*) D (H *supr.*)
 T (*supr.* Y) U Harl. a, Vr. A, fr. Mosc.²: ΝΙΣΑΝΤΟ Q: ΝΙΣΟΝΤΟ C²PR Vr. b, Lips.
 120. ἄρματα DGU. 122. ἑταῖρον Lips. 124. ἔχον· οἱ δ' PQR. 125.
 κεκλήγοντες GJPQRU (A. διχῶς, κεκλήγοντες and κεκληγόντες? cf. Π 430).
 127. ἀνέρε . . ἀρίστω Zen. Aph.: ἀνέρας (ἀνέρες J) . . ἀρίστους Ω. 128.
 υἱὲ Zen. Aph. (υἱε MS.): υἱέας G: υἱεας R (*supr.* ac): υἱας Ω. || ὑπερθύμῳ Zen.
 Aph.: ὑπερούμῳ T: ὑπερούμους Ω. 129. υἱέα T. 130. βροτολοιγῶν QR. |
 'Some add' υἱὸν ὑπερούμοιο (-ου MS.) κορώνου καίναδα (= B 746) Schol. T.

υἱες Ἀχαιῶν, τ 571 ἦδε δὴ ἥως εἰσι δυσώ-
 νυμος: *hardly to be named*, accursed.
 ἀμφοκάλυψεν: the metaphor is given
 fully in Π 350 θανάτου νέφος ἀμφοκά-
 λυψεν, cf. T 417, E 68. The idea is that
 of death darkening the eyes like a cloud
 (see Π 333).

117. For ἔγχεϊ Agar conj. the more
 usual ἔγχει ὑπ': for Ἰδομενέος never
 admits an initial F. Δευκαλίδας, son of
 Deukalion, the patronymic being
 formed from the short form of the name;
 so Ἀνθεμίδης Δ 488=son of *Anthemion*,
 Δ 473.

119. ΝΙΣΟΝΤΟ may mean either *were*
 (now) *going* or *were went to go*. The
 latter is preferable, as there is no mention
 of an attack on any stragglers, and *ei*
 with opt. in 122 perhaps implies that
 there were none. There is of course a
 causeway over the trench by which
 Asios drives across (διήλασεν).

120. ΠΥΛΗΙΣΙΝ, here evidently of a
 single gate; see *Intro.* and note on
 175.

122. Cf. Φ 531 πεπταμένας ἐν χερσὶ
 πύλας ἔχετ', εἰς δὲ κε λαοὶ ἔλθωσι πρότι
 ἀστὺ πεφυῖστές.

124. ΙΘΥΣ ΦΡΟΝΕΩΝ go together, with
aim direct, as N 135 οἱ δ' ἰθὺς φρονέων.
 So ἰθὺς μεμαῶν Θ 118, A 95.

125. For the form κεκλήγοντες (or
 κεκληγόντες) with the variant κεκληγόντες
 see *H. G.* §§ 26 (1), 27, van L. *Ench.*
 § 159, and cf. note on κεκοπῶς N 60.
 The repetition from 106-7 at such close
 quarters seems very weak.

127. The dual, as read by Zen. and
 Aph. in this line and the next, clearly
 deserves the preference over the plur.
 of the vulg., as the tendency to substitute
 the plur. for dual is here, as elsewhere,
 reinforced by the tendency to abolish
 permissible hiatus. The form υἱέας does
 not recur elsewhere, but is of course
 implied in the declension υἱέος, etc.,
 which is constantly found.

128. The Lapiths are named again
 only in 181 and φ 297 in H. See,
 however, note on A 265-8. Here again
 the possibility of Attic influence is
 strongly suggested in so late a passage.
 Leonteus and Polyteus are named in
 B 740-7, without any specific reference to
 Lapith origin.

τὼ μὲν ἄρα προπάροιθε πυλάων ὑψηλάων
 ἔστασαν ὥς ὅτε τε δρύες οὔρεσιν ὑψικάρηνοι,
 αἷ τ' ἄνεμον μίμνουσι καὶ ὑετὸν ἤματα πάντα,
 ῥίζησιν μεγάλησι διηνεκέσσ' ἀραρυῖαι·
 ὥς ἄρα τὼ χεῖρεσσι πεποιθότες ἡδὲ βίηφι 135
 μίμνον ἐπερχόμενον μέγαν Ἄσιον οὐδὲ φέβοντο.
 οἱ δ' ἰθὺς πρὸς τεῖχος ἐύδητον βόας αὔας
 ὑφ' ὅσ' ἀνασχόμενοι ἔκιον μεγάλῳ ἀλαλητῶι
 Ἄσιον ἀμφὶ ἄνακτα καὶ Ἰαμενὸν καὶ Ὀρέστην
 Ἀσιάδην τ' Ἀδάμαντα Θόωνά τε Οἰνόμαόν τε. 140
 οἱ δ' ἦ τοι εἰως μὲν ἐυκνήμιδας Ἀχαιοὺς
 ὄρνυον ἔνδον ἐόντες ἀμύνεσθαι περὶ νηῶν·
 αὐτὰρ ἐπεὶ δὴ τεῖχος ἐπεσσυμένους ἐνόησαν

131. τὼ: τὸν P (supr. ὦ). || οὐράων A (γρ. πυλάων) G. 132. τε om. C (p. ras.) GJLPQRT Lips.: τοι Vr. A b. || δρύες: δρύες ἐν GL (δρυες). 135. τὼ: τοι R (supr. ὦ) King's Par. b. 138 om. H^t. || ἔκιον: κίετην Zen. Aph. (cf. 127). 139. ἄσιον R Vr. A. || καὶ (after ἄνακτα) om. PR. 140. ἀσπιάδην Vr. A. || ἀκάμαντα PR (supr. δ) Eust. 141. δ' ἦ: δῶ DPTU Harl. a, fr. Mosc. || ἔως H (supr. τε over ἔ) U. || ἐυκνήμιδες ἀχαιοὶ (C supr.) U. 142. ὄρνυον CGHJT. || ἐόντες Ar. Ω (ἐόντες αἱ πλείους Did.): ἐόντας JPQ (supr. ec) RS (supr. ec) T Ambr. King's Vr. A (Par. g supr.): ἐόντε Par. b. 143. ἀπεσσυμένους J (glossed ἐφορμῶντας).

131. The difficulty alluded to in the *Intro.*, the simile which presents the two heroes as rooted like oaks in front of the gate, followed by another (145) which portrays them as rushing through the gates, has long been felt, and the three possible explanations are all old. (1) 141-53 are to be transposed, so as immediately to follow 130 (so 'some' in the long scholion of Porphyrios on the passage). (2) 131-40 and 141-53 are a double recension, and one of them should be expelled (Hephaestion, *ibid.*). (3) The poet, after stating the main fact, turns back to the circumstances which led up to it; so that 141-53, though subsequent in order, are to be understood as precedent in time, as in Z 159 (where, however, there is no ambiguity), and I 529 (where the confusion is even worse than here). This is Porphyrios' own explanation; but it seems to be equivalent to saying that the poet did not know how to tell a story. (2) is no doubt right, though we must not talk of 'expelling' either version till we consider ourselves in a position to reconstruct all the original elements of the *Iliad*.

137. Why πρὸς τεῖχος? We have just been told that they were attacking the gate, not the wall. Apparently this is a fragment of an older narrative where Asios leads a division against the wall on foot; we hear no more of horses and chariot. βόας, *shields*, see note on H 238 βῶν.

141. ol: to whom does this refer? If to the Lapiths, it should be τῶ, as 145 (and so Bentley conj.). Probably the pronoun at the beginning of the 'other recension' (141-53) may originally have had a quite different reference. εἰως, properly ἦος, *for a while*. In this sense it is always followed by μὲν, N 143, O 277, P 730, β 148, γ 126. In several of these passages the more usual *telos* occurs as a variant, and so Braudreth (*telos*) and Nauck (*τῆος*) would read here.

142. As the passage stands ὄρνυον must be transl. by a plpf., *had been inciting*; the narrative reverts to the moment preceding the attack of Asios, when the Lapithae are still on the walls. Hence ἐόντες, the reading of Ar. and best mss., is clearly preferable to the variant ἐόντας.

Τρῶας, ἀτὰρ Δαναῶν γένητο ἰαχὴ τε φόβος τε,
 145 ἐκ δὲ τῷ ἀΐξαντε πυλάων πρόσθε μαχέσθην
 ἀγροτέροισι σύεσσιν εἰκότε, τῷ τ' ἐν ὄρεσσιν
 ἀνδρῶν ἡδὲ κυνῶν δέχεται κολοσυρτὸν ἰόντα,
 δοχμῷ τ' αἰέσσοντε περὶ σφίσιν ἄγνυτον ὕλην,
 πρυμνὴν ἐκτάμνοντε, ὑπαὶ δέ τε κόμπος ὀδόντων
 150 γίνεταί, εἰς ὃ κέ τις τε βαλὼν ἐκ θυμὸν ἔληται.
 ὥς τῶν κόμπει χαλκὸς ἐπὶ στήθεσσι φαεινὸς
 ἄντην βαλλομένων· μάλα γὰρ κρατερῶς ἐμάχοντο,
 λαοῖσιν καθύπερθε πεποιθότες ἡδὲ βίηφιν.
 οἱ δ' ἄρα χερμαδίοισιν ἐνδμήτων ἀπὸ πύργων
 155 βάλλον, ἀμυνόμενοι σφῶν τ' αὐτῶν καὶ κλισιάων
 νηῶν τ' ὠκυπόρων. νιφάδες δ' ὥς πίπτον ἔραζε,
 αἶς τ' ἄνεμος ζαῆς, νέφεα σκιδόντα δονήσας,
 ταρφείας κατέχευεν ἐπὶ χθονὶ πουλυβοτείρῃ.
 ὥς τῶν ἐκ χειρῶν βέλεα ῥέον, ἡμὲν Ἀχαιῶν
 160 ἡδὲ καὶ ἐκ Τρῶων· κόρυθες δ' ἀμφ' αὖτον αὐτευν
 βαλλόμεναι μυλάκεσσι καὶ ἀσπίδες ὀμφαλόεσσαι.
 δὴ ρα τότ' ὤιμωξέν τε καὶ ὦ πεπλήγητο μηρῷ

144. αὐτὰρ GJT. || γένετ' CDQRT. || φόβος Ar. Ω: πόνος PR (*supr.* φ over η).
 146. εἰκότες DHJSTU Vr. b A. || τῷ τ': οἷ τ' HT. 147. δέχεται Ambr.
 (and *ap.* Did. ?). || ἰόντων U². 148. αἰέσσονται, περὶ δέ T. || περὶ τέ DU. 149.
 ἐκτάμνοντες CH Lips. (p. ras.): ἐκτάμνοντες Ω. 150. γίνεταί L Ambr. || τε
 om. PQRT. || ἔλοιτο Bar. 151. ἐπὶ: ἐν PR. || στήθεσσι D. 153. λαοῖσιν:
 λαοῖσιν Zen. 154. ἀπὸ: ὑπὸ R. 155. τ' om. T: δ' D. 156. δ' om. T¹.
 157. θινάσας P. 158. πολυβοτείρη DU. 159. ῥέον Ar. Ω: ῥέειν Par. h.
 160. κόρυθος A (*supr.* ε). || αὖτον: αὐτὸν L. || αὐτευν H. 161. βαλλόμε-
 ναι Zen. Ω: βαλλομένων Ar. (A *supr.*). 162. ὦι . . μῆρῳ (C *man. rec.*) DT.
 ἐπεπλήγητο (om. ὦ) P. || After this *add.* χερσὶ (χαρὶ U) κατὰ πρηνέας (πρηνέσιν
 U) ὀλοφυρόμενος δὲ προσκύνει (= O 114) P^mRU Cant. Eton. fr. Mosc.

147. δέχεται: an anomalous form, for which see note on B 794.

148. δοχμῷ: cf. Hor. *Carm.* iii. 22. 7 *verris obliquum meditantis ictum*.

149. Cf. A 417.

151. Observe how a mere detail in the original scheme of the simile is here made the base of a fresh simile. It must be confessed, however, that the sudden turn is rather disturbing to the effect. Ameis refers for similar 'two-sided' comparisons to O 623 ff., N 492 ff., 795 ff. κομπέειν occurs only here.

153. Zen. appears to have read λαοῖσιν for λαοῖσιν, and to have explained it as = λάεσσιν, 'trusting to the stones

thrown from above.' Observe the use of καούπερ used attributively with the subst., where later Greek would require the addition of a participle, οἷσιν or the like.

160. The addition of the Trojans is a curiously awkward afterthought. ῥέον too, though the proper correlative to E 618 etc. δούρατ' ἔχουσιν, has an odd effect in this connexion. αὖτον αὐτευν: cf. καρφαλέον ἀνεν N 409 (whence Fick conj. αὖτον αὖτον here), *fragor aridus* Virgil, and *sonus aridus* Lucretius.

161. μυλάκεσσι, as large as millstones, cf. H 270 μυλοειδέϊ πέτρῳ.

162=O 397, v 198.

Ἄσιος Ἵρτακίδης, καὶ ἀλαστήσας ἔπος ηὔδα·
 “Ζεῦ πάτερ, ἦ ρά νυ καὶ σὺ φιλοψευδὴς ἐτέτυξο
 πάγχυ μάλ’· οὐ γὰρ ἐγὼ γ’ ἐφάμην ἥρωας Ἀχαιοὺς 165
 σχήσειν ἡμέτερόν γε μένος καὶ χεῖρας ἀάπτους·
 οἱ δ’ ὥς τε σφῆκες μέσον αἰόλοι ἢ μέλισσαι
 οἰκία ποιήσονται ὁδῶι ἔπι παιπαλοέσσηι,
 οὐδ’ ἀπολείπουσιν κοῖλον δόμον, ἀλλὰ μένοντες
 ἄνδρας θηρητῆρας ἀμύνονται περὶ τέκνων, 170
 ὥς οἱ γ’ οὐκ ἐθέλουσι πυλάων καὶ δὴ ἔοντε
 χάσσασθαι, πρὶν γ’ ἢ κατακτάμεν ἢ ἄλῶναι.”
 ὥς ἔφατ’, οὐδὲ Διὸς πείθε φρένα ταῦτ’ ἀγορεύων·
 Ἔκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι.
 ἄλλοι δ’ ἀμφ’ ἄλλησι μάχην ἐμάχοντο πύλῃσιν· 175

163. ἄσιος R¹ (γρ. ἄσιος R²). 164. φιλοψευδής Γ¹ S. 166. Γε: τε JPT.
 167. ἡδ: ἡδδ Q. 168. ποιήσονται ADPU Lips.² Vr. b¹: ποίησονται Ω. || ἔπι:
 ἐνὶ H. 170. θηρητῆρας Q. 171. οἱ Γ¹: οἱδ’ Ar. DPU. || ἔοντες DGQTU.
 172. χάσσασθαι P (supr. α). || κατακτάμεν: κτάμεν DP: κατακτείνειν (or -ἄναι?) Q.
 173. πέφικε P. 175-80 (181? v. Schol. T) ἀθ. Ar. Aph., om. Zen. 175. ἄλλαι-
 σιν T (om. μάχην).

163. ἀλαστήσας, only here, O 21 ἡλάσσειν δὲ θεῶι, and a 252 ἐπαλαστήσασα. The explanation of the word depends on that of ἀλαστος, which is generally derived from λαθ, in the sense *not to be forgotten*, which suits wherever it is an epithet of ἄχος or πένθος. But in X 261 Ἔκτορ ἀλαστε this will not do, nor is it easy to deduce the sense of the verb from it ('to feel things intolerable, lit. not to be forgotten,' hence 'to break out in protest,' as Monro and others explain, is very artificial). It is preferable with some of the ancient grammarians to derive ἀλαστος (or perhaps rather ἀλαστός) from *ἀλάζω, a by-form of ἀλά-ομαι with the sense of ἀλύω. The adjective will then mean 'mad,' *distracted*, and the verb ἀλαστέω, *to be distressed, at one's wit's end*.

164. The accusation is a mere outbreak of petulance. If ground for it is required, it may be found in the promise in A 207 sqq.: cf. Θ 170-82, Γ 365-6.

167. αἰόλοι, *bright-coloured, variegated*. Others after Buttmann take it to mean *flexible*, from the thin waist of the wasp; cf. T 404 πόδας αἰόλος ἱππος. The same ambiguity arises in line 208 αἰόλον δφιν, X 509 αἰόλαι εἰλαί.

169. Observe the transition from the

subjunctive to the more graphic indicative.

170. ἄνδρας may be taken either with μένοντες, when for ἀμύνονται περὶ compare 243, or better with ἀμύνονται.

171. It has been mentioned in the Introd. that the comparison to a swarm of wasps or bees entirely loses its point when restricted to two men only. Erhardt remarks that we have only to read ὑψηλῶν for καὶ δὴ ἔοντες to restore good sense, by referring the comparison to the whole Greek army instead of the pair of Lapiths.

175-81. These lines, which the ancient critics unanimously rejected, are plainly an addition meant to explain that the gate where Asios attacked is not that where Hector ultimately breaks in. On this see the Introd. The question probably did not arise in the mind of the author of the Asios episode. Ar. discussed the question in his treatise *On the Naval Camp*, maintaining that there was only one gate, and that on the left (118). Such an arrangement would be absurd, and a comparison of N 312 and 679 shews that, in N at least, Hector is conceived as having attacked in the centre, where, if there was only one gate, it must have been. But it is

ἀργαλέον δέ με ταῦτα θεὸν ὥς πάντ' ἀγορεύσαι.
 πάντη γὰρ περὶ τείχος ὀρώρει θεσπιδαῖς πῦρ
 λαΐνον· Ἀργεῖοι δέ, καὶ ἀχνύμενοί περ, ἀνάγκη
 νηῶν ἡμύνοντο. θεοὶ δ' ἀκαχίατο θυμὸν
 πάντες, ὅσοι Δαναοῖσι μάχης ἐπιτάρροβοι ἦσαν. 180
 σὺν δ' ἔβαλον Λαπίθαι πόλεμον καὶ δηϊοτήτα.
 ἔνθ' αὖ Πειριθόου υἱὸς κρατερὸς Πολυποίτης
 δουρὶ βάλεν Δάμασον κυνέης διὰ χαλκοπαρήϊου·
 οὐδ' ἄρα χαλκείῃ κόρυς ἔσχεθεν, ἀλλὰ διαπρὸ
 αἰχμῇ χαλκείῃ ρῆξ' ὁστέον, ἐγκέφαλος δὲ 185
 ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα.
 αὐτὰρ ἔπειτα Πύλωνα καὶ Ὀρμενον ἐξενάριξεν·
 υἱὸν δ' Ἀντιμάχοιο Λεοντεὺς ὄζος Ἄρηος
 Ἴππόμαχον βάλε δουρὶ κατὰ ζωστήρα τυχῆσας.
 αὐτὶς δ' ἐκ κολεοῖο ἐρυσσάμενος ξίφος ὄξυ 190
 Ἀντιφάτην μὲν πρῶτον, ἐπαΐξας δι' ὀμίλου,
 πλῆξ' αὐτοσχεδίην· ὁ δ' ἄρ' ὕπτιος οὐδας ἔρεισεν·
 αὐτὰρ ἔπειτα Μένωνα καὶ Ἰαμενὸν καὶ Ὀρέστην
 πάντας ἐπασσυντέρους πέλασε χθονὶ πουλυβοτείρῃ.
 ὄφρ' οἱ τοὺς ἐνάριζον ἀπ' ἔντεα μαρμαίροντα, 195

176. ταῦτα om. R. || ἀγορεύσαι A *supr.* 179. ἡμύναντο U (*supr.* ο). || ἀκαχίατο PQRS Eton.¹ fr. Mosc. Vr. b A. || σωμα(ι) JT Harl. a¹, Par. a b c² f g j, εν δλλωι A. 184. διαπρὸ: δι' αὐτῆς T. 185. χαλκείη: ἱεμένη G (I-) H (Iam-) JPRT (I-). 186. δάμασε G. 187. πύλωνα: πέλωρα Vr. b. 190. αὖεις C. 191. ὤμιλον H. 192. οὐδας ἔρεισεν Ar. P: οὐδας ἐρείσεν R: οὐδας ἐρείσεν Ω. 193. ἱαπετόν Q. 194. πολυβοτείρῃ U. 195. ἐνάριζαν S. || ἀπ': ὕπ' H.

useless to expect consistency in such details from a composite work like the *Iliad*. 175 is plainly adapted from O 414. Furthermore, the introduction of the poet's personality in 176 is a mark of a late origin, cf. B 484, 761, etc. In 177 τείχος is violently separated from λαΐνον, and the mention of fire is quite out of place, as the Trojans have not yet reached the ships, and indeed only a few have even crossed the trench. It has been proposed to join λαΐνον with πῦρ and explain it of 'the flame of battle carried on with stones.' This is, however, even less possible than to join λαΐνον with τείχος, however unnatural the order of the words is, and however feeble the adjective in the emphatic place. Bentley conj. δῆιον, which would evade the

difficulty, but is too familiar to be corrupted, unless from the Attic form δάϊον. Besides, when an epithet of πῦρ, δῆιον never has the first syll. in arsis; see on I 674.

181. The return to the two Lapiths is most clumsy, and the phrase σωμαβαλεῖν πόλεμον is unique.

184-6: cf. T 398-400; 185-6 = A 97-8. The variant ἱεμένη (*Fiεμένη, speeding*) is perhaps to be preferred to χαλκείη, which has been used in the preceding line.

189. ζωστήρα: App. B, vi. τυχῆσας, *hitting his mark*, Δ 106.

192. αὐτοσχεδίην, sc. πληγὴν: see E 830 τύπον δὲ σχεδίην. οὐδας ἔρεισεν: see on A 144.

τόφρ' οἷ Πουλυδάμαντι καὶ Ἑκτορι κούροι ἔποντο,
οἷ πλεῖστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα
τείχός τε ῥήξειν καὶ ἐνιπρήσειν πυρὶ νῆας,
οἷ ῥ' ἔτι μερμήριζον ἐφεσταότες παρὰ τάφρῳι.
ὄρνις γάρ σφιν ἐπῆλθε περησέμεναι μεμαῶσιν, 200
αἰετὸς ὑψιπέτης ἐπ' ἄριστερὰ λαὸν ἐέργων,
φοινήμεντα δράκοντα φέρων ὀνύχεσσι πέλῳρον
ζῶν ἔτ' ἀσπαίροντα, καὶ οὐ πῶ λήθετο χάρμης·
κόψε γὰρ αὐτὸν ἔχοντα κατὰ στῆθος παρὰ δειρὴν
ἰδνωθεὶς ὀπίσω· ὁ δ' ἀπὸ ἔθεν ἦκε χαμᾶζε 205
ἀλγίστας ὀδύνῃσι, μέσσω δ' ἐνὶ κάββαλ' ὀμίλῳι,
αὐτὸς δὲ κλάγξας πέτετο πνοιῆς ἀνέμοιο.
Τρῶες δ' ἐρρίγησαν, ὅπως ἴδον αἰόλον ὄφιν

196. πολυδάμαντι U¹. 197 om. A¹. 198. τε om. PR. || ῥῆσαι DJTU. || ἐνιπρῆσαι DJ: ἐνὶ πρῆσαι U: ἐνιπρῆσαι T. 199. ἐσταότες P. || παρὰ: περὶ H. || τάφρῳ DHJT. 200. ἀπῆλθε G. || περησάμεναι J. 201. ἀετὸς P. 203. καὶ: ὁ δ' Orig. c. Cels. iv. 244. 204. παρὰ: περὶ Lips. || δειρὴν: μαζὸν Q. 206. ἀλγίστας ὁ' T (om. ὁ' after μέσσω). || ἐνὶ: ἐν JRS. || κάββαλ' CQSU Lips. Vt. A. || ἐκκάββαλ' H: ἐκκάβαλ' T. 207. πέτετο: ἔπετο Plato Ion 539 c. 208. ὅπως: ἐπεὶ Bachm. Anec. ii. 185. || ὄφιν S (H sup.): ὁ·φιν Cant.: ἄλλοι δὲ ὄφιν μετέγραψαν Eust.

196. οἷ is here the relative, and so in the next line, which is added to describe those here named; in 199 it is demonstrative. Cf. 88-9.

198. ῥῆσαι: for the fut. after μέμασαν here and in 200, 218 cf. note on H 36. The aor. has fairly good support here.

199. The narrative reverts to 59, μενοίνων ἐπὶ τελέουσι.

201. ἐργῶν, skirting the host on his left, i.e. flying along the line in front from right to left. For this sense of ἐργῶν cf. Herod. vii. 43 ἐπορεύετο ἐνθεύτην ἐν ἀριστερῇ μὲν ἀπέργων Ῥότιον πόλιν, and so vii. 109, etc. It is derived from that of bounding, as B 845, etc.

202. φοινήμεντα only here and 220; cf. θαφάνος of a snake, B 308.

203. ἔτι seems to go with ζῶν, ἀσπαίροντα explaining it. The variant ὁ δ' for καὶ, though found only in a late quot., is most probably right; it gives the required change of person, for the subj. of λήθετο is of course the snake.

204. Probably we ought to read, with Heyne, κόψε δὲ τὸν αὐτὸν ἔχοντα, he struck him (the eagle) holding himself (the snake). κόψε and ἔχοντα both seem to require an object expressed, and if we

take αὐτὸν as the acc. after κόψε the emphatic pronoun is out of place ('struck at him in return,' Monro). Herodotus apparently read γὰρ αὐτὸν, holding that αὐτὸς in the merely anaphoric and non-emphatic use was enclitic.

207. κλάγξας: the eagle's cry is called a *yelp* by Tennyson. πνοιῆς, a comitative dat.; see on κύμασι, 28. Ap. Rhod. imitates the use in i. 600, iv. 1624, πνοιῇ Ζεφύροιο θέεσκον, both times of a ship, where the case may rather be instrumental; though it would not be wrong to say that the eagle flew by means of the wind. ἄμα πν. ἀνέμοιο is the usual phrase.

208. αἰόλον, glistening or wriggling, see on 167. ὄπως: Brandreth conj. ἐπεὶ, which has some support from quotations, and is certainly right; see on A 459. ὄφιν: the word does not recur in H., and the irregular lengthening is unexplained. Tzetzes quotes from Hipponax (fr. 49. 6) a choliambic ἦν αὐτὸν ὄφιν τῶντικνῆμον δάκνη, and Antimachos (fr. 78) has Τήνου ὀφιοέσσης in a hexameter—the latter, however, is excused by metrical necessity. The same is true of ὀφιδόειροι, in an oracle

κείμενον ἐν μέσσοισι, Διὸς τέρας αἰγιόχοιο.
 δὴ τότε Πουλιδάμας θρασὺν Ἑκτορα εἶπε παραστάς· 210
 “Ἑκτορ, αἶε μὲν πῶς μοι ἐπιπλήσσεις ἀγορήσιον
 ἐσθλὰ φραζομένωι, ἐπεὶ οὐδὲ μὲν οὐδὲ ἔοικε
 δῆμον εἶντα παρέξ ἀγορευέμεν, οὐτ’ ἐνὶ βουλῇ
 οὐτέ ποτ’ ἐν πολέμωι, σὸν δὲ κράτος αἰὲν ἀέξειν·
 νῦν αὖτ’ ἐξερέω ὥς μοι δοκεῖ εἶναι ἄριστα. 215
 μὴ ἴομεν Δαναοῖσι μαχυσόμενοι περὶ νηῶν·
 ὦδε γὰρ ἐκτελέεσθαι ὀτομαι, εἰ ἐτέον γε
 Τρωσιν ὄδ’ ὄρνις ἐπῆλθε περησέμεναι μεμαῶσιν
 [αἰετὸς ὑψιπέτης ἐπ’ ἀριστερὰ λαὸν ἐέργων,]

211. ἐπιπλήσσεις Ar. Ω: ἐπιπλήσσεις PR (ἐνί) T King's. 214. κράτος: ἐν
 ἄλλωι κλέος A. 215. ΝΥΝ ὅ' [GS]T. || ἄριστον ἢ ἄριστα Eust. 216. μαχυσόμενοι D. 218. ἐπῆλθε: ἦλθε Ar. 219 om. A^{CD} H⁺ Lips.^t || αἰετὸς Lips.^m

quoted by Aristotle *mir. ausc.* 24. G. Meyer (*Gr.* § 210) compares the frequent cases of κχ, πφ, τθ written for simple χ, φ, θ: δκχον Pind. *O.* vi. 24, δκχέω ii. 67, σκύπφος Hes. *fr.* 194 (Kzach), and on inscriptions. The same lengthening is found but not expressed in letters, in βρόχος Theog. 1099, φιλοσόφον Ar. *Ecc.* 571, φαῖοχίτωνες Aisch. *Cho.* 1049. Schol. Heph. explains it διὰ τὴν σφοδρότητα τοῦ πνεύματος, ὡς καὶ Ἡλιοδώρῳ δοκεῖ τῇ δασείᾳ πλέον τι νέμειν, i.e. the breathed element of the aspirate makes position. Demetrios *de eloc.* thought that Homer purposely made a στίχος μείζωνος for the sake of effect (to express the serpent's tail?). Brandreth conj. ὄδρον (cf. B 723); but the analogies given are sufficient to defend the text, whatever the explanation. See Schulze *Q. E.* p. 431 and App. D (c 3).

211. The exordium is quite inexplicable after Polydamas' speech in 80 ff., where he has given advice which Hector at once accepts. The two passages evidently belong to different versions; but the present conception of the relations of the two men is the more prevalent, as it recurs in N 726 ff., and is brought out at length in Σ 243-313. Polydamas is there introduced (249-52) as though he were an unknown character; and it is likely enough that he first appeared there, and is a later comer in this place, his words referring to the general view of him there established.

αἰεῖ, with αἰ, is an Attic form recurring only in Ψ 648, ο 379. Hence Brandreth conj. Ἑκτορ, ἐμ' αἰεῖ πῶς μὲν, van L. Ἑκτωρ, αἰεῖ πῶς μοι.

212. The repetition of the negative gives a rhetorical emphasis; the second οὐδέ going more especially with the verb, cf. οὐδέ ἔοικε A 119 and often; e.g. ε 212 οὐ πῶς οὐδέ ἔοικε.

213. ΘΑΛΩΝ in the sense of 'one' of the vulgar' is a strange use, as the tendency of δῆμος is so decidedly to express the total community as opposed to any individual. Hence Bentley's conj. δῆμον εἶντα is probably right; cf. B 198 δῆμον ἀνδρα. Horace's *plebs eris*, *Ep.* i. l. 59, may be an imitation, but proves nothing. *παράς*, aside from the straight way, i.e. *wrongly* (from Hector's point of view—a touch of irony). This sense is else only Odyssean: δ 348, ρ 139, ψ 16; cf. ξ 168.

214. ἀέξειν: supply ἔοικε from 212.

217. εἰ here assumes as a fact, and virtually = *since*.

218. ἐπῆλθε: Ar. ἦλθε to preserve the familiar scansion. But ὄρνις recurs in Ω 219, and in Attic we find ὄρνιν and ὄρνεις, and occasionally ὄρνις, Soph. *Ant.* 1021, *El.* 149, Eur. *Her.* 72. ὄρνις is the original stem, ὄρνις is from ὄρνι-ιθ-, a diminutive; cf. μάστιξ = μαστι-ιγ-ς beside μάστις. The form should not be interfered with, and the compound ἐπῆλθε is required as in 200. ὄρνις occurs in I 323, but there length may be due to the ictus.

φοινήμεντα δράκοντα φέρων ὀνύχεσσι πέλωρον 220
 ζών· ἄφαρ δ' ἀφέηκε, πάρος φίλα οἰκί' ἰκέσθαι,
 οὐδ' ἐτέλεσσε φέρων δόμεναι τεκέεσσιν ἐοῖσιν.
 ὧς ἡμεῖς, εἴ πέρ τε πύλας καὶ τεῖχος Ἀχαιῶν
 ῥηξόμεθα σθένεϊ μεγάλῳ, εἴξωσι δ' Ἀχαιοί,
 οὐ κόσμῳ παρὰ ναῦφιν ἐλευσόμεθ' αὐτὰ κέλευθα· 225
 πολλοὺς γὰρ Τρώων καταλείψομεν, οὓς κεν Ἀχαιοὶ
 χαλκῷ δηιώσωσιν, ἀμυνόμενοι περὶ νηῶν.
 ὦδέ χ' ὑποκρίναιτο θεοπρόπος, ὃς σάφα θυμῷ
 εἰδείη τεράων καὶ οἱ πειθοίατο λαοί."
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἔκτωρ·
 "Πουλυδάμα, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις· 231
 οἶσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.
 εἰ δ' ἐτεὸν δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,
 ἐξ ἄρα δὴ τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοί,
 ὃς κέλειαι Ζηνὸς μὲν ἐριγδούποιο λαθέσθαι 235
 βουλέων, ἃς τέ μοι αὐτὸς ὑπέσχετο καὶ κατένευσε·
 τύνη δ' οἰωνοῖσι τανυπτερύγεσσι κελεύεις
 πείθεσθαι, τῶν οὐ τι μετατρέπομ' οὐδ' ἀλεγίζω,
 εἴ τ' ἐπὶ δεξι' ἴωσι πρὸς ἡῶ τ' ἡελιόν τε,

223. ἡμεῖς: οἱ μὲν J. || τε om. JQ. 224. εἴξωσι CJ. 225. ναῦφιν Bar. || αὐτοκέλευθα(α?) D. 226. καταλήψομεν R. || οὓς περ Q. 227. δηιώσουσιν GQ Lips.: δηῖόσουσιν L. 228. ὑποκρίνατο (H *supr.*) R: ὑπεκρίνετο GH¹Q: ὑπεκρίνατο P: ὑποκρίνατο Eton. fr. Mosc. 229. πεπισοῖατο Ambr. (pe dotted as wrong). 230. τὸν δ' ἡμεῖς βετ' ἔπατα μέγας κ. "E. Zen. 231. πολυδάμα R¹: πουλυδάμα Zen. 232. αμειμονα Ambr.: ἀμύμονα S¹U (*supr.* ἀμείμονα by H. Estienne). 233. δ' om. Ambr. 234. ἄρα: αρ Ambr. 235. μὲν om. T. || ἐριδούποιο J.

222. ἐτέλεσσε, completed his journey, φέρων δόμεναι being taken together. For this pregnant sense of τελέω cf. η 325 ἀτερ καμάτοιο τέλεσσαν ἡματι τῷ αὐτῷ.

224. εἴξωσι, it will be seen, has very much better support than εἴξωσι, but it may be questioned if the fut. indic. is not better here—ῥηξόμεθα being of course ambiguous. Compare the end of Hector's reply, 248-50, where the fut. indic. is used; his words sound almost like a taunting echo of these. But see *H. G.* § 292 b in defence of the subj.

225. οὐ κόσμῳ, *littotes*. αὐτὰ κέλευθα: so θ 107 ἦρχε δὲ τῷ αὐτῷ ὁδόν, and so π 138; in Z 391 we have τὴν αὐτὴν ὁδόν.

229. For the gen. after οἶδα see *H. G.* § 151 d; and for the transition from the

rel. ὃς to the anaphoric οἱ compare A 79, etc.

231-4 = H 357-60.

236. For this promise see the note on 164.

238. Paley suggests that a note of interrogation should be put after πείθεσθαι, which gives more force to the emphatic τύνη: 'are you the one to persuade me?'

239. This line opens the difficult question of Homeric augury. The Trojans are at the moment looking N.; a bird has passed them 'keeping them on his left,' i.e. flying from their right to left, from E. to W., through N., i.e. 'wider-shins,' 'against the sun,' 'counter-clockwise'; whereas the lucky ways are from left to right, with the sun, from W. to E.

εἴ τ' ἐπ' ἀριστερὰ τοί γε ποτὶ ζόφον ἡρόεντα.
 ἡμεῖς δὲ μέγαλοιο Διὸς πειθώμεθα βουλῇ,
 δς πᾶσι θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει.
 εἷς οἰωνὸς ἄριστος, ἀμύνεσθαι περὶ πάτρης.
 τίπτε σὺ δειδοικας πόλεμον καὶ δῆϊοτῆτα ;

240

240. οἴ γε Q.

241. δ' αὖ R.

243. ἀμύνεσθαι S.

244. δέδοικας JQR¹.

In whichever direction an observer looks, the direction from his right to his left will always be 'widershins,' so long as he regards himself as the centre of the horizon; but it will only be from E. to W. so long as he looks N. But if ζόφος means W. (on which point see below), Hector speaks as though the two conditions were identical. Are we therefore to conclude, as has almost universally been done, that the Homeric augur always looked to the N.? The conclusion is hardly justified; Hector may be speaking only with a special reference to the omen which is uppermost in his thought. For we find in other cases that the position of an omen to the right is lucky even when we must suppose that the observer is facing S.; see K 274. In the case immediately before us the main element seems to be the *direction* of flight, and this is insisted on in Hector's words. But in other cases mere *position*, apart from direction of movement, is sufficient, e.g. K 274, Ω 312, ω 311. And whether the augur could detect the direction of the movement of the lightning flash in B 353, I 236 may be doubted; it seems more natural to take ἐπιδέξια, ἐνδέξια in those two places as meaning 'on the right hand' rather than 'from left to right.' But the main difficulty arises when we come to the circulation of the wine. Here the drinker is on the circumference of a circle, looking inwards. Thus 'right' and 'left' with regard to the movement of the sun have changed places; if he passes the wine from his left hand to his right, the previously lucky direction, it is now going 'widershins,' the previously unlucky direction. We may get over this by supposing that the wine-pourer goes round the circle outside, and that ἐνδέξια is used from his point of view, just as in 201 ἐπ' ἀριστερά is from the eagle's; 'having the guests on his right' is still the same as 'with the sun' (see Jevons in *C. R.* x. 22). Or we may hold that 'widershins' was the lucky direction

for the wine, as it is said that some folk in Scotland still do (*Darbishire Rel. Phil.* 70 ff.). Again, in many cases the direction or position of the omen seems to be of no importance; all depends on concomitant circumstances. The general conclusion is clear—that we can form no consistent scheme of Homeric augury; it would be strange if we could, for the existence of contradictions is the very *raison d'être* of the θεοπρόπος δς σάφα θυμῷ εἰδείη τεράων. A further question is raised in Darbishire's paper already referred to, that of the meaning of ποτὶ ζόφον ἡρόεντα as opposed to πρὸς ἡὸν ἡέλιον τε. It is there argued with some force that these expressions mean 'to the north' and 'to the south' respectively, not to east and west. There can be no doubt that these points of the compass suit best the conceptions of the realm of darkness and the realm of the sun. The sense N. and S. also simplifies a notorious crux in ι 26, where Strabo took πρὸς ζόφον to mean 'to the N.,' as the facts require. But then we are obliged to fall back upon the supposed primitive sense of ἡώς, *brightness, daylight*, rather than *dawn*. If this interpretation be upheld, it appears that there is no longer any ground for the ordinary statement, based solely, it would seem, on this passage, that the Greek augur faced the N.; it will follow that he normally faced the E, for Hector's statement would become general; the eagle of 201 cannot have flown from S. to N.

It may be noticed that this indifference of Hector to omens is in the spirit of the Homeric age; the art of augury is little developed and has little positive effect at any time. Signs encourage or discourage a resolution already taken, but they never determine or prevent any enterprise as they did in later times. Indeed they are elsewhere lightly spoken of; e.g. β 181 δροντες δέ τε πολλοὶ ὑπ' αἰγᾶς ἡέλιου φατῶσ', οὐδέ τε πάντες ἐναίσιοιμοι.

εἴ περ γάρ τ' ἄλλοι γε περὶ κτεινόμεθα πάντες 245
 νηυσὶν ἐπ' Ἀργείων, σοὶ δ' οὐ δέος ἔστ' ἀπολέσθαι·
 οὐ γάρ τοι κραδίη μενεδήϊος οὐδὲ μαχήμων.
 εἰ δὲ σὺ δηϊότητος ἀφέξεαι, ἢέ τιν' ἄλλον
 παρφάμενος ἐπέεσσιν ἀποστρέψεις πολέμοιο,
 αὐτίκ' ἐμῶι ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσσεις." 250
 ὥς ἄρα φωνήσας ἠγήσατο, τοὶ δ' ἅμ' ἔποντο
 ἠχῇ θεσπεσίῃ. ἐπὶ δὲ Ζεὺς τερπικέραυνος
 ὤρσεν ἀπ' Ἰδαίων ὀρέων ἀνέμοιο θύελλαν,
 ἥ ῥ' ἰθὺς νηῶν κοινὴν φέρεν· αὐτὰρ Ἀχαιῶν
 θέλγε νόον, Τρῳσὶν δὲ καὶ Ἑκτορι κῦδος ὄπαζε. 255
 τοῦ περ δὴ τεράεσσι πεποιθότες ἠδὲ βίῃφι
 ῥήγνυσθαι μέγα τεῖχος Ἀχαιῶν πειρήτιζον.
 κρόσσας μὲν πύργων ἔρουν, καὶ ἔρειπον ἐπάλξεις,

245. γε om. H. 246. ἐπ': ὑπ' Zen. T. || ἐπὶν ὀλέσσει J. 247. τοι: τι J.
 248. ἀφίξει D Cant.: ἐφίξει J. || ἢέ: εἴ τε C: ἢ τε Eton. || τιν': τι R.
 249. ἀποτρέψης T (ἀποστρέψας A, T.W.A.). || πολέμοιο: πολεμίζων HU.
 250. ὀλέσσεις Eton. Lips. fr. Mosc. 253. ὥσων G. || εὐέλλα D. 255. δρασσεν
 L (supr. z).

245. περὶ, all around, in every direction.

250=A 433. 244-50 were bracketed by Bekker; a modern poet would certainly not have added them after the fine climax in 243, but in matters such as this modern taste is not decisive; a modern poet would have closed the *Agamemnon* with the murder. The sudden change of thought with asyndeton in 244 is softened by the emphatic εὖ, which takes up again the *τύχη* of 237, and the unjust and violent reproach is not inconsistent with the character of Hector.

255. ἐέλε, befuddled, bewitched. The verb, which is much commoner in the *Od.* than *Il.*, means to charm in either a good sense (e.g. ρ 514) or a bad, as here, N 435, etc.; cf. Ω 343. The scholia note with some justice that this action of Zeus is rather inconsistent, as the omen, for which he is presumably responsible, has just come to discourage the Trojans.

257. Note that, after all that has been said about the difficulty of crossing the trench, the Trojan army is now found on the other side of it, without a word to say that it is actually passed.

258. κρόσσας was explained by Ar. to mean *scaling-ladders*; he then had to

make πύργων mean *towards the towers* just as in 36, q.v. This is clearly impossible; the word must indicate some part of the fortification and be distinct from the *ἐπάλξεις*, which we may presume to have been a wooden breastwork. It is not possible to give a closer explanation of the word, which recurs in H. only in 444. Herodotos uses it once (ii. 125) of the steps of the pyramids. It might seem reasonable therefore to understand it here of courses of masonry; but such courses would hardly have been arranged so as to form steps for an assailant, as would follow, if this interpretation be right, from 444, and the last desire of assailants would be to destroy so convenient a construction. Others take it to mean a single course of coping-stones on which the breastwork was built; others again explain it of the battlements proper, i.e. high pieces of the breastwork between the embrasures; but there is no other indication of such construction. The question is not elucidated by the adj. *προκρόσσας* in Ξ 35, nor has any convincing derivation been proposed. πύργων probably means no more than *fortification*; see H 338. The *στῆλαι προβάλλας* are evidently posts, probably of wood, the *φύποι* of 29, fixed into the

στήλας τε προβλήτας ἐμόχλεον, ὥς ἄρ' Ἀχαιοὶ
 πρῶτας ἐν γαίῃ θέσαν ἔμμεναι ἔχματα πύργων.
 τὰς οἷ γ' αὐέρον, ἔλποντο δὲ τείχος Ἀχαιῶν
 ῥήξειν. οὐδέ νύ πω Δαναοὶ χάζοντο κελεύθου,
 ἀλλ' οἷ γε ῥινοῖσι βοῶν φράξαντες ἐπάλξεις
 βάλλον ἀπ' αὐτῶν δῆμους ὑπὸ τείχος ἰόντας.

ἀμφοτέρω δ' Αἴαντε κελευτιόωντ' ἐπὶ πύργων
 πάντοσε φοιτήτην, μένος ὀτρύνοντες Ἀχαιῶν,
 ἄλλον μελιχίοις, ἄλλον στερεοῖς ἐπέεσσι
 νεῖκεον, ὃν τινα πάγχυ μάχης μεθίεντα ἴδοιεν·

“ὦ φίλοι, Ἀργείων ὅς τ' ἔξοχος ὅς τε μεσῆεις
 ὅς τε χειριότερος, ἐπεὶ οὐ πω πάντες ὁμοῖοι
 ἄνδρες ἐν πολέμῳ, νῦν ἔπλετο ἔργον ἅπασι·
 καὶ δ' αὐτοὶ τόδε που γινώσκετε. μή τις ὀπίσσω
 τετράφθω ποτὶ νῆας ὁμοκλητῆρος ἀκούσας,

259. τε : δὲ T. || ἐμόχλεον GHJPSU. 260. ἔχματα : ἔργματα R sup
 261. αὐέρον A : αὐέρον Ω. 262. πω : που U. 263. γε : γ' ἐν HPRS
 264. αὐτῶν : αὐτέων G : αὐτῶν U. || ἔόντας RS. 266. φοιτήτην J (c corr.
 and κατὰ τινα τῶν ἀντιγράφων Eust.) : φοιτοῖτην G. 270. οὐ πως PR. 271.
 γινώσκετε L. 273. ποτὶ [DG]. || ἀκούσας AGQ : ἀκούων Ω, γρ. A.

ground in order to hold up the earth and give a steep face to the 'profile' of the works, like the modern 'revetment.'

261. αὐέρον : see on A 459. The imperf. here and in the preceding lines is of course conative.

262. κελεύθου : cf. θεῶν δ' ἀπόεικε κελεύθου read by Ar. in Γ 406. It seems to be identical with our vernacular 'to get out of the way,' i.e. the place where men are going up and down. Cf. A 504.

263. φράξαντες, stopping up the gaps where the battlements had been broken down. ῥινοῖσι βοῶν is generally taken to mean *with shields*, but in this sense ῥινοῖς alone is the usual phrase (Δ 447, Θ 61), and the addition of βοῶν perhaps indicates that they had whole hides ready at hand for the purpose of temporarily stopping breaches; a simple and effective device.

265. κελευτιόωντες recurs only in N 125; it is of the desiderative class, though in sense 'imitative rather than desiderative,' *playing the leader* (Curtius Vb. ii. 388). It is the only instance of this formation in H.

268. νεῖκεον for νεικέοντες, a relapse into the direct narrative form, as in Γ

80, Θ 346, Σ 535-7. The line is, however, superfluous, and Nauck is perhaps right in doubting its authenticity. In any case νεῖκεον can refer only to στερεοῖς, not to μελιχίοις. For the metaphorical use of στερεός, *hard*, cf. I 510, Ψ 42, ψ 103.

269. μεσῆεις, ἀπαξ εἰρημένον. For similar formations cf. ὀξυόεις (see note on E 50), φαιδιμείς. As a rule adjectives in -εις are only formed from substantives. Perhaps therefore we must assume here a form μέση used as an abstract substantive, as if = 'middleness.' Goebel conj. μεσηγύς.

271. ἔπλετο : for this use of the aor. to express present time see H. G. §§ 33, 76.

273. ὁμοκλητῆρος ἀκούσας, a phrase which recurs in Ψ 452, and is more intelligible there. The verb is regularly used of one who urges on by loud reproof. If this is the sense here, the participle must be entirely separated from the negative, and we must understand 'let no man turn back, now that he has heard one who urges him on.' Otherwise it must mean 'let no man turn because he hears a shout,' viz. the shout of the foe. The first alternative is more probable, but the vulgate ἀκούων would limit us to the second.

ἀλλὰ πρόσω ἴεσθε καὶ ἀλλήλοισι κέλεσθε,
αἶ κε Ζεὺς δώησιν Ὀλύμπιος ἀστεροπητῆς 275
νεῖκος ἀπωσαμένους δῆιους προτὶ ἄστρῳ δίεσθαι."

ὥς τῷ γε προβοῶντε μάχην ὤτρυνον Ἀχαιῶν.
τῶν δ', ὥς τε νιφάδες χιόνος πίπτωσι θαμειαὶ
ἡματι χειμερίῳ, ὅτε τ' ὤρετο μητίετα Ζεὺς
νιφέμεν, ἀνθρώποισι πιφασκόμενος τὰ ἅ κῆλα· 280
κοιμήσας δ' ἀνέμους χέει ἔμπεδον, ὄφρα καλύψῃ
ὑψηλῶν ὀρέων κορυφὰς καὶ πρόονας ἄκρους
καὶ πεδία λωτεῦντα καὶ ἀνδρῶν πίονα ἔργα·
καὶ τ' ἐφ' ἀλὸς πολιῆς κέχυται λιμέσιν τε καὶ ἀκταῖς,
κῦμα δέ μιν προσπλάζον ἐρύκεται, ἀλλὰ τε πάντα 285

274. πρόσω LRS Syr. : πρόσσω Ω. || κέλευσε QU. 276. νῖκος Ar. CT (γρ. καὶ νείκος) U Ven. B, Eton. Vr. A, fr. Mosc. || ποτὶ PRS. 277. τῷ : οἱ H. || προβοῶντε· κατ' ἐπὶ τῶν ὑπομνημάτων προβάοντε, ὁὖν προβαίνοντες διχῶς οἶν. Did. || ὤτρυναν DU : ὤτρυνον R. || ἀχαιοὺς S (supr. ΩΝ). 278. πίπτουσι DPQU. || πίπτωσιν ἔραζε T. 280. πιφασκόμενος GHJPQR. 281. κοιμή(ς)ας CLT Cant. Lips. Harl. a. || ἔμπεδον Ar. Ω : ἐσπετον Mass. || ὄφρ' ἔν PR. || καλύψοι P. 282. ἄκρας H. 283. λωτεῦντα Mass. (v. Ludw.) Ω : λωτοῦντα Ar. Harl. b. 285. κῦμά τε Cant.

274. πρόσσω : so Heyne for the vulg. πρόσσω, which will not scan, for ἴεσθε = hasten has Fi-: Δ 138.

276. For νείκος in the sense of battle cf. Δ 444, etc., and N 271 νεῖκος πολέμοιο. It is strange that Ar. should have read νίκος, βούλεται γὰρ λέγεσθαι τῆς νίκης τὴν ἦταν, i.e. he took νίκος = νίκη, in the sense of the enemy's victory. It would be simpler to put a comma after it and take ἀπὸς . . . δίεσθαι as expegetic.

277. προβοῶντε, cheering on; only here. In 'some of the ὑπομνήματα', Ar. read προβάοντε, marching forward; for which form see Curtius Vb. i. 213, where προβῶντες is quoted from Kratinos and ἐκβῶντες from the (Doric) treaty in Thuc. v. 77.

278. τῶν is taken up again and given a construction in 287. The simile has already been used, in a less elaborate form, in 156 ff.

280. τὰ 8 κῆλα, these his missiles. But P. Knight's ἐφ' is probably right; see on A 185, Θ 430. κῆλον happens to be used only of divine weapons. So Hes. Theog. 707, where thunder and lightning are the κῆλα of Zeus. The clause seems to indicate an extraordinary fall of snow. Brandreth well compares Job xxxviii. 22-3 'the treasures of the

snow . . which I have reserved . . against the day of battle and war.'

283. λωτεῦντα (= λωτέοντα, from λωτέω?) and λωτοῦντα (= λωτόεντα) are equally suspicious forms, but cannot be corrected without violence (Fidevta Brandr., πεδὶ ἀνθεμόεντα Menrad). There is no other case in H. of a contracted adj. in -εις. Cf. Hesych. λωτεῦντα· ἀνθοῦντα.

284. ἀκταῖς: this form of the dat. pl. is unique in the Iliad; θαῖς in ε 119, πάσαις χ 471, are the only other cases in H. P. Knight would reject 283-6, and Friedländer 281-6 on the ground that the simile is disproportionately long, and that the description in these six lines tends to weaken rather than to improve the comparison. But the way in which 287 returns to the point of 278 seems to invalidate this criticism; and one could not without reluctance condemn one of the finest descriptions of nature in ancient poetry. It is proved to be late by one certain Attic form (ἀκταῖς), and another possible one (λωτοῦντα); but it has doubtless been part of the Iliad as long as the Iliad has been a continuous poem.

285. ἐρύκεται, stops it, as though saying 'go no farther.' This use of

εἴλνται καθύπερθ', ὅτ' ἐπιβρίση Διὸς ὄμβρος·
ὥς τῶν ἀμφοτέρωσθε λίθοι πωτῶντο θαμειαί,
αἱ μὲν ἄρ' ἐς Τρώας αἱ δ' ἐκ Τρώων ἐς Ἀχαιοὺς,
βαλλομένων· τὸ δὲ τεῖχος ὑπερ πάντων δούπος ὀρώρει.

οὐδ' ἂν πω τότε γε Τρῶες καὶ φαίδιμος Ἔκτωρ
τείχεος ἐρρήξαντο πύλας καὶ μακρὸν ὄχθη,
εἰ μὴ ἄρ' υἱὸν ἔδν Σαρπηδόνα μητίετα Ζεὺς
ᾤρσεν ἐπ' Ἀργείοισι, λείονθ' ὥς βουσὶν ἐλιξιν.
αὐτίκα δ' ἀσπίδα μὲν πρόσθ' ἔσχετο πάντοσ' ἔτσην,
καλὴν χαλκείην ἐξήλατον, ἣν ἄρα χαλκεὺς
ἤλασεν, ἔντοσθεν δὲ βοείας ῥάψε θαμειὰς
χρυσείης ῥάβδοισι διηνεκέσιν περὶ κύκλον·

286. εἴλνται: εἰλύσται CGJR (εἴλνται Rm) TU (cl-) Harl. a d, King's, γρ. A, *τινὲς* Sch. T: εἰλεῖται Q: εἰλύσται Par. f (a *in marg.*): εἰλύστω Vr. b'. | ἐπιβρίση CHQ. 287. ἀμφοτέρωσθε Harl. d, Par. b, γρ. Eust. || ποτῶντο GPQI'. 288. ἐς: ἐς G. 289. ὀρώρει H. 290. τότε: τοί Vr. b *supr.* || γε om. T. 292. ἔδν om. DRU. 294. πρόσθεν σχέτο P. || ἔσχετο: ἔχετο S. 295. χαλκείην: χρυσείην Vr. b A. || ἐξήλατον Ar. ST. 296. ἤλασεν: ἐπέλας Zen.: ἔλασεν HQ Par. c k. 297. χρυσείας DQ: χρυσαίος T.

the middle is found only here. Cauer's conj. *ἐρεύγεται* (O 621, P 265, ε 403) is plausible, but has no bearing on the picture. *προσπλάζον*, *beating up against it*. Cf. A 351, B 132, Φ 269. The verb is conn. with *πληγή*, not with *πέλας*. For *ἄλλα τε* of mss., Heyne followed by most edd. reads *ἄλλα δέ*, which is a little simpler but not necessary, as we can take the clause *κύμα . . . ἐρύκεται* as parenthetical, so that *τε* is co-ordinate with (*καὶ*) *τε* in the preceding line.

287. *πωτῶντο*: so mss.; the form is found only here, and no doubt we ought to read *ποτῶντο*, cf. B 315 *ἀμφοτέρωσθε*, B 462 *ποτῶνται*; see note on O 666. *λίθοι* fem. as τ 494, in the same sense as masc.; in later Greek the fem. is confined to precious stones.

289. *βαλλομένων*, a reciprocal middle, as they cast at one another, here only. But *νυσομένων* in Ξ 26 (= Π 637) is precisely similar.

290-3. These lines are practically meaningless as the book stands, for the ineffective attack on the wall by Sarpedon has in the end no bearing whatever on Hector's successful assault on the gate. They are introduced apparently for the sake of a superficial harmony between the two attacks, which were originally independent and alike successful (see

Introd.), by suggesting that one led up to the other.

293. *ἔλιν*: see on I 466.

294. *μέν*, as though *δύο δὲ δοίμην* (298) were to follow; the construction is forgotten in the description of the shield.

295. *ἐξήλατον* (so Zen.), *hammered out*, explained by *ἤλασεν* in the next line, for which Zen. read *ἐπέλας*: this very probably is right (as in Herod. i 50, 68), and may have been altered to suit the reading of Ar., *ἐξήλατον*, explained to mean 'in six layers.' But this could only mean 'six-hammered.' Besides, the Homeric shield has only one layer of metal; whenever more layers are mentioned, they are always, as here, of leather (T 271-2 are undoubtedly spurious).

297. *Stitched the bull's-hide layers within with golden stitches reaching round the circle*. The layers of leather are sewed together with golden wire. *ῥάβδοις* is evidently, from its use with *ῥάψε*, to be taken as = *ῥαφαίς*. Compare the description of the old shield of Laertes, χ 186 *ὅθι τότε γ' ἦδη κείνη, ῥαφαὶ δ' ἐλέλυντο ἱμάντων* the stitches of leather were decayed. To prevent such decay the armourer who made Sarpedon's shield used indestructible gold wire

τὴν ἄρ' ὃ γε πρόσθε σχόμενος, δύο δούρε τινάσσω
 βῆ ρ' ἔμεν ὥς τε λέων ὀρεσίτροφος, ὅς τ' ἐπιδευῆς
 300 δηρὸν ἔη κρειῶν· κέλεται δέ ἐ θυμὸς ἀγήνωρ
 μῆλων πειρήσοντα καὶ ἐς πυκινὸν δόμον ἐλθεῖν·
 εἴ περ γάρ χ' εὖρησι παρ' αὐτόθι βώτορας ἄνδρας
 σὺν κυσὶ καὶ δούρεσσι φυλάσσοντας περὶ μῆλα,
 οὐ ρά τ' ἀπείρητος μέμονε σταθμοῖο δίσσθαι,
 ἀλλ' ὃ γ' ἄρ' ἡ ἥρπαξε μετάλμενος ἡὲ καὶ αὐτὸς
 305 ἔβλητ' ἐν πρώτοισι θοῆς ἀπὸ χειρὸς ἄκοντι·
 ὥς ῥα τότε ἀντίθεον Σαρπηδόνα θυμὸς ἀνῆκε
 τεύχος ἐπαῖξαι διὰ τε ῥήξασθαι ἐπάλξεις.
 αὐτίκα δὲ Γλαῦκον προσέφη, παῖδ' Ἴππολόχοιο·
 "Γλαῦκε, τί ἡ δὴ νῶϊ τετιμήμεσθα μάλιστα
 310 ἔδρηι τε κρέασιν τε ἰδὲ πλείοις δεπάεσσιν
 ἐν Λυκίῃ, πάντες δὲ θεοὺς ὥς εἰσορόωσι;

298. δοῦρα G. 300. εἴη DU: ἔην G. 301. εἰς A (γρ. ἐς). 302. γάρ
 χ': τάχ' R. || αὐτόθι P: αὐτὸν Lips.: αὐτόφι Ω. 303. σὺν: ἐν H. || φυλα-
 κομένους Q (supr. ντας). 305. ὃ γ' ἄρ': ὃ γ' P: ὃ γὰρ DGHJQU. || ἥρπαξε
 D'S: ἥρπαξε Q. 308. ἀπαίτας H. || ῥήξασθαι Mor. 310. τί ἡ δὴ: τί, ἡ
 A: τί δὴ DU: τίςδε Syr. 311. τε ἡδὲ G: τ' ἡδὲ RT.

instead of the more obvious leather thongs. Such is Benndorf and Reichel's thoroughly satisfying explanation of a line which had previously puzzled commentators, ancient and modern alike, with the single exception of Brandreth, who had hit upon the truth: Forsitan fila aurea erant, quibus coria ligno (?) assuebantur, et virgae vocabantur, quia his in scutis vimineis plectendis utebantur. The only difficulty is the use of *ράβδος* in a sense different from that to which we are accustomed. But when we consider that the primitive meaning of the word was originally a *young shoot* of a tree and then *wand*; that there is no special Greek word for *wire*; that, whatever the origin of *ράβδος*, the author of the passage evidently connected it with *ράπτειν*: and that the appearance of the stitches outside the leather would be that of little *rods*, there need be no hesitation in accepting this interpretation. Cf. Schol. A *ἔρραψε τὰς βοείας ῥαφαῖς ῥαβδοειδέσιν ὥσπερ φλεψίν*. See App. B, fig. 9.

299-301: cf. § 130-4. *πυκινὸν δόμον*, the close-fenced dwelling or farm-stead.

302. *παρ' αὐτόθι*, as N 42, T 140, Ψ 147, 640, but always as a variant beside *παρ' αὐτόφι* (cf. T 255 *ἐπ' αὐτόφιν*, A 44 *ἀπ' αὐτόφιν*). The adverbial termination must be right in N 42, and seems preferable in all cases (H. G. § 157).

304. *ἀπείρητος*, here in active sense, *without an effort*, cf. *πειρήσοντα* above. *δίσσασθαι*, to be driven off, pass. only here and Ψ 475, else always mid. = *to pursue*. It goes with *σταθμοῖο*, as σ 8 *Ὀδυσῆα διώκετο οἷο δόμοιο*.

306. This line seems to be wrongly adapted from A 675, where ἐν πρώτοις has its regular meaning, 'among the foremost of his own side'; here it must mean among the foremost of the enemy (ἐν προβάτοις van Herw.!). The phrase is in fact used by force of habit without any more definite sense than 'fall like a hero.' It has also been remarked that the very martial simile is hardly suitably followed by the 'almost elegiac' speech to Glaukos. It is possible that the two passages beginning *αὐτίκα δέ* (294-308, and 309-29) are alternative readings.

311. See the notes on Δ 262 and H 321, and for 313-4 see on Z 194-5; 316 = Δ 342.

καὶ τέμενος νεμόμεσθα μέγα Ξάνθοιο παρ' ὄχθας,
καλὸν φυταλιῆς καὶ ἀρούρης πυροφόροιο.
τῷ νῦν χρὴ Λυκίοισι μέτα πρώτοισιν ἐόντε
ἐστάμεν ἡδὲ μάχης καυστείρης ἀντιβολῆσαι,
ὄφρα τις ὧδ' εἴπηι Λυκίων πύκα θωρηκτάων·
'οὐ μὰν ἀκλέες Λυκίην κάτα κοιρανέουσιν
ἡμέτεροι βασιλῆες, ἔδουσί τε πίονα μῆλα
οἶνον τ' ἔξαιτον μελιθδεά· ἄλλ' ἄρα καὶ ἵς
ἐσθλή, ἐπεὶ Λυκίοισι μέτα πρώτοισι μάχονται.'
ὦ πέπον, εἰ μὲν γὰρ πόλεμον περὶ τόνδε φυγόντε
αἰεὶ δὴ μέλλοιμεν ἀγῆρω τ' ἀθανάτω τε
ἔσσεσθ', οὔτε κεν αὐτὸς ἐνὶ πρώτοισι μαχοίμην
οὔτε κε σὲ στέλλοιμι μάχην ἐς κυδιάνειραν·
νῦν δ' ἔμπησ γὰρ κῆρες ἐφεισῶσιν θανάτιο

315. ἐόντε T: ἐόντας Ω (cf. 322, 330). 316. ἐστάμεναι U. || αὐτ
317. εἴποι Q. 318. μὴν JP Vr. b. || ἀκλέες Ar. (see below) R
supr.): ἀκλειεῖς CG: ἀκλειεῖς R^m (corr. from ἀκλειεῖς) U² (do.) Par. 1
ἀκλειεῖς Ω. || κατακοιρανέουσιν Syr. 319. ἔδουσι δὲ JT. || τε om. Syr.
οἶνον δ' Vr. A. 322. φυγόντες DGJPRSU Syr. 324. πρώτοι
μάχοιαι S. 325. ἐς: ἀνά C, γρ. Vr. b. 326. ἐφεισῶσιν Vr. A.

318. ἀκλέες, which still survives even in ms. tradition, was doubtless the reading of Ar.: οὕτως ἀκλεες (sic) αὐτὸν Ἀριστάρχου καὶ αὐτὸν χαριέστεραι Did. (ἀκλεῖς δὲ Ἀριστάρχου κατὰ συγκοπήν, ὡς τὸ δυσκλέα Schol. T). This shews at all events that Ar. did not read either ἀκλειεῖς or ἀκλειεῖς of the vulg., and as his reading must have been metrically possible, ἀκλέες is a certain correction. The unique survival of such a form in a late book is noteworthy, and a remarkable confirmation of the theory that the open forms should always be restored. The correction had already been made by P. Knight.

320. With οἶνον supply πίνουσι (zeugma). ἔξαιτον, choice, else only Od. (e.g. β 307); the derivation is doubtful. Compare the γερούσιον οἶνον of Δ 259.

322. The striking story told by R. Wood about Lord Grauville (Carteret) and the conclusion of the Seven Years' War in 1763 deserves quotation as one of the most eloquent comments on this noble passage. "Being directed to wait upon his Lordship, a few days before he died, with the preliminary articles of the Treaty of Paris, I found him so languid, that I proposed postponing my business

for another time: but he insisted that I should stay, saying, it could not be to his life, to neglect his duty; repeating the following passage, Sarpedon's speech, he dwelt with particular emphasis on the words (324), which recalled to his mind the distinguishing part he had taken in public affairs. ὦ πέπον (322) (328). His Lordship repeated the words several times with a certain determinate resignation: and after a serious pause of some minutes he desired to hear the Treaty of Peace which he listened with great attention and recovered spirits enough to give the approbation of a dying Sarpedon (I use his own words) on the glorious War, and the most honorable Peace, this nation ever saw" (the Original Genius of Homer p. 323).

323. ἀγῆρω τ': rather ἀγῆρα P 444. Cf. B 447.

326. νῦν δ' ἔμπησ γὰρ αἰεὶ taken all together, as νῦν δὲ γὰρ ἐφεισῶσιν: there is no parenthesis in the original. For the use of γὰρ see H. G. § 348 (since as it is death in any case is ἐφεισῶσιν, stand in reserve, in

αι, ἃς οὐκ ἔστι φυγεῖν βροτὸν οὐδ' ὑπαλύξαι,
 ν, ἥε τωι εὖχος ὀρέξομεν ἥε τις ἡμῖν."
 ς ἔφατ', οὐδὲ Γλαῦκος ἀπετράπετ' οὐδ' ἀπίθησε·
 δ' ἰθὺς βήτην Λυκίων μέγα ἔθνος ἄγοντε. 330
 δὲ ἰδὼν ῥίγησ' υἱὸς Πετewο Μενεσθεύς·
 γὰρ δὴ πρὸς πύργον ἴσαν κακότητα φέροντες.
 τηνεν δ' ἀνὰ πύργον Ἀχαιῶν, εἴ τι ν' ἴδοιτο
 ἰόνων, ὃς τίς οἱ ἀρὴν ἐτάροισιν ἀμύναι·
 ' ἐνόησ' Αἴαντε δύω, πολέμου ἀκορήτω, 335
 ἴοτας, Τευκρόν τε νέον κλισίηθεν ἰόντα,
 θεν' ἀλλ' οὐ πῶς οἱ ἔην βώσαντι γεγωνεῖν·
 γος γὰρ κτύπος ἦεν, αὐτὴ δ' οὐρανὸν ἴκε,
 λομένων σακέων τε καὶ ἵπποκόμων τρυφαλειῶν
 πυλέων· πάσας γὰρ ἐπώιχετο, τοὶ δὲ κατ' αὐτὰς 340

εὖχος: κῶδος T: δόξαν P. || τινὲς ὑποτιθέασι στίχον· δόξα ἀποκτά-
 λυτὰ τεύχεα καὶ δόρυ μακρόν An. 329. ἀπετράπετ' C. 330. ἰθὺς:
 Lips. || ΒΗΤΗΝ: ΒΛΗΤΗΝ G. || ἄγοντε Ar. Ω: ἄγοντες GPR Par. a e f.
 331. C¹ Lips.: ῥίγησε G. 332 om. R¹. 334. ὃς τίς: εἴ τις H. ||
 : ἀμύναι GR (T *supr.*): ἀμύνειεν P: ἀμύνει Cant. 335. ἔς: ὡς
 336. οὐπὼ GJ. || βώσαντι P. 338. ἦεν: ἔην T. || ἴκε:
 PQR. 340. πάσας: πᾶσαι Ar. (v. Ludw.) A (T *supr.*): πᾶσαι Harl. b
 s copied from T, ai over ac). || ἐπώιχετο Zen. Ω: ἐπώιχατο Ar. AH Par.
 στο T.

sense of ἐπὶ is the same as in
 So Hes. *Opp.* 114 οὐδέ τι δεῖλόν
 ν. (Verrall on Aisch. *Ag.* 552.)
 ἄρεα see B 302.

or Menestheus see B 552. His
 re here, especially in close con-
 with the Salaminian Aias,
 suggests Athenian influence;
 558.

he repetition of πύργον in this
 the next causes some difficulty,
 use must be slightly changed.
 kker, followed by several edd.,
 γος in 333, without authority.
 ke πύργον Ἀχαιῶν to mean the
 the A.; but πύργος when used
 of men would seem to indicate
 ion of a limited number for
 the field (Δ 334, 347) rather
 st generally, even when defend-
 l as here. It is therefore best
 ῥγον in both lines in the sense
 ot tower, see on Δ 334); and
 tand τοῦ πρὸς πύργον as mean-
 is part of the wall.' But the
 all the appearance of a quite
 xplanation, added subsequently.

334. ἀρὴν: al. Ἄρην, an uncertainty
 found elsewhere, e.g. Ξ 485, Σ 100. But
 in β 59 ἀρὴν has nothing to do with
 disaster in war. We must recognise,
 therefore, a word meaning *disaster*
 generally (quite distinct from ἀρή =
 prayer, with ᾱ); in all probability
 it is a masc. ἀρῆς, gen. ἀρῆος (mss.
 ἀρῆς or ἀρεω), acc. ἀρην (with accent
 corrupted in mss. by the analogy of
 ἀρὴν prayer). (So Fick.) This suits
 every passage where the word occurs
 except Hes. *Theog.* 657 ἀλκτὴρ δ' ἀθανά-
 τοισιν ἀρῆς γένεο κριερόιο, where we must
 read ἀρεω with synizesis (note the masc.
 adjective).

336. This line apparently refers to Θ
 334, where Teukros is taken to his tent
 after being wounded by Hector.

337. ἀπύουσι: the station of the Tele-
 monian Aias was next the Athenians,
 B 558. βώσαντι: for this contracted
 form see note on K 463, and compare
 μ 124 βωστρεῖν (βοδωντι P. Knight).
 γεγωνεῖν, to make his voice heard, as
 usual.

340-1. This couplet, which has given

ιστάμενοι πειρώντο βίηι ῥήξαντες ἐσελθεῖν.
 αἶψα δ' ἐπ' Αἴαντε προτεῖ κήρυκα Θωάτην·
 “ἔρχεο, δῖε Θωῶτα, θέων Αἴαντε κάλεσσον,
 ἀμφοτέρω μὲν μᾶλλον· ὃ γάρ κ' ὄχ' ἄριστον ἀπάντῳ
 εἶη, ἐπεὶ τάχα τῇδε τετεύχεται αἰπὺς ὄλεθρος·
 ὧδε γὰρ ἔβρισαν Λυκίων ἀγοί, οἳ τὸ πάρος περ
 ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὑσμῖνας.
 εἰ δέ σφιν καὶ κείθι πόνος καὶ νείκος ὄρωρεν,
 ἀλλὰ περ οἷος ἴτω Τελαμώνιος ἄλκιμος Αἴας,
 καὶ οἱ Τεῦκρος ἅμα σπέσθω τόξων ἐν εἰδώς.”
 ὧς ἔφατ', οὐδ' ἄρα οἱ κήρυξ ἀπίθηνεν ἀκούσας,
 βῆ δὲ θέειν παρὰ τείχος Ἀχαιῶν χαλκοχιτώνων,
 στῆ δὲ παρ' Αἰάντεσσι κίων, εἴθαρ δὲ προσηύδα·

341. ἀελοεῖν HTU: ἐπελοεῖν P. 342. ἐπ': ἐς Q. || αἴαντε Z
 (supr. α) (T supr.) Syr. Par. j (Harl. a supr.): αἴαντα Ar. Ω. 343. (Zen. JP (T supr.) Syr. Par. j (Harl. a supr.): αἴαντα Ar. Ω. 347. ζαχρη
 348. καὶ κείθι Ar. Ω: κάκειθι DHQU Syr. Par. e f k, γρ. T: κάκειθι
 349. ἄλκιμος om. GQ. || αἴας: υἱὸς D. 350 ἀθ. Ar. Aph. || ἅμα c
 H Syr.: ἅμ' ἐπέσσω [A]P (ἐ-): ἅμ' ἐπέσσω Ω. || τόξων R (supr. ω). :
 ὅλων DGU: δ' ἰέναι R. || παρὰ ADQ: κατὰ Ω, γρ. A. || τείχος: λαί
 353. δὲ παρ': δ' ἄρ' ἐπ' Par. j, Eust. || ἴσαρ Ar. Lex. 90. 24 (τινὲς δὲ διὰ
 διφθόγγου).

endless trouble, is doubtless an addition by the same hand which has given us 175-81, and has the same object, to insist on it that the camp had several gates. It betrays itself at once by the clumsy way in which καὶ πυλέων is added as an after-thought, and by the non-Homeric form πυλέων instead of πυλῶν (see on H 1). αὐτὰς too is used in the weak anaphoric sense. The nom. to ἐπώχετο is presumably αὐτή, the war-cry was ranging over all the gates, i.e. all were now being attacked, not that on the left only. (Cf. δ 451, of Proteus and the seals, πάσας δ' ἄρ' ἐπώχετο, λέκτο δ' ἀνιόν he went over them all.) Ar. thought that he could save his theory of the single gate without the need of athetesis, by reading πάσαι γὰρ ἐπώχετο, and explaining the whole gate was shut. This, however, will not serve unless we read ἐπώχετο, and take it to be a perf. from ἐπέχειν: even then the form and the sense shut to are without analogy (ἐπέχειν τὰ ὦτα, τὸ στόμα come under the general sense to keep back), and even if πάσαι=δῶναι there is no sense in saying that the whole gate was

shut (see note on B 809). ἐπώχετο ἐπιόγω is equally impossible in and form.

344. μὲν μᾶλλον, the μάλιστα Attic prose; the compar. being used because there are only two alternatives. ὃ may be a relative, even γάρ, see on K 127.

346. ὧδε ἀντὶ τοῦ οὕτως, An. to Ar. ὧδε always meant thus, new in Homer. Zen. took it to be / he read κείσε in 359, and he is probably right, as it seems arbitrary to deny to Homer a use so common in Greek, and so much more natural in this passage, K 537, and Σ 392

347. ζαχρηεῖς: cf. E 525, and present after πάρος περ, indicating a state of affairs in the past still relevant A 553. The old form of the adverb presumably ζαχαρφέες.

350. Athetized, apparently, merely the ground that no special summons needed for Teukros, who always from under the shield of Aias. I question between ἅμα σπέσσω αἰ ἐσπέσθω see on E 423.

“Αἶαντ’, Ἀργείων ἡγήτορε χαλκοχιτώνων,
 ἡνώγει Πετεῶο διοτρεφέος φίλος υἱὸς 355
 κεῖσ’ ἵμεν, ὅφρα πόνοιο μίνυνθά περ ἀντιάσαιτον,
 ἀμφοτέρω μὲν μᾶλλον· ὃ γάρ κ’ ὄχ’ ἄριστον ἀπάντων
 εἴη, ἐπεὶ τάχα κεῖθι τετεύχεται αἰπὺς ὄλεθρος·
 ὦδε γὰρ ἔβρισαν Λυκίων ἀγοί, οἳ τὸ πάρος περ
 ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὑσμῖνας. 360
 εἰ δὲ καὶ ἐνθάδε περ πόλεμος καὶ νεῖκος ὄρωρεν,
 ἀλλὰ περ οἷος ἵτω Τελαμώνιος ἄλκιμος Αἴας,
 καὶ οἱ Τεύκρος ἅμα σπέσθω τόξων ἐν εἰδώς.”
 ὥς ἔφατ’, οὐδ’ ἀπίθησε μέγας Τελαμώνιος Αἴας.
 αὐτίκ’ Ὀϊλιάδην ἔπεα πτερόεντα προσηύδα· 365
 “Αἶαν, σφῶϊ μὲν αὖθι, σὺ καὶ κρατερὸς Λυκομήδης,
 ἔσταότες Δαναοὺς ὀτρύνετον ἱφί μάχεσθαι·
 αὐτὰρ ἐγὼ κεῖσ’ εἰμι καὶ ἀντιὸν πολέμοιο,
 αἰψα δ’ ἐλεύσομαι αὐτῖς, ἐπὴν ἐν τοῖς ἐπαμύνω.”
 ὥς ἄρα φωνήσας ἀπέβη Τελαμώνιος Αἴας, 370
 καὶ οἱ Τεύκρος ἅμ’ ἦε κασίγνητος καὶ ὄπατρος·
 τοῖς δ’ ἅμα Πανδίων Τεύκρου φέρε καμπύλα τόξα.

355. διοτρεφός HJ. 356. ἀντιάσαιτον R: ἀντιάσιντε G: ἀντιάσονται Q
 (γρ. -ντον): ἀντιάσιντον Ω. 358. τετεύχεται U. 359. ὦδε Ar. Ω: κείσε Zen.
 360. ζαχρηεῖς G. || κρατερὴν ὑσμῖνῃ T Syr. 362. ἄλκιμος om. G. || αἴας:
 υἱὸς Q. 363 ἀθ. Ar. || ἅμα σπέσθω Syr.: ἅμ’ ἐσπέσθω [AH]P: ἅμ’ ἐπέσθω
 Ω. || τόξων R (supr. ω). 365. αὐτίκα δ’ T. || Ὀϊλιάδην: ἄρ’ Ἰλιάδην Zen.
 366. σφῶϊ: σφῶε Zen. || σὺ καὶ: καὶ ὁ GH: σὺ καὶ ὁ JT. || Λυκομήδης:
 γρ. Διομήδης Harl. a. 367. μάχεσθων Q. 368. κείσ’: κείσει Zen. G. 369
 om. G. || αὖθις CH. || εὖ om. C (ins. καὶ C man. rec.): αὖ U (supr. εὖ U²). || ἐπα-
 μύνω: ἢ ἐπιτάλω Eust. (cf. N 753). 372 ἀθ. Ar. || ἅμα: ἄρα H.

355. ἡνώγει: imperf. referring back to the giving of the message, cf. B 23 ἐκέλευσε.

356. ἀντιάσαιτον or ἀντιάσιντον was conj. by Monro, as the long vowel in the aor. subj. ἀντιάσιντον is irregular. The former now has ms. support. The opt. is explained by the past tense in the preceding line, though it must be admitted that the subj. is more natural; *H. G.* § 82.

359. Zen. read κείσε for ὦδε, to agree with the local sense given to ὦδε in 346.

365. For αὐτίκ’ Ὀϊλιάδην Zen. read αὐτίκ’ ἄρ’ Ἰλιάδην, perhaps a reminiscence of an older αὐτίκα Ἰλιάδην, cf. B 527, N 203, 712, O 333, in all of which Ἰλεύς or Ἰλιάδης is found as a variant; and compare Ἰλιάδα, the probable reading in

Pind. *O.* ix. 112. The correct form of the patronymic would be Ὀϊλεΐδης, and so Nauck reads (*Fi*λ*F*ε*Fi*δης P. Knight).

368-9 = N 752-3.

371. κασίγνητος καὶ ὄπατρος, son of the same mother and father, as A 257. κασίγνητος is elsewhere used in a more general sense (e.g. O 545, II 456), but here the addition of ὄπατρος seems to shew that it means a brother uterine (cf. T 293). In that case it is in contradiction with Θ 284 (q.v.) (Τεύκρον νόθον περ ἔόντα. It is, however, perhaps possible to take καὶ ὄπατρος expegetically, ‘his brother, to wit the son of his father.’

372. This line was athetized by Ar. on the ground that Teukros did not need any one to carry his bow for him.

εὔτε Μενεσθῆος μεγαθύμου πύργον ἵκοντο
 τείχεος ἐντὸς ἰόντες, ἐπειγομένοισι δ' ἵκοντο,
 οἱ δ' ἐπ' ἐπάλξεις βαῖνον ἐρεμνῇ λαίλαπι ἴσοι, 5
 ἰφθίμοι Λυκίων ἡγήτορες ἠδὲ μέδοντες·
 σὺν δ' ἔβαλον μαχέσασθαι ἐναντίον, ὦρτο δ' αὐτή.

Αἴας δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα,
 Σαρπηδόντος ἐταῖρον, Ἐπικλῆα μεγάλθυμον,
 μαρμάρῳ ὀκρίοντι βαλὼν, ὃ ῥα τείχεος ἐντὸς 35
 κεῖτο μέγας παρ' ἐπαλξιν ὑπέρτατος· οὐδέ κέ μιν ῥέα
 χεῖρεσσ' ἀμφοτέρησι ἔχοι ἀνὴρ, οὐδὲ μάλ' ἡβῶν,
 οἶοι νῦν βροτοὶ εἰς· ὁ δ' ἄρ' ὑψόθεν ἔμβαλ' αἰέρας,
 θλάσσε δὲ τετράφαλον κυνέην, σὺν δ' ὅστέ' ἄραξε
 πάντ' ἄμυδις κεφαλῆς· ὁ δ' ἄρ' ἀρνευτήρι ἐοικῶς 35
 κάππεσ' ἀφ' ὑψηλοῦ πύργου, λίπε δ' ὅστέα θυμός.
 Τεύκρος δὲ Γλαῦκον κρατερὸν παῖδ' Ἴππολόχοιο

373. εὔτε : οὔτε Syr. || ἵκανον J. 374 om. Syr. || ἐλδομένοιαι T : ἐπαρ
 μένοις PR¹U¹. || ἵκανον S, γρ. Vr. b. 377. ἔβαλον μαχέσασθαι T : ἐβάλον
 μάχεσθαι Ω. 379. δίκλῃα Vr. b *supr.*, Ar. *Lex.* 140. 20. 380. ὀκρούω
 JPR. || ἐντὸς : ἐκτὸς T¹. 381. κε om. DU. || ῥεῖα H. 382. χεῖρεσσ' ἀμ
 φοτέρησι Ar. Ω (χάρεσ(c)ιν DU Lips. Eton. : ἀμφοτέρησιαν HT : ἀμφοτέροιαν DU
 γρ. J : χαίρι γε τῇ ἐτέρῃ "αἱ κοινότεραι" AGJ Harl. b¹, Par. a d e f g j, fr. Mos
 Vr. b A. || ἔχοι : ἀνέχοι Harl. a : φέροι A (H *supr.*) Mor. fr. Mosc. Vr. b
 φέρα U. 383. ἐν ἄλλωι ὁ δὲ μιν ῥέα πάλῃ καὶ οἶος A (= 449, E 304
 384. θλάσσε : ἡ θραύσσε Eust. || δὲ : δέ ol J. 385. ἄρ' om. PR^mT Syr.
 ἀρνευτήρι Syr. 386. ἀφ' ὑψηλοῦ : γρ. ἀπ' εὐεργέτος A Vr. b.

374. For the dat. ἐπαιγομένοιαι cf. H
 7, II. G. §§ 143, 246. The apodosis
 begins with the next line.

377. σὺν δ' ἔβαλον μαχέσασθαι, the
 reading of T only, agrees better with
 Homeric use than the vulg. ἐβάλοντο
 μάχεσθαι. Cf. II 565 σύμβαλον ἀμφὶ νέκυν
 κατατεθνηῶτι μάχεσθαι. The mid. συμβα-
 λέσθαι always means *to fall in with, meet*.

381. ὑπέρτατος, the top of a heap of
 stones piled up by way of ammunition
 against the breastwork. The acc. ἐπαλξιν
 may be explained perhaps by the use of
 κείμαι as a perf. of τίθημι, and so implying
 motion. But we should expect ἐπάλξει,
 for the use of παρά with acc., without a
 verb of motion, is used only of one
 thing, or series of things, *stretching along*
 another. οὐδέ κέ μιν ῥέα : Brandreth
 conj. οὐδέ κε ῥεῖα χειρὶ Fe τῇ ἐτέρῃ
 (χειρὶ μιν ἀμφοτέρησιαν ἀνὴρ ἔχοι Nauck),
 Menrad οὐ κέ Fe ῥεῖα.

382. Of the two ancient variants in

this line Ar. preferred the text on the
 ground that it was no marvel if a mode-
 man could not lift such a stone with one
 hand. For the disparagement of model
 men see E 304.

385 = μ 413. For the comparison of
 a man 'taking a header' cf. II 74
 where the idea is worked out, ἡ μά
 ελαφρὸς ἀνὴρ, ὡς ῥεῖα κυβιστᾷ, κτ.
 Paley quotes also Eur. *Suppl.* 692
 κρᾶτα πρὸς γῆν ἐκκυβιστῶντων βίαι, an
Phoen. 1150. It is possible that the
 omission of ἄρ' (see above) may be the
 relic of a genuine tradition δὲ φαρνευτήρ
 but the word is practically unknown
 except in these three passages of H., and
 the der. can only be guessed at. The
 reading of Syr. suggests ἀρα νευτήρ
 (Cureton : cf. νευτήρ· κολιμβήτρι
 Hesych. There is no need to connect
 this to νευστήρ, cf. Eur. *Phoen.* ut *supr.*
 ἐς οὐδας εἶδες ἄν πρὸς τευχέων | πυκνὰ
 κυβιστητήρας ἐκνευεκότας).

ἰῶι ἐπεσσύμενον βάλε τείχεος ὑψηλοῖο,
 ἦι ῥ' ἶδε γυνωθέντα βραχίονα, παῦσε δὲ χάρμης.
 ἄψ δ' ἀπὸ τείχεος ἄλτο λαθών, ἵνα μὴ τις Ἀχαιῶν 390
 βλήμενον ἀθρήσειε καὶ εὐχετόωιτ' ἐπέεσσι.
 Σαρπηδόντι δ' ἄχος γένετο Γλαύκου ἀπιόντος,
 αὐτίκ' ἐπεὶ τ' ἐνόησεν· ὅμως δ' οὐ λήθετο χάρμης,
 ἀλλ' ὃ γε Θεστορίδην Ἀλκμάονα δουρὶ τυχήσας
 νύξ', ἐκ δ' ἔσπασεν ἔγχος· ὁ δὲ σπόμενος πέσε δουρὶ 395
 πρηνής, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῶι.
 Σαρπηδὼν δ' ἄρ' ἔπαλξιν ἐλὼν χερσὶ στιβαρήσιν
 ἔλχ', ἡ δ' ἔσπετο πᾶσα διαμπερές, αὐτὰρ ὑπερθε
 τείχος ἐγυμνώθη, πολέεσσι δὲ θῆκε κέλευθον.
 τὸν δ' Αἴας καὶ Τεῦκρος ὁμαρτήσανθ' ὁ μὲν ἰῶι 400
 βεβλήκει τελαμῶνα περὶ στήθεσφι φαεινὸν
 ἀσπίδος ἀμφιβρότης· ἀλλὰ Ζεὺς κῆρας ἄμυνε
 παιδὸς ἐοῦ, μὴ νηυσὶν ἔπι πρυμνήσιν δαμείη·
 Αἴας δ' ἀσπίδα νύξεν ἐπάλμενος, οὐδὲ διαπρὸ
 ἦλυθεν ἐγχείη, στυφέλιξε δέ μιν μεμαῶτα. 405
 χώρησεν δ' ἄρα τυτθὸν ἐπάλξιος· οὐδ' ὃ γε πάμπαν
 χάζετ', ἐπεὶ οἱ θυμὸς ἐέλδετο κῦδος ἀρέσθαι.

388. ἐπσσύμενον S. 390. θ' om. D. 395. ἐκ: ἐν H. || ἔσπας' PR. ||
 δὲ σπόμενος: δ' ἐπόμενος Ω: δὲ σπόμενος Hesych.: δ' ἐπάλμενος G. |
 πέσε: περὶ Hesych.: βάλε Vr. b (γρ. πέσε). 401. στήθεσφι ADGTU Harl. a: |
 στήθεσσι Ω. 404. νύξε μετάλμενος PR. || οὐδὲ Ar. Ω: ἡ δὲ A (supr. ου)
 (C supr.) D²GQS Par. f g j: ἡ δὲ J Harl. d, Par. b d e¹: ἡ δὲ Syr. 406. χώρησαν
 C¹DQ fr. Mosc.¹ || οὐδ' δ: οὐδέ G. 407. ἐέλδετο (A supr.) C²GHJR Syr.
 Harl. (a supr.) b, Par. b c (supr. π) d g j k, γρ. T: ἐέλδεται P: ἐβούλετο T:
 ἐέλπετο Ar. Ω.

388. *τείχεος* must go with *ἐπεσσύμενον*, *dashing at the wall* (so also II 511). The genitives in 406, 420, do not justify us in joining *βάλε τείχεος*, 'shot from (his position on) the wall.'

393. *ὅμως*, for the Homeric *ἐμψης*. Lehrs conj. ὁ δ' οὐδ' ὥς, which is the regular phrase, and probably right. λ 565 (al. ὁμῶς) is the only other instance of *ὅμως* in H., in a very suspicious passage.

397. The *ἐπαλξις* is no doubt a breast-work of planks; it has been undermined, so that when it is pulled down in one place, it falls 'all along' the wall (*διαμπερές*). The nom. to *θῆκε* may be *τείχος* (the wall, by being stripped of the breastwork, makes an opening), but is much more naturally *Σαρπηδῶν*. The gap is not passed as yet by any of the

Trojans; they did not appropriate the passage thus made (*θέρσθαι κέλευθον* 411, 418). This distinction between mid. and act. is the only resource to avoid the discrepancy between 399 and 411.

400. *ὁμαρτήσαντε*, simultaneously. For the 'distributive apposition' by which this dual is followed by two verbs in the singular, compare H 306.

403. *νηυσὶν ἐπὶ πρυμνήσιν* are the emphatic words; his fate is to be killed in the open plain.

404-5 = H 260-1. The variant *ἡ δὲ* for *οὐδέ*, found in some mss. and quoted by Did. as the *κοινή*, comes thence, but has been altered here because the weapon does not reach his body; he is only staggered by the shock.

407. *ἐέλδετο*, *desired*, is preferable to

κέκλετο δ' ἀντιθέοισιν ἐλιξάμενος Λυκίοισιν·
 "ὦ Λύκιοι, τί τ' ἄρ' ὧδε μεθίετε θούριδος ἀλκῆς;
 ἀργαλέον δέ μοί ἐστι, καὶ ἰφθίμωι περ ἔοντι,
 μούνωι ῥηξαμένωι θέσθαι παρὰ νηυσὶ κέλευθον·
 ἀλλ' ἐφομαρτεῖτε· πλεόνων δέ τοι ἔργον ἄμεινον."
 ὥς ἔφαθ', οἱ δὲ ἄνακτος ὑποδδείσαντες ὁμοκλήν
 μᾶλλον ἐπέβρισαν βουλευφόρον ἀμφὶ ἄνακτα.
 Ἄργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας
 τείχεος ἔντοσθεν· μέγα δέ σφισι φαίνεται ἔργον·
 οὔτε γὰρ ἰφθίμοι Λύκιοι Δαναῶν ἐδύναντο
 τείχος ῥηξάμενοι θέσθαι παρὰ νηυσὶ κέλευθον,
 οὔτε ποτ' αἰχμηταὶ Δαναοὶ Λυκίους ἐδύναντο
 τείχεος ἄψ ὥσασθαι, ἐπεὶ τὰ πρῶτα πέλασθεν.
 ἀλλ' ὥς τ' ἀμφ' οὔροισι δὺ ἄνερε δηριάσθον,
 μέτρ' ἐν χερσὶν ἔχοντες, ἐπιξύνωι ἐν ἀρούρηι,

408. ἀντιθέοισι κασαπτόμενος QST. 409. μεθίετε HT¹. 412. ἐφομαρ-
 τεῖτε HPQR Syr. Par. k (T *supr.* p. ras.): ἐφομαρτεῖτε Ar.: ἐφομαρτεῖτον Q
 (Did. mentions all three variants). || δέ τ' G: δέ τι S Mor. 413. ὑποδείσαντες
 L. 416. σφισι: σφι(ν) GPQRU. 420. ὥσασθαι G Vr. A. || πρῶτ' ἐπέλασαν
 ap. Did. 421. οὔρεα R.

the vulg. ἐέλετο, *hoped*, on account of the aor. infin. We cannot here translate *hoping that he had won*. See note on Γ 28.

408=Π 421 (cf. M 467). These and § 241 are the only passages in which ἀντίθεος is the epithet of a nation.

411. εἶςθαι κέλευσον: see 397. παρὰ νηυσὶ: we should rather have expected παρὰ νῆας.

412. For ἐφομαρτεῖτε most mss. give ἐφομαρτεῖτον: the dual for the plural is doubtless the reading of Zenodotos. Cf. Ψ 414 (note also 413=Ψ 417). δέ τοι is the vulgate, in spite of the F of *ἔργον*, but there is faint ms. evidence of variation. We can choose between Bentley's δέ τε and Hoffmann's τοι. ms. evidence is in favour of the former, with the generalizing τε.

416. σφισι would most naturally refer to the Greeks, as the party last mentioned, as in χ 149 μέγα δ' αὐτῶι φ. ε.: but what follows shews that we must understand it of both parties, 'a mighty task was revealed to them, set before them'; cf. A 734 ἀλλὰ σφι . . . φάνη μέγα ἔργον Ἄρης, and Π 207 νῦν δὲ πέφανται φυλόπιδος μέγα ἔργον.

420. τὰ πρῶτα, *once*, as A 235.

421. The simile is clear evidence of the existence in Homeric times of the 'common-field' system of agriculture, where the land of the community is portioned out in temporary tenure from time to time. For the οὔρα see K 351: they are stones (Φ 405) marking off the allotments, and are easily movable by a fraudulent neighbour (X 489). Such a fraud could only be detected by re-measurement, and it is over such a dispute that the two men are engaged. The common field was usually cut up into very small strips, of which each man had several in different parts, so as to apportion fairly the various qualities of soil. It is easy to see how such a system would lead to continual disputes about boundaries. The point of the simile of course is that the two parties stand close to one another divided by the breastwork, as the two neighbours are only divided by the stone over which they are quarrelling. The Υςμ (see A 705) is the allotted space of land. (So Ridgeway in *J. H. S.* vi. 319 ff. on *The Homeric Land System*.)

ὦ τ' ὀλίγωι ἐνὶ χώρῳ ἐρίζητον περὶ ἴσης,
 ὥς ἄρα τοὺς διέεργον ἐπάλξεις· οἱ δ' ὑπὲρ αὐτέων
 δήιουν ἀλλήλων ἀμφὶ στήθεσφι βοείας, 425
 ἀσπίδας εὐκύκλους λαισήϊά τε πτερόεντα.
 πολλοὶ δ' οὐτάζοντο κατὰ χροά νηλεῖ χαλκῶι,
 ἡμὲν ὅτῳ στρεφθέντι μετάφρενα γυμνωθεῖη
 μαρναμένων, πολλοὶ δὲ διαμπερὲς ἀσπίδος αὐτῆς.
 πάντῃ δὴ πύργοι καὶ ἐπάλξεις αἵματι φωτῶν 430
 ἐρράδατ' ἀμφοτέρωθεν ἀπὸ Τρώων καὶ Ἀχαιῶν.
 ἀλλ' οὐδ' ὥς ἐδύναντο φόβον ποιῆσαι Ἀχαιῶν,
 ἀλλ' ἔχον ὥς τε τάλαντα γυνὴ χερνῆτις ἀληθῆς,
 ἥ τε σταθμὸν ἔχουσα καὶ εἴριον ἀμφὶς ἀνέλκει
 ἰσάζουσ', ἵνα παισὶν ἀεικέα μισθὸν ἄρῃται· 435

423. ὦ τ': οἱ τ' T: οἱ δ' R. || ὀλίγωι ἐνὶ χώρῳ Zen. || ἐρίζητον DGTU. ||
 ΨHC: μήκας Ap. Lex. 169. 33. 424. ἐπάλξεις T. || αὐτέων JT: αὐτάων DPRU. ||
 After this add. βῆλλον ἀμυνόμενοι χαλκήρεσιν ἐγχείνια GPR. 425. στήθεσφι
 TU Vr. A: στήθεσσι Ω. 428. ὅτῳ Ar. Ω: ὅτῳ Zen. || στραφέντι J. || γυμ-
 νωθέντι P. 430. δὴ Ar. Ω: δὲ GJT: δ' οἱ L: δ' ἦι Tytannio. 432 om. J
 Ambr. 433. ἔχον Ap. Lex. 149. 4. || ὥς τε: ὥτε Herod. || ἀληθῆς: ἀλατις
 R, Ap. Lex. 24. 9, γρ. P. 435. ἀεικέα, ἀνακέα, and ἀμεμφέα Ar. (v. *infra*). ||
 ἄρῃται: ἔλνται Schol. BT on Π 7.

424. αὐτέων, for αὐτάων, and in the weak sense, is not to be interfered with in a late passage. For 425-6 see E 452-3.

428. ὅτῳ: so all mss., Zen. -alone reading ὅτῳ, which most edd. adopt. The form gains support from O 664, where most mss. give it; but in β 114, the only place where it recurs, it is a trisyllable. So τῳ is an iambus in Π 227, λ 502, υ 114; for τῳ see A 299, M 328, N 327. Van L. suggests ὅτε.

433. ἔχον is used intransitively in the first clause (as E 492, K 264, etc.), and hence ἔχει must be understood transitively in the second, by a sort of zeugma, 'they held on, as a woman holds the scales.' ἀληθῆς seems to be used here in the primitive sense, 'not forgetting,' i.e. careful, anxious about her task. The adjective elsewhere is only used of spoken words. To make it here = honest, 'conscientious,' is to introduce an entirely un-Homeric conception. The woman weighs the wool not out of motives of conscientiousness, but in order to make sure that by giving full weight she will earn her pay. The variant ἀλήτης, beggar-woman (fem. of the Odyssean ἀλήτης, vagabond), is harsh

after χερνῆτις (which is apparently from χεῖρ, a handworker), and does not suit the picture. Though it is given in Apoll. Lex., the explanation there appended only suits ἀληθῆς (ὅσον δίκαια παραλαμβάνει τὸν σταθμὸν καὶ παραδίδόναι).

434. ἀμφὶς goes with ἔχουσα, holding (one) on each side. σταθμῶν = weight, only here in Homer. ἀνέλκει, as Θ 72.

435. We must not look upon the μισθός as anything but payment in kind, food and perhaps cloth for garments. For ἀεικέα (miserable, meagre: cf. Ω 594 οὐ μοι ἀεικέα δῶκεν ἀποινα) Ar. read ἀνείκεα, explaining ἔξω νείκους, τὸ ἴσον αὐτοῖς ἀπονέμουσα, ἀμεινον δέ, φησιν, ἀεικέα τὸν εὐτελεῖ. ἐν δὲ τῷ πρὸς τὸ Ξένωνος παράδοξον προφέρεται ἀμεμφέα μισθόν (Did.): a rare instance of vacillation. The simile is particularly interesting as giving us one of our few glimpses into the life of the Homeric poor. Elsewhere the working of wool is always carried out by the women of the house for themselves—even by Queen Arete in Phaiakia. Only here do we find the beginning of a special industry of wool-working, the spinning, as it would seem, being given out for payment.

ὥς μὲν τῶν ἐπὶ Ἰσα μάχῃ τέτατο πτόλεμός τε,
 πρίν γ' ὅτε δὴ Ζεὺς κῦδος ὑπέρτερον Ἑκτορι δῶκε
 Πριαμίδῃ, ὃς πρῶτος ἐσήλατο τείχος Ἀχαιῶν.
 ἦυσεν δὲ διαπρύσιον Τρῶεσσι γεγωνῶς.
 "ὄρνυσθ', ἱππόδαμοι Τρῶες, ῥήγνυσθε δὲ τείχος
 Ἀργείων καὶ νηυσὶν ἐνίετε θεσπιδαῆς πῦρ."

440

ὥς φάτ' ἐποτρύνων, οἱ δ' οὔασι πάντες ἄκουον,
 ἴθυσαν δ' ἐπὶ τείχος ἀολλέες. οἱ μὲν ἔπειτα
 κροσσάων ἐπέβαινον ἀκαχμένα δούρατ' ἔχοντες,
 Ἑκτωρ δ' ἀρπάξας λᾶαν φέρειν, ὅς ῥα πυλάων
 ἐστήκει πρόσθε, πρυμνὸς παχύς, αὐτὰρ ὑπερθεῖν
 ὄξυς ἔην· τὸν δ' οὐ κε δὴν ἀνέρε δήμου ἀρίστῳ
 ῥηϊδίως ἐπ' ἄμαξαν ἀπ' οὔδεος ὀχλίσειαν,
 οἶοι νῦν βροτοὶ εἰς· ὁ δέ μιν ῥέα πάλλε καὶ οἶος.
 τὸν οἱ ἐλαφρὸν ἔθηκε Κρόνου πᾶϊς ἀγκυλομήτεω.
 ὥς δ' ὅτε ποιμὴν ῥεῖα φέρει πόκον ἄρσενος οἶδς
 χειρὶ λαβὼν ἐτέρῃ, ὀλίγον δέ μιν ἄχθος ἐπέιγει,

445

450

436. πόλεμος J Harl. a, Lips. 437. υπερτατον Ambr. 439. τρώεσσι:
 δαναοῖσι H. 440. ῥήγνυσθε τε L. 441. ἐνίετε (supr. i) HT. 442. φάτ':
 ἔφατ' AT. 443. ἔουσεν J. 444. ἀκαχμένα κτλ.: ἐπεὶ θεοῦ ἔκλυον αὐδὴν
 Zen. 445. ἀρπάσας P. 446. ἐστήκει Ar. CHQRS Lips. Ven. B, fr. Mosc. Vr.
 A: ἐστήκει Harl. a: ἰστήκει Syr.: εἰστήκει Ω. 447. δ' om. Syr. 448. ἐπ'
 ἄμαξαν CGPQR Vr. b. || ὀχλίσειαν DGJ (supr. c over c). 450 dδ. Ar. Aph.,
 om. Zen. || ὅρεκε S. 451. φέρει Ar. Ω (others φέρει?): φέροι T (supr. α:
 lemma has φέρεαι, supr. οι: Schol. φέρειν (sic)· οὐ. φέρεαι). 452. δέ JT: τέ Ω.

436. See note on H 102.

438. In II 558 the same expression is used of Sarpedon. For the difficulty therein involved see the introduction to this book.

439 = Θ 227. Ar. strangely enough made Zeus the subject of ἔουσεν, on the ground that Hector could not shout loud enough for *all* to hear him (442). Zen. must have taken the same view if he is correctly reported to have read ἐπεὶ θεοῦ ἔκλυον αὐδὴν for the second half of 444.

442. οὔασι, pleonastic, like ὀφθαλμοῖσιν ἰδεῖν, ἐκαλέσσατο φωνῇ (Γ 161). It is not necessary to suppose with Ameis that it implies any emphasis, such as hearing *willingly*.

444. κροσσάων: see on 258.

446. πρυμνός, at the base. For this adverbial use cf. μέσος, ἄκρος, πρῶτος, etc. The use with a second adj. is, however,

rare; with a participle it is not uncommon (λαβρὸς ἐπαγίλῳ, etc.).

447. δήμου ἀρίστῳ, as A 328, 'the best of a whole community.'

448. ὀχλίσειαν, as ε 242. A few mss. give ὀχλήσειαν (cf. 259 ἐμόχλεον); but Kallimachos and Ap. Rhod. use the form ὀχλίω. The derivation and connexion of the word with ὄχλος or μόχλος are very obscure. Φ 261 ὀχλείνται seems to be distinct.

450. Athetized as diminishing the greatness of the feat. But, as Heyne remarks, the aid of a god only explains, without diminishing, a hero's superiority to common men.

451. For the indic. instead of the usual subj. after ὥς ὅτε cf. Δ 422. There seems, however, to have been a variant φέρει, though it is not recorded in our mss.—Hehn (*Cull.* p. 435) notes that πόκον properly means *wool plucked out*: shearing may possibly have been still unknown in Homeric days.

ὥς Ἐκτωρ ἰθὺς σανίδων φέρε λαῶν αἶρας,
 αἷ ῥα πύλας εἵρυντο πύκα στιβαρῶς ἀραρυίας,
 δικλίδας ὑψηλάς· δοιοὶ δ' ἔντοσθεν ὀχῆες 455
 εἶχον ἐπημοιβοί, μία δὲ κληῖς ἐπαρήρει.
 στῇ δὲ μάλ' ἐγγὺς ἰών, καὶ ἐρεισάμενος βύλε μέσσας,
 εὖ διαβύς, ἵνα μὴ οἱ ἀφανρότερον βέλος εἴη,
 ῥῆξε δ' ἀπ' ἀμφοτέρους θαιρούς· πέσε δὲ λίθος εἴσω
 βριθοσύνην, μέγα δ' ἀμφὶ πύλαι μύκον, οὐδ' ἄρ' ὀχῆες 460
 ἐσχεθέτην, σανίδες δὲ διέτμαγεν ἄλλυδις ἄλλη
 λαὸς ὑπὸ ῥιπῆς. ὁ δ' ἄρ' ἔσθορε φαίδιμος Ἐκτωρ
 νυκτὶ θοῇ ἀτάλαντος ὑπώπια, λάμπε δὲ χαλκῶι
 σμερδαλέωι, τὸν ἔεστο περὶ χροῖ, δοιὰ δὲ χερσὶ
 δοῦρ' ἔχεν· οὐ κέν τίς μιν ἐρύκακεν ἀντιβολήσας 465
 νόσφι θεῶν, ὅτ' ἐσᾶλτο πύλας· πυρὶ δ' ὄσσε δεδήει.

454. ῥα: ῥά τε Syr. 455. ἔκτοσθεν T. 456. ἐπαμειβοί Q (supr. οι over α): ἐπιμειβήδων Vr. b (supr. οι). 457. δὲ μάλ' ἐπύτῃ: ἐν ἀλλὰ δ' ἄρ' ἐπου-
 δὸν A. 459. ἀπ' om. D: ἐπ' CGQ Syr. Vr. b², Eton. fr. Mosc. || δὲ: δ' αὖ
 PR: δὴ G. 460. ἀμφὶς P. 461. διέτμαγον DG²HPR. 462. ὑπαὶ CJPU,
 γρ. Eust. || ἔκτορε P. 464. σμερδαλέος ap. Eust. 465. ἔχεν: ἔχον Syr.:
 ἔσχεν Q. || οὐ κέν Ar. P: οὐκ ἄν Ω. || ἐρύκακεν Ar. R Par. e: ἐρυκάκη D:
 ἐρυκάκοι Ω. 466. πυρὶ: περὶ P Cant., γρ. Vr. b.

454. πύκα goes with εἵρυντο, στιβαρῶς with ἀραρυίας. For εἵρυντο cf. A 216. But the Homeric form is εἰρύατο: P. Knight conj. ἐρύοντο. The σανίδες seem here to be literally the boards of which the two doors are made (the epithets shew that πύλαι cannot mean the opening as opposed to the two doors which close it). But it is to the two doors that the name σανίδες is usually given, e.g. 121, β 344 (where the epithet δικλίδες, here belonging to πύλαι, is applied to σανίδες).

456. ἐπημοιβοί apparently means shifting, movable from side to side. This suits the use of Z 339 ἐπαμβέβηται; cf. ξ 513 ἐπημοιβοὶ χιτῶνες, changes of tunics, the only other instance of the adj. in H. Two such horizontal draw-bars across the top and bottom of the gate may have been strengthened by a vertical bolt. But the ancients seem to have understood the phrase to mean cross-bars in the shape of an X, with the κληῖς at the intersection. We have no material for decision. A different arrangement is given in Ω 453, where

the door of Achilles' hut is held by a single ἐπιβλής, apparently identical with the κληῖς.

458. διαβύς, setting his legs well apart. ἀφανρός is else used only of persons. Notice the curious use by which μὴ ἀφανρότερον = more powerful, a comparative in the dependent form of οὐκ ἀφανρός = strong by litotes.

459. θαιρούς, hinges, projecting vertical iron pegs at the top and bottom, working in stone sockets, such as have been found at Tiryns.

463. ὑπώπια, here in the sense of face generally; the phrase is curious, as it is in the brow, above the eyes, that we are accustomed to see a dark expression.

465. ἐρύκακεν and ἐρυκάκοι are of course equally possible (see on E 311), the sense in either case being none could have stopped him.

466. Heyne and others are inclined to doubt the genuineness of this line, as the addition of νόσφι θεῶν, and still more of ὅτ' ἐσᾶλτο πύλας, is very flat; while the last clause seems to contradict the

κέκλετο δὲ Τρώεσσιν ἐλιξάμενος καθ' ὄμιλον
 τείχος ὑπερβαίνειν· τοὶ δ' ὀτρύνοντι πίθοντο.
 αὐτίκα δ' οἱ μὲν τείχος ὑπέρβασαν, οἱ δὲ κατ' αὐτὰς
 ποιητὰς ἐσέχυντο πύλας. Δαναοὶ δὲ φόβηθεν
 νῆας ἀνὰ γλαφυράς, ὄμαδος δ' ἀλίσστος ἐτύχθη.

468. ὀτρύνοντι Δγ. Ω (others ὀτρύναντι): ὀτρύνοντα J: ὀτρύνοντο P
 ὀτρύνοντος ἄκουσαν Schol. B (Porph.) on M 12.

preceding simile, and may possibly be a
 vague reminiscence of B 93 ὅσσα δεδήκει.

470. ποιητὰς = ἐνποκῆτας E 466, etc.

APPENDIX A

ON THE HOMERIC USE OF THE POSSESSIVE PRONOUNS

δε, ἐός¹

ALL branches of the Indo-European family of languages possessed a reflexive pronominal stem *seve*, *sue*, *se*, which was used for all persons and numbers alike in the reflexive sense *self*. This use has survived untouched to the present day in the Slavonic languages; e.g. in Russian the acc. *sebyá* means *my*-, *thy*-, *him*-, *her-self*, *our*-, *your*-, *their-selves*, according to the subject of the principal verb. The same is the case with the mod. Persian *khu-d* (*khu* = *sua*-). Traces of it are found in other languages; e.g. in Latin *se* and *suus*, in German *sich*, are used for the plural as well as the singular; the characteristic passive ending *-r* in Latin and Celtic is probably an appended *-se*, just as in mod. Scandinavian the passive of all persons and numbers is formed by the addition of *-s* (originally *-sk*) to the active.

The universality of this use makes it almost certain that the stem was once used in the same free way in primitive Greek also. But in Homeric Greek there are practically no traces of it in the substantive personal pronoun. It is indeed clear that *οὐ*, *οἱ*, *ἐ* were once purely reflexive—the absence of a nominative and of distinction of gender, which in a reflexive pronoun are needless, indicate this. But in Homer at least the pronoun has fallen into rank with *αὐτοῖς* and *αὐτοῦ*: it is not only confined to the 3rd person singular, but has developed into an anaphoric pronoun.

It has not, indeed, lost the reflexive use: this is frequent, and was distinguished by Aristarchos from the anaphoric use by accentuation (*ἐός* reflexive, *εὐός* anaphoric, *H. G.* § 254).² But in a large majority of

¹ The following is mainly taken from Brugman(n) *Ein Problem der Homerischen Textkritik und der vergleichenden Sprachwissenschaft* (Leipzig 1876), and Dyroff *Geschichte des Pronomen Reflexivum*, erste Abt., Würzburg 1892.

² Dyroff has suggested that the superior antiquity of the reflexive use is indicated by the fact that the word makes position

only when reflexive in the strictest sense, as though it then still retained both initial consonants, in the phrases *ἀνδὲ ἐός* (= *ἀνδὲ εὐέος*), *ἀνδὲ ἐέων*, *ἡρώτι οἱ* (Φ 507). It is possible, however, that the lengthening here may be explained by metrical necessity and (in Φ 507) by the sixth ictus; see App. D.

cases where the pronoun is used, the employment of it is reflexive or in a wide sense; it does not belong to the grammatical subject of the principal verb, but to the logical subject, i.e. that which is most prominent in the speaker's mind. For instance, in subordinate sentences it often refers to the subject not of the verb of its own clause, but that of the principal sentence. The gradual extension of laxity through such sentences can be traced till we reach the purely anaphoric use, which ϵ is entirely equivalent to $\mu\iota\mu$.

This restriction to the 3rd sing. involved the use of other reflexive forms for the 1st and 2nd sing. and the 3rd plural. For the 1st and 2nd persons the oblique cases of $\epsilon\gamma\omega$, $\sigma\acute{\upsilon}$, $\mu\epsilon\sigma\epsilon\iota$ and $\sigma\upsilon\mu\epsilon\iota$ were at hand and were used freely in a reflexive sense, with or without the addition of a case of $\alpha\upsilon\tau\acute{o}\varsigma$. For the 3rd plural, which on the evidence of Latin and Teutonic was the last to go, Greek created its own forms $\sigma\phi\epsilon\alpha\omicron\nu$, $\sigma\phi\epsilon\alpha\varsigma$, with the enclitic $\sigma\phi\iota$, $\sigma\phi\alpha\varsigma$, $\sigma\phi\epsilon$.

The only passages in Homer where it has been thought that trace remained of the original "free" use of the substantive pronoun (see note on B 196, K 398) do not warrant the conclusion, which is indeed incompatible with the developed anaphoric use.

With regard to the adjectival forms $\delta\epsilon$ or $\epsilon\delta\epsilon$, however, the case is different. It has been often held since the early days of criticism that these words could be used equally, in the general sense *own*, for all persons and both numbers. This view was held by Zenodotos but impugned by Aristarchos, who confined the adjective to the 3rd sing. The question is still in dispute. The following are the main arguments in the case.

There is MS. evidence in Homer for the use of $\delta\epsilon$ or $\epsilon\delta\epsilon$ for other persons than the 3rd sing. In nearly all cases, however, there is a variant which was preferred by Aristarchos.

This is taken by Brugmann and others as proof that Aristarchos altered the MS. tradition "for the sake of a fad." For such an accusation there is not the least ground; all the evidence shews that Ar. could not alter the tradition, however he may have wished to do so. All that he did was to choose that one of the existing variants which agreed with his view.

There are a number of passages in Homer where it seems likely from internal reasons, though there is no MS. evidence, that a form of $\delta\epsilon$ ($\epsilon\delta\epsilon$) has been supplanted by another less suitable word, in order to avoid the application of the pronoun to another person than the 3rd sing.

The free use of the adjective is common in the imitative Epics Apollonios Rhodios, and Kallimachos. This shews that it existed in the Epic poems which they had before them. They extended the use indeed, from the adjective to the substantive pronoun.

If, then, Aristarchos is right, and $\delta\epsilon$ was always confined to the 3rd sing. in Homer, it appears that the later archaizing poets, or rather the older texts which they followed, must, with no analogy to guide them, have invented a use which, as our knowledge of cognate languages shews, was actually primitive. The improbability of this, compared with the other theory, that the "free" use of $\delta\epsilon$ actually survived in a few cases in Homer, is enormous. This, and not any question of the relative

authority of Zenodotos and Aristarchos, is the most cogent argument in favour of the genuineness of the free use of the adjective in Homer.

The fact that the archaizing poets extended the free use to *οἷ*, *οἶ*, & *is* of little importance; this was a natural thing for those to do who had the analogy of the adjective before them; it is an obvious conclusion that if *δε* can = *ἐμός*, then *οὔ* can = *ἐμοῦ*: but if *δε* never meant anything but *his* in Homer, as *ἐ* never means anything but *him*, it would be an amazing step for an imitator, against all the usage of his own day, to make it = *my*.

The analogy, indeed, is so obvious that it may at first sight seem hard to understand how the pronoun and its adjective can have gone such different ways. But it is certain that, even on Aristarchos' theory, the two had materially diverged in use; for while the reflexive use of the pronoun is rare compared to the anaphoric, and almost confined to a few prepositional phrases,¹ in the adjective it is almost universal, though the reference is occasionally not to the grammatical subject but to a person who is at the moment specially prominent. Thus in cases where the reference is to the grammatical object instead of the subject, this object almost always precedes (see, for instance, Z 500 γόον Ἑκτορα ὧν ἐνὶ οἴκῳ). In Ω 36 αἱ τ' ἀλόχῳ ἰδέσθαι the pronoun is attached to the indirect object in the dative and refers to the direct object in the acc. X 404 αἱ ἐν πατρίδι γαίῃ is peculiar in that there is neither pronoun nor name immediately preceding to which αἱ can grammatically refer; but Hector is so prominently the logical subject of the whole passage that there can be no ambiguity. There are only two cases (σ 345, ω 196) where the reference is to an indirect object in the dative.² With this degree of latitude it may be said that *δε* is always reflexive.³

It will be seen that Homer does not possess any unemphatic anaphoric possessive adjective: the place of one is taken by the very common possessive use of the dat. *οἷ*, more rarely by the gen. *τοῦ*, *τῆς*, and still more rarely by *αὐτοῦ*, *αὐτῆς*.

The following passages of Homer, where the reading is undisputed, point to the free use of the adjective.

δ 190-2 Ἀτρεΐδῃ, περὶ μὲν σε βροτῶν πεπνυμένος εἶναι
Νέστωρ φάσκει ὁ γέρω, ὅτ' ἐπιμνησαίμεθα σεῖο
οἷσιν ἐνὶ μεγάροισι, καὶ ἀλλήλους ἐρέοιμεν.

Here it is possible, though awkward, to take *οἷσιν ἐνὶ μεγάροισι* with *Νέστωρ φάσκει*: but the order clearly suggests that *οἷσιν* = *ἐμμετέροισι*, and it was presumably on this ground that Ar. athetized 192.

¹ According to Dyroff p. 19 the sole exceptions, if we regard only cases of strictly grammatical reflexion, are λ 433, τ 481, against 43 instances of the use with prepositions. When we take into consideration the "logical" reflexion in subordinate clauses, etc., it soon becomes difficult to draw the line between anaphora and reflexion. Under the head of subordinate clauses however Dyroff includes cases such as B 239, Δ 400, E

800, which might fairly be regarded as direct reflexion. See *H. G.* § 253 (1).

² So Dyroff; but see II 800 τότε δὲ Ζεὺς Ἑκτορὶ δῶκεν | αἱ κεφαλῇ φορέειν, and K 256 Τυδείδῃ μὲν δῶκε . . . φάσσανον ἔμφηκες, τὸ δ' ἔδον παρὰ νηὶ Λέλαπτο.

³ A similar latitude is familiar in Attic with the unquestionably reflexive *ἐαυτοῦ*. See Kühner ii. § 455 (3).

, 28

οὐ τι ἐτώ γε

ἢς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι.

This is translated, "I can see no sweeter thing than *a man's own country*"—a form of expression which no one would defend if it were not held illegitimate to translate "*my own country*."¹

ν 320 ἄλλ' αἰεὶ φρεσὶν ἡσιν ἔχων δεδαῖγμένον ἦτορ ἠλώωναι.

Here ἡσιν must = ἐμῆσιν: the opponents of the "free" use have no resource but the athetesis of 320–3.

H 153 εἶραϊ ὦι is most simply taken to mean εἶραϊ ἐμῶι: see note ad loc.

We pass on to a number of passages which are closely connected:—

A 393 ἄλλα σύ, εἰ δύνασθαι γε, περίχειο παῖδός ἐσθ.

O 138 τῷ σ' αὖ μῦν κέλωμαι μεθέμην χόλον υἱός ἐσθ.

T 342 τέκνον ἐμόν, δὴ πάμπαν ἀποίχεαι ἀνδρὸς ἐσθ;

Ω 422 ὥς τοι κήδονται μάκαρες θεοὶ υἱός ἐσθ.

Ω 550 οὐ γάρ τι πρήξας ἀκαχήμενος υἱός ἐσθ.

In all these cases Zen. read ἐσθ for ἐσθ (the Scholia A on Ω 422 are lost, but there can be no doubt that Zen. was consistent here also). In A 393 a large number—perhaps a majority—of the mss. that have been examined either read ἐσθ or give it as a variant. In O 138 it is read by HR and is a variant in L. In Ω 422 and 550 Pap. ν has πεσθ in the margin. In Ω 550 P¹ has ἐσθ. In T 342 alone has no ms. evidence yet been quoted for anything but ἐσθ.

In all these lines ἐσθ = *thy* gives excellent sense; in O 138, Ω 422 it is not strictly reflexive but refers to the preceding pronouns σέ, τοι—an extension of the use to which parallels have been given.

The word ἐσθ is commonly taken to be the gen. of ἥς, for ἥς for ἥος with metathesis of quantity, and for this reason some of the grammarians (e.g. Apollonios) wrote ἥος, but against the best tradition (La R. H. T. p. 234). But this explanation is untenable.² ἐσθ can only come from *ἐεύς. It occurs undoubtedly twice in the *Od.* (ξ 505, ο 450), where the sense *good* is admissible but not particularly appropriate. In these two places Brugmann would take ἐεύς to mean *lord*. The former line was atheized by Athenokles and Ar.; in the latter the sense '*mine own lord*' is not absolutely inadmissible, and here Ven. iv. 9 reads ἐσθ, M^a γρ. ἐμῶι.

But even if we admit this anomalous word in the sense *good*, there remains the curious fact that ἐσθ is used instead of it whenever the reference is to the 3rd person. We have υἱός ἐσθ N 522, Ξ 9, Σ 138, πατρός ἐσθ B 662, Ξ 11, T 399, Ψ 360, 402, ξ 177, (ν 289), παιδός ἐσθ Ξ 266, Σ 71. Only in Ξ 9 (ἐσθ Eust.), Σ 71 (ἐσθ Eust., ἐσθ Cant.!) —not Harl. a), Σ 138 (ἐσθ HJ Vr. d, ἐσθ D—not Harl. a—ἐσθ Syr., and ἐν ἄλλῳ υἱός ἐσθ A) are there traces of variation to indicate the

¹ A very similar case is Pindar *P.* ii. 91 πτόμας δὲ τινος ἐλκόμενοι | περικὰς ἐνέπασσαν ἔλκος ὀδυνηρὸν ἐαὶ πρόσε καρδίαι: 'as if *one's heart* for *their heart*,' Gildersleeve.

² Recourse may perhaps be had to Schulze's theory of the lengthening permitted in the sixth arsis (see App. D), so that ἐσθ would stand for ἐέος.

effects of such reminiscence of the disputed passages as may have produced the single converse variant *τοῖο* for *ἑῷο* in ο 450.

Curiously enough, we find another anomalous usage which, like that of *ἑῷο*, is entirely confined to clauses where reference is made to the 1st or 2nd persons, while *ὅς* is always used where the 3rd person is in question. This is the questionable use of the article in place of a possessive pronoun with words of relationship (see *H. G.* § 261. 3 b).

Λ 142 *νῦν μὲν δὴ τοῦ πατρὸς αἰκέα τίσετε Λάβην.*

Here Zen. read *οὔ*, others *φοῦ*, mss. *τοῦ* with Ar.

Τ 322 *οὐδ' εἴ κεν τοῦ πατρὸς ἀποφεισμένοιο πυσόμην.*

The Schol. A here are missing, so it is impossible to say if Zen. wrote *οὔ*. But Monro's translation *If I heard of such a one as my father being dead* is inadmissible. Achilles puts the one extreme case; the whole point is that there can be no other such as his father—his *own* father.

β 134 *ἐκ γὰρ τοῦ πατρὸς κακὰ πάσσομαι.*

The article has given commentators great trouble; it surely must mean *my*, though some explain "him, viz. *her* (Penelope's) father."

Φ 412 *οὕτω κεν τῆς μητρὸς ἐρινύας ἐξαποτίνοικε.*

π 149 *πρώτῳ κεν τοῦ πατρὸς ἐλοίμεθα νόστιμον ἕμαρ.*

In all these cases the reflexive *ὅς* would be suitable in the sense *mine* or *thine* own.

In the following cases the reference is not to the subject of the sentence, but is made clear by the use of the personal pronoun:—

λ 492 *ἀλλ' ἄγε μοι τοῦ παιδὸς ἀγαθοῦ μῦθον ἔνιπτε.*

Τ 331 *ὥς ἄν μοι τὸν παῖδα . . Σκυρόεν ἐξαγάγοι.*

(Here, however, the article may be resumptive.)

All the above instances, granted the "free" use of the pronominal adjective, can, by substituting it for the article, be brought into line with those where the reference is to the 3rd person, in which *ὅς* is invariably used: *οὗ πατρός* Α 404, η 3, *οὗ παιδός* Ι 633, ΙΙ 522, Ω 85, ο 358, π 411, ω 56, *οὗ υἱός* Ω 122.

The coincidence of the use of the article with the persons referred to is just as remarkable as with *ἑῷο*, but ms. evidence to support the change is lacking, doubtless because the harmless necessary article caused less qualms to editors than the strange form *ἑῷο*. How easily it might slip in is shewn by such variants as G's *τῆς* for *καὶ* Γ 431. Hence we need not be surprised that in Α 763 *τῆς* should for once, in all probability, have displaced an original *ἑῷο* = *his own*.

The favourite connexion of the adj. with words of relationship suggests that the emphatic "own" connoted in such cases "dear." *ὅς* (*ἑός*) in fact is very nearly equivalent in use (subject to the limitations of reflexion) to *φίλος*, which from the sense 'dear' is so often weakened to a mere 'own.' And there is some ground for believing that *φίλος* has occasionally taken the place of *ἑός* where used for other persons than the 3rd sing.

Γ 244 ἐν Λακεδαίμονι αὖτοι, φίλῃ ἐν πατρίδι γαίῃ.

Here Zen. read ἐαί, *their own*; though no ms. support has been found, yet there is at least presumptive evidence that it once existed. So in I 414 ἵκωμαι φίλῃν may point to an original ἵκωμαι ἐαί (see note there). We have in fact τότε δὲ Ζεὺς δυσμενέεσσι | δῶκεν ἀεικέεσσιν ἐαί ἐν πατρίδι γαίῃ X 404. ἐαί ἐς π. γ. recurs four times, and ἦν ἐς π. γ. five times (all in *Od.* except O 505). On the other hand, ἐμῇ ἐς π. γ. never occurs. σὴν ἐς π. γ. is found nine times, φίλῃν ἐς π. γ. some twenty-nine. Brugmann suggests that in all these cases ἐαί or ἦν should be substituted for φίλῃν or σὴν. In ε 168, η 77, one or two mss. actually read ἦν for σὴν: but this may be only a reminiscence of ε 26, 144, where the verb is in the 3rd person. In the same way we can account for the sporadic εἰ for σὴν in Θ 420 (from 406).

We have already mentioned one passage (ν 320) where φρεσὶν ἦα must = φρεσὶν ἐμῇσι. In seven passages where φρεσὶ σῆσιν occurs ἦα is found as a ms. variant (Ξ 221 in D, T 174 in GPRT Vr. A, ε 206, ζ 180, ν 362, ο 111, ω 357). Brugmann holds, though with hesitation, that ἦσιν should in all cases be written for σῆσιν. The case, in fact, is not strong here. σῆσιν is found without variant in thirty-one passages, and we should expect more evidence had such a wholesale change taken place in historical times.

The preceding cases all fall under the head of more or less fixed phrases. There remain to be mentioned some sporadic instances where there is Ms. indication of εἰ as a variant.

Α 76 ἀλλὰ ἔκῃλοι | σφοῖσιν ἐνὶ μεγάροισι καθεύατο.

Here GPQST have οῖσιν (ἐν ἄλλῳ A).

Ξ 249 ἤδη γάρ με καὶ ἄλλο τεὸν ἐπίνυσσαν ἐφετιμή.

Zen. may have read ἄλλοσ' ἐαί ἐπίνυσσεσ, see note ad loc.

θ 242 ὅτε κεν κοῖς ἐν μεγάροισι | δαινύμι.
ο 89 κατέλειπον ἐπὶ κτεάτεσσιν ἐμοῖσι.

In both these places one or two mss. read οῖς, εἰοῖσι.

α 402 κτήματα δ' αὐτὸς ἔχοις καὶ δώμασι κοῖσιν ἀνάσσεις.

Here there is a large preponderance of ms. evidence for οῖσιν (κοῖσιν UKW: οῖσιν FGTZPH: δόμοισιν οῖς D—Ludwich).

Brugmann's own summary of his conclusions for Homer (excluding the *Hymns* and Hesiod) is given in the following table¹:—

εἰ = ἐμὸς Z 221*, H 153*, T 322*, 331, and seven places in *Od.*
εἰ = κός A 297, B 33, 70, Δ 39, E 259, I 611, K 237, Ξ 221, 264,
Π 36, 444, 851, Σ 463, T 29, 174, Υ 310, Φ 94, 412*, Ω 504,
557, and twenty-seven in *Od.*
εἰ = ἡμέτερος β 206*, δ 192*, π 149*.

¹ Only the passages marked with an asterisk are regarded by Brugmann as "quite certain"; the remainder are either probable or possible.

δε = ὑμῆτερος Λ 142*.

δε = σε Λ 76, Σ 231*.

δε = ἐμὸς I 414, ο 89.

δε = εὖς A 393*, Ξ 249*, O 138*, T 342*, Ω 310, 422*, 550*, σ 270.

δε = σε Γ 244*.

The great preponderance of δε and δε = εὖς is chiefly due to the repetition of formulae (φεει cήειν changed to σεειν ήειν, etc.).

It is remarkable that there should be so few instances of δε = σε, for in Latin and Teutonic it is in the identity of the 3rd sing. and plur. that we find the clearest trace of the old "free" use of the reflexive stem. Unlike these languages Greek began first by differentiating sing. and plur., creating for this purpose a new stem σε-. The origin of this form is doubtful. It is now generally held to have taken its rise from c-φi(n) where c- is a weak (ablaut) form of the stem se, and -φi(n) the case termination. The analogy of εἰμι(n) etc. then gave rise to σε, σεειν, etc., and these again to the dual σεώ. It is quite possible that the 2nd dual σεώ, as well as the 3rd, may have arisen in the same way.¹ In this case the difference of accentuation and form which Ar. (but not Zen.) made between the two persons may be artificial. The adjectival forms σεός, σεῖτερος arose naturally from the analogy of ἐμός, εὖς, δε on the one side, and ἡμῆτερος, ὑμῆτερος on the other. σε, φει, σεας, are of course anaphoric, but σεός and σεῖτερος are always reflexive in the strict sense, grammatically as well as logically. This new stem must have arisen while the sense of the free use of δε still existed but was dying out; a single example of σεῖτερος = ὑμῆτερος is found in the (late?) prologue to Hes. *Opp.* 2, and we have σεῖτερος = δε *Scut. Her.* 90, σεός = δε *Theog.* 398. So φειν = οἱ *Hymn.* xix. 19 (*Scut. H.* 113?). But this is not sufficient to support φειν = ὑμῖν in K 398 (where see note). The extension of σε to the singular is of course familiar in Attic—no doubt as an archaism—and the imitative Epics freely use both the pronoun and its adjective of all persons and numbers.

The conclusion seems to be, then, that the use of the reflexive adjective for all persons and numbers survived into the Epic period; that it was becoming a rare archaism when the poems took their final form and was generally changed into more familiar words where possible; and that traces of the original form were rare from the first. Here, as elsewhere, two streams of tendency conflicted—the archaizing which made the most of the old forms and extended them beyond their original limits by analogy to the personal pronouns; and the purist school which strove to produce uniformity by preferring the new forms, already in a majority, to the vanishing relics of the old. The struggle between the two—largely, no doubt, an unconscious one—must have been going on as long as the vulgate existed, three or four centuries before Zenodotos and Aristarchos, who here, as elsewhere, represent tendencies, record facts, and state theories, but could produce no material change in the ms. tradition.

¹ See Brugmann *Gr.* ii. p. 804 Anm. 3 "nach dieser Auffassung hätten die Elemente vor *ue(s) keine besondere

Beziehung auf die 2. Person, und so liesse sich c-φω wol auch mit c-φιν vermitteln."



FIG. 1

APPENDIX B

ON HOMERIC ARMOUR¹

TRADITIONAL views on Homeric armour were revolutionized by the appearance of Wolfgang Reichel's *Ueber Homerische Waffen* in 1894. Though differing in some not unimportant details, I cordially accept Reichel's views on the main question, and have taken them as the basis of the following paragraphs.

The general outline of these views may be thus summarized. The armour of Homeric heroes corresponds closely to that of the Mykenaeen age, as we learn it from the monuments. The heroes wore no breastplate; their only defensive armour was the enormous Mykenaeen shield, which protected both sides as well as the front of the body, and the helmet.

When the Mykenaeen period had passed away, a complete change took place in Greek armour. A small round shield and corslet between them displaced the unwieldy shield, and the hoplite supplanted by his superior mobility the warrior who had to rely upon a chariot to move his shield and himself along the line. By the seventh century B.C. or thereabouts, the idea of a panoply without a breastplate had become absurd. By that time the Epic poems had almost ceased to grow; but they still admitted a few minor episodes in which the round shield and corslet played a part, as well as the interpolation of a certain number of lines and couplets in which the new armament was mechanically introduced into narratives which originally knew nothing of it.

The different pieces of armour will be treated in the following order:—(1) ἀσπίς, *áspis*. (2) κνημίδες. (3) ὤρηξ. (4) μίτρον. (5) χιτῶν. (6) ζώστηρ. (7) κόρυς. (8) λαικήϊον. (9) ξίφος. (10) τόπον.

I.—THE SHIELD

(1) The construction of the shield is as follows. First, one or more layers of ox-hide (Aias' shield has as many as seven) of a circular shape

¹ My special thanks are due to Mr. Bayfield for his help in drawing up this Appendix, which is enlarged from that which he wrote for the school edition

of the *Iliad* published in 1895. It will be seen, however, that I have found it necessary to introduce some material changes.



FIG. 2

(hence called κύκλοι¹ in Υ 280) are well dried (βῶν ἀπαλύνῃ H 238, βοήης . . αὔνῃσι στερεαίαι, etc.), presumably on a last, and firmly stitched together (see note on M 297). Two points in the circumference (*a* and *b* in Fig. 5), a little above the level of the horizontal diameter, have been



FIG. 3



FIG. 4

previously taken and drawn towards each other, so that the shield assumes the form shewn in the illustrations (see Figs. 1, 2, 8, 9, and 10). It is preserved in this shape by two 'staves' (κανόνες), probably of wood, placed inside. One runs from top to bottom of the shield,

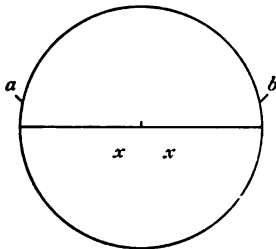


FIG. 5



FIG. 6

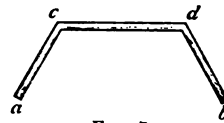


FIG. 7

lying close against the leather throughout its course. Seen in profile it is of the shape shewn in Fig. 6. The other (seen from above or below, its shape is that shewn in Fig. 7) is placed horizontally between the points *a* and *b* (see Fig. 5). Along the lines *ac* and *bd* it is laid against the leather; but from *c* to *d* it is free, leaving room for the hand to grasp it (see Fig. 9). It will be seen that viewed from the front the shield is divided into two unequal hemispheres² connected by a sort of bridge. The middle point of this bridge (which will vary in length and width according to the way the sides are drawn in) is the διφαλός

¹ The κύκλοι of A 33 are another matter; the shield of Agamemnon there described is altogether of a later type than the Mykenaeen.

² The object of this was no doubt that the centre of gravity might be below the

hand. It will be observed that, viewed from the front, the outline of the shield resembles that of the figure 8, the form given to it in the Mykenaeen representations. See Figs. 8 and 10.—M. A. B.



FIG. 8

the 'boss.'¹ The outer face of the shield was covered with metal, which might be laid on in various manners; an arrangement in concentric rings is a natural one. The edge of the leather was turned up outwards, forming a rim (*άντρον*), in order to protect the wearer from the sharp edge of the metal face. The shield was suspended by a broad baldrick (*ἀνταύριον*) of leather, often richly ornamented, which passed under the right arm and rested on the left shoulder. The baldrick must have been fairly long to allow free manipulation of the shield, but its exact points of attachment are difficult to determine.² This baldrick crossed that of the sword, which lay over the right shoulder, about the middle of the breast: *Ε* 404.

(2) The size, and consequently the weight, of the shield were very great. When hanging from the shoulder in front, it reached from the neck to the middle of the shin. There were three positions for it.

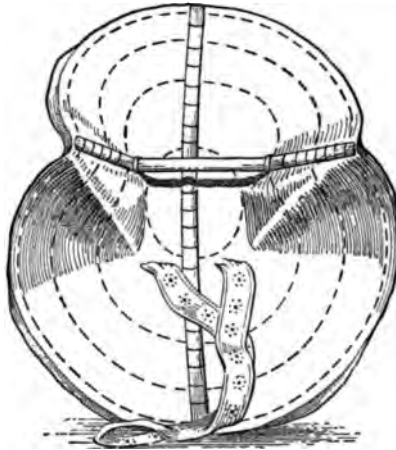


FIG. 9.—Interior of shield made after the Mykenaeen figure-of-eight pattern. The two *κανόνες* are shewn, and the *πάβδοι* ('back-stitching') of M 297.

- (a) When not in use it could hang behind the back, and would strike against the neck and ankles of the warrior as he walked (cp. Z 117).
- (b) By a pull at the baldrick with the left hand it could be brought round the right side to the front. Supported in this position solely by the left shoulder, while protecting the whole body, it left the wearer's arms free, so that he could hold a spear in each hand or use both for the

¹ It is of course possible that the Mykenaeen armourer succeeded in bringing his side folds to a point, so that the *διφάλος* had not the appearance of a flat bridge but resembled rather a point which very conspicuously formed the centre of the shield. To such a point the word *διφάλος* undoubtedly would apply, and a shield so formed would lose the rather cranky and crumpled

appearance which it must be admitted is perceptible in Figs. 1, 2, and 9. See the shield added as an ornament at the top left-hand corner of the siege (Fig. 10).

² From experiments I have myself made with shields of buckram, I think the points would be very nearly in the position of *x x* in Fig. 5, below the centre. See Fig. 9.—M. A. B.



FIG. 10

long thrusting-lance. (c) Crouching down, the warrior grasped the horizontal *κάνων* with his left hand and held the shield away from him, its lower rim resting on the ground (cp. A 593, N 157). This would be the natural position at close quarters, unless the sword were being used, when of course the warrior would need to stand his full height. It would then be a matter of choice whether the shield should hang for protection in front or for convenience behind.

(3) It appears that the epithet *εὐκυκλος* (E 453, 797, M 426, N 715, Ξ 428) is properly applied to the shield, which is made of circular plates. *πάντος ἔσση* more probably indicates *even balance*, though it is generally taken to be the same as *εὐκυκλος* (see note on A 306). *ἀμφιβρότη* expresses the peculiarity of the Mykenaeen shield, that it covers the man *on both sides* as well as in front, while *ποδηνεκής* aptly describes its great height. We understand too how its weight tired the left shoulder (cp. II 106 δ' ἄριστερόν ὤμον ἔκαμινεν, | *ἐπιπέδον αἰὲν ἔχων κάκος αἰόλον* and E 796-7); how easy it was to trip over the shield (O 645 ff.), and how it was quite possible to sleep under it (ξ 474 ff.).

(4) It was the great weight of the shield which led to the use of the war-chariot. This, as the poems shew, the warriors used less for fighting than as a means of rapid transport from one part of the field to another. The archers, being shieldless, employ no chariot; and if Odysseus and the Salaminian Aias have none either, the want is to be explained by the fact that their homes are small rocky islands. We find at the same time the answers to two other problems:—(i) Why did not the Homeric heroes ride? Because no man could carry such a shield on horseback. (ii) Why did the war-chariot disappear so completely in historic Greece? Because the introduction of breastplate and light shield rendered it no longer necessary.¹

(5) Besides that described above there was an alternative form for the Mykenaeen shield. It might be a rectangular oblong, bent into the form of a half-cylinder. This was no doubt the shape of the shield of the greater Aias, who is described as *φέρων κάκος ἥύτε πύργον* (H 219).

¹ In his recent work *La Civilisation des Celtes et celle de l'Epopée homérique* (Paris, 1899, vol. vi. of *Cours de Littérature Celtique*), M. d'Arbois de Jubainville has called attention to a curious analogy which shews that this type of 'armament naturally arises in certain circumstances. The ancient Celts used no defensive armour but the long shield, and fought in chariots. The introduction of the coat of mail seems to date from the first century A.D., and to be imitated from Rome. The author ascribes the older armament to the advantages it gave against an enemy armed with bows alone, its disuse to the disadvantages against spears. "Lorsque les boucliers étaient, comme ceux des Gaulois, assez grands pour protéger tout le corps du guerrier et que le guerrier

ne se découvrait pas, les flèches de l'armée ennemie ne pouvaient l'atteindre. L'archer, n'ayant pas de bouclier, n'avait aucun moyen d'éviter le javelot lancé par son adversaire. Quant à la fatigue qu'aurait causée à celui-ci la charge du bouclier, elle était supprimée par l'emploi du char; le guerrier n'en descendait qu'au moment d'aborder l'ennemi qui, s'il était archer, dépourvu de bouclier, n'avait plus possibilité de se défendre. L'emploi du bouclier et du char de guerre a donné en Europe aux Indo-Européens, élèves des Hittites, à une époque pré-historique, il y a environ quatre mille ans, une supériorité analogue à celle que les Espagnols arrivant en Amérique ont due aux armes au feu lors des grandes conquêtes faites par eux aux seizième siècle de notre ère" (p. 349).



FIG. 11

shields had a small projection on the upper edge for the protection of the face (see Figs. 2, 4, and 8—particularly the hunting-scene on Agamemnon's shield, where the two types of shield alternate).

The small circular shield of later times, of which there are no traces in the Mykenaeen prime,¹ is equally unknown to Homer, with a very few exceptions. (i) In K Odysseus and Diomedes ride, though they carry shields; and the company of Diomedes sleep (K 152) with their shields under their heads. The Mykenaeen shield might serve for a helmet (see 3 above) but hardly for a pillow. Hence in K the shield is flat and round. (ii) The shield of Agamemnon (Λ 32–40), so far as its description is intelligible, seems to be conceived in the same way. In Λ 373 the mention of the breastplate indicates that the shield "taken from the shoulders" is of the small later form.

II.—ΚΝΗΜΙΔΕΣ. ΕΠΙΦΥΡΙΑ

1) The ΚΝΗΜΙΔΕΣ were gaiters of stuff or leather. In ω 228 the word is used of the farmer's gaiters: ΠΕΡΙ Δὲ ΚΝΗΜΗΝΙ ΒΟΪΑΣ | ΚΝΗΜΙΔΑΣ



FIG. 12.—A gold leg-guard found at Mykene.

ὡς δὲ δέδοτο, γραπτῶς ἀλεείνων. Such gaiters are worn by the warriors on the great Mykenaeen "warrior-vase" (Fig. 11). In only a few places in the poem is the material said to be of metal. In H 41 the warriors are called χαλκοκνήμιδες, but, as is pointed out in the note on H 41, the author of the line has ventured to desert the traditional

¹ The Warrior Vase from Mykene (Fig. 11) shews that the round shield had come in by the end of the Mykenaeen epoch, see III. (5) below.

ἐυκνήμιδας because he required a long syllable, ignorant of t that he was thus offending against archaeological correctness. In **τεῦκε δέ οἱ κνήμιδας ἱανοῦ κακκίτροιο**, Hephaistos makes greaves Achilles of tin. This, however, is only natural; the divine substitutes his softest metal for the leather usually employed. object of the greaves was not protection against the foe; for in th Hephaistos would certainly have used something stouter than th and practically useless tin. Their sole purpose was to prevent chafing of the legs by the edge of the shield. Accordingly we find the archers, since they carry no shield, wear no greaves; but whe arms for the duel and takes a shield, **κνήμιδας μὲν πρότε κνήμῃσι δὲ ἔθηκε** (Γ 330).

(2) A further protection to the shin was afforded by the g drawing of which is given above, and which is perhaps to be id with the **ἐπισφύριον**. The broad band clasps the leg just under t (being fastened by a wire which passes through two small holes extremities), and the guard is kept in its place by a bar-shaped of metal attached to the gaiter and passing through the ring of the which is left incomplete for that purpose (see Fig. 1). Specie these guards (one round the knee of a corpse) have been found in the Mykenaeen tombs; but—and it is a significant fact—no metal

III.—εἶδη

(1) As soon as we come to inquire into the nature of the breastplate we find ourselves involved in difficulties. This p armour, unlike the shield, is rarely alluded to, and never with such as to enable us to get any precise idea of its nature. We learn or it is composed of **ρύαλα**, presumably two, viz. a breastplate and plate, though we are never told this. But of the means by which were fastened, though the appliances required must have been comparatively refined nature, we learn nothing. Nor, with the ex of the adj. **ἀστερόεις** (Π 134) and the very late description in Δ do we learn of any adornment of the surface. And the difficult not merely negative. For instance, in Γ 357-60, repeated in Η the introduction of the breastplate (in 358) throws the whole into confusion; it is obvious that after a spear has passed thr breastplate there is no longer any possibility for the wearer t aside and so avoid the point, though such a manœuvre would b practicable behind the great shield, as the passage would mean if 3 absent.

(2) Inconsistencies such as these multiply as we follow out the of the poems. For instance, we find that no breastplate is ever me in the *Odyssey*, though we should certainly expect to hear of Odysseus worn one in his story of the ambush in ξ 470-502, or long and detailed fighting with the suitors in χ. In the *Iliad*, in finding that it belongs to the essential equipment of every hero, cover that it is given to some only, and that in the most ca fashion. For instance, while Odysseus, Diomedes, Achilles, and sometimes have it, we never hear of it in the case of Aias,

domeneus, Aineias, Sarpedon, Glaukos, Pandaros. It is particularly significant that there is actually no mention of a breastplate in the *Doloneia*, which more than any part of the Epos delights in the detailed description of dress and armour. Note particularly that the arming of Odysseus is minutely described there, yet he wears no corslet; but in the next book, in one single line, Λ 436, he has one. Twenty lines farther in the corslet has again disappeared (see 456-8). And this single line 436, the only one in the whole Epos which gives a corslet to Odysseus, is the very line which caused trouble in F 358 = H 252. In this place as in the others it can simply be dropped out at once.

So again Diomedes, who in K wears no corslet, has one in E 99, but by E 112 it has vanished again, nor has it returned in 795. The other two allusions to a corslet worn by Diomedes, Θ 195, Ψ 819, both belong to passages of the latest character. The corslet of Menelaos appears in Δ 136, again in the offending line, only to vanish in lines 185 ff., 213 ff. This has caused infinite trouble in the explanation of the passage, with which nothing can be done till 136 has been expelled as the intruder that it is. So, again, Achilles seems in Υ 259 ff. to have no corslet, though one has been mentioned among the arms made by Hephaistos, Σ 610, where, however, it is spoken of in such scanty terms as to suggest that the line is a shamefaced intruder. Hector has a corslet only in H 252, of which we have already spoken, and P 606; we hear of none when he is killed, and in X 124 ff. he speaks of himself as $\gammaυμνός$ when he has laid aside shield, helmet, and spear. The same is the case with Lykaon in P 50 $\gammaυμνόν, ἄτερ κόρυςός τε καὶ ἀσπίδος, οὐδ' ἔχεν ἔγχος$. In fact, shield, helmet, and spear are repeatedly enumerated as composing the panoply. See, for instance, N 713 ff., Ξ 370 ff., O 125 ff.; and as a general proof of the absence of corslets the notable words of M 424-9.

(3) On going through the passages where the word $\epsilonὔρηκε$ occurs, we may classify them as follows:—

(a) The formal line $\deltaεύτερον αὐ εὔρηκε περὶ στήθεσσιν ἔδυκεν$ occurs three times, Γ 332, Π 133, T 371. It can always be cut out without leaving a gap; but in the two former passages the following line also must go with it.

(b) $καὶ διὰ εὔρηκος πολυδαίδαλου ἡρήραϊστο$ occurs four times Γ 358, Δ 136, H 252, Λ 436, and can always be cut out, mostly to the great advantage of the context.

(c) The following single lines or couplets can be cut out in the same way: E 99-100, 189, Z 322, N 265, 342, Π 804, Σ 460-1, 610, T 361. It is probable enough that some or all these are additions to the text made at a time when it seemed absurd to think of a man in full armour without corslet.

(d) In certain cases, however, the corslet is bound up with an episode of greater or less extent, from which it cannot be severed. This is the case with Θ 194-5, Λ 19-28, 373-5, N 581-600, O 529-34, Ψ 560-2, 819. If these two come in the funeral games of Ψ , and another, the description of Agamemnon's corslet, clearly belongs on other grounds to the latest portion of the poems. The same may be said of the couplet Θ 194-5. The three remaining episodes are colourless incidents, which may be of any date, and are of no importance to the framework of the *Iliad*.

(c) There remain a number of passages similar to the 1 differently treated by Reichel. They are B 544, Δ 133 = Υ 415, Δ 234, N 371, 397, 507, P 314, 606. In all of these Reichel (though often with great hesitation) that the word **εώραν** does not mean a corslet at all, but, like the verb **εωρίσσαν**, is used in a general meaning *armour*, or more particularly *a piece of armour*, i.e. either a shield, or the **μῆτην**, with which we shall deal below. Here it is confessed that it is difficult to follow him; to believe, for instance, the words of P 606 **βεβλήκει εώρακα κατὰ στήθος παρὰ μαστήρα** imply anything but a corslet, or that **εώρακος κύαλον** in N 507 can mean the hollow of the shield. It is clear from the place of the description of the shield of Agamemnon in Δ that the corslet had become a familiar and essential piece of armour before the *Iliad* ceased to be receptive of new additions. It seems, therefore, reasonable to suppose that together with the few admitted cases under (d) other allusions to the corslet have found their way into the text, not as mechanical interpolations, as Reichel holds, but as less unconscious anachronisms, expressing the habits of the later age. It does not follow that the entire passages in which they occur are all late; it is possible that the allusions may have been introduced in the course of successive modernisation such as the oldest parts of the *Iliad* seem in many cases to have passed through. But in fact Δ 234 only mentions a corslet in any of the oldest strata, so far as we can distinguish them. Reichel there takes **εώρακος ἕνερος** to mean *the shield*, but on his own shewing that must have been the case in which it was impossible to wound a man armed with the Mycenaean shield; a weapon might be got past the side or over the top, but not underneath so as to reach his waist.¹ The words seem clearly to imply some piece of armour which protects the body above the waist, and this can hardly be anything but a corslet. On the other hand Δ 133 = Υ 415 Reichel may be right in taking **διπλός ἥντο** to refer to the belt itself regarded as a piece of defensive armour (Δ 133 perhaps the belt and **μῆτην** together), "where the buckle of the belt were fastened, and the armour was double against the blow," this difficult passage we shall have to recur.

(4) We must ascribe to a late period the epithet **χαλκεος** which occurs twice only (Δ 448, Θ 62), and no doubt meant "with a corslet" from the first. **λινεοώραν** (B 529, 830) seems clearly to be this, for the epithet "with *linen* corslet" could only come into use when the corslet was usually made of bronze. But the much commoner **χαλκοχιτώνες**, which occurs over thirty times, and is scattered throughout all parts of the *Iliad*, can hardly imply any allusion to a corslet specifically. Here Reichel is probably right; the epithet is to be regarded as a picturesque expression, like the **λάϊνος χιτών** and refers to the bronze-covered shield. "Bronze-vested" is an extravagant description of the Mycenaean warrior, with his **ἀμφιβρότην** covering him on both sides as well as in front, than is **χαλκῶ** of the **ευστά** in O 389.

¹ Unless indeed he is on a chariot, and so above his assailant, as in A

(5) Reichel holds, on the evidence of the monuments, that the change of armament was not complete till about 700 B.C., and fixes this as the approximate date when all allusions to the round shield and corslet were simultaneously interpolated. But the change must in all probability have been gradual, and somewhat in advance of its representation on the monuments. And it must have been in progress, if not complete, at the end of the Mykenaeen period; for the Warrior Vase (Fig. 11) clearly shows not only the small round shield, but in one case the handle by which it was carried. There is no doubt that the Vase, however late and debased in style, is yet truly Mykenaeen, for precisely similar armour is depicted on the wall paintings of the palace. The change must therefore have come in long before the Epos had been virtually completed and stereotyped. Here as elsewhere the wisest conclusion is that the poets were singing the traditional customs of older days, the Mykenaeen prime, which they knew to be different from their own. The tradition they followed was historically correct, but not vivid enough to exclude completely the occasional intrusion of anachronisms.

IV.—μῖτρον

(1) The μῖτρον is mentioned only in two passages, Δ 137 (with 187, 216) and E 857; though it is implied also in the epithets αἰολομῖτρος E 707 and ἀμυτροχίτωνες II 419. We learn from Δ that it was a metal guard worn round the waist, in conjunction with ζωστήρ and ζώμα.

(2) Helbig, followed by Reichel, identifies it with a piece of armour of which specimens, presumably prehistoric, have been found in Euboea and Italy. This is a richly ornamented band of metal, meant evidently to be worn round the waist and fastened at the back. In the front, where it is broadest, it is nearly a foot wide, but it becomes rapidly narrower towards its extremities, so that at the back its breadth is not more than three inches. Reichel sees representations of this in the ridge which is to be discerned running round the waist of the warriors in several of the Mykenaeen pictures; it may be detected in Figs. 3 and 4, and still more plainly in the men of the Vaphio cups.

(3) But against this identification there are very serious doubts to be raised. The ridge in the pictures is surely meant for a girdle (ζωστήρ), holding up the waist-cloth (ζώμα) so characteristic of Mykenaeen dress; there is not a hint of the peculiar shape of Helbig's metal bands. Moreover, the ridge is even more conspicuous in the herdsmen of the peaceful scene of the cups than in the warriors of the intaglios. This seems decisive against taking it to represent what must have been purely a piece of war-gear, a positive hindrance to a herdsman with his cattle. There is thus no ground for attributing Helbig's strips of metal to the Mykenaeen age at all.

(4) Nor is there any ground for supposing that the Homeric heroes universally wore the μῖτρον. The extreme rarity of allusions to it precludes such a supposition, and almost all the arguments on which Reichel relies to prove the absence of a corslet militate just as strongly against the presence of such a μῖτρον, which is in fact just the lower half

of a corslet. Among such arguments come, of course, all the passages when spear, shield, and helmet are enumerated as forming the panoply, and still more decidedly others such as E 539, 616, II 821, P 519, when blows falling on the same spot as in E 857 either meet no resistance, or still more significantly, pass through the belt but find no *μῆτρον*. Moreover, even in the passage in Δ, on which all hangs, there is a serious difficulty, sufficient to arouse the gravest suspicion. It seems that the metal belt is actually worn next the skin, under a girdle and a loin-cloth. The arrangement is absurd, and becomes still more so when we consider the epithet *αἰολομήτρης*. This is equally inappropriate, whether we translate it *with agile (?) mitré* or *with glancing mitré*; for, as Aristarchus justly remarked, "Homer does not make epithets of invisible qualities."

(5) The conclusion seems inevitable that the metallic *μῆτρον* is just as much an intruder into the armament of the Epos as the corslet. But for the passage in Δ we might understand it to be identical with the *ζώνη* or loin-cloth; this is certainly the most natural interpretation of E 857; it well suits the epithet *αἰολομήτρης*, *with bright-coloured loin-cloth* and *ἀμυροχίτωνες*, *wearing no loin-cloth with the chiton*, and agrees with the use of the word *μῆτρα* in later Greek. But what the author of the wounding of Menelaos can have meant by combining with the *ζώνη* *μῆτρον τῆν χαλκῆς κάμιον ἄνδρες* is still obscure to me. It is conceivable perhaps that the change of armament took place in three stages. First the small round shield was introduced. Then the need felt for protection to the body led to the use of the metallic *μῆτρον* of Helbig, a rudimentary half-cuirass. Only as technical skill improved could the third and final stage, that of the elaborate cuirass, be attained. The mention of the *μῆτρον* in Δ may be a reminiscence of this intermediate second stage, the real position of the now disused *μῆτρον* being forgotten and confused.

V.—THE TUNIC

The chiton was a loosely-fitting garment, reaching apparently as low as the knees (Studniczka p. 59), but gathered up into the belt for active exertion; the loose part hanging over formed a *κόλπος* (Y 471). Hence *ζώννυσθαι* means to make ready for battle, A 15. It had short sleeves as we can see in the case of the recumbent warrior at the foot of the siege-picture, Fig. 10. The material was doubtless linen (Studniczka p. 56). The tearing, or even the stripping off the chiton seems to have been the mark of triumph over a fallen foe (see B 416, A 100), an indirect proof that no corslet was worn.

It seems highly probable that in N 439 a linen chiton has been converted into a bronze corslet by the addition of two lines, 440-1. The phrase *χιτῶν χαλκεος* is found nowhere else, and looks like a late invention.

VI.—THE BELT

(1) The belt was presumably of leather, though in A 237 it is at least adorned with silver. In one of the later tombs at Mykene were found fragments of a gold-plated bronze band some two inches broad with spiral ornaments and holes at the end by which it had been stitched

to a piece of cloth. This was apparently such a metal-faced **ζωστήρ** (Tsountas-Manatt p. 174). Its function was probably in the first place to support the waist-cloth or **ζώμα**, so that it lay beneath the chiton, and appeared only when the lower part of the chiton was gathered up and tucked into it. But the metal facing helped it to play at times the part of a piece of defensive armour (see III. (3) above).

(2) The only difficulty connected with the mention of it in Homer is due to the repeated phrase **δεῖ ζωστήρος ὀχλὸς χρύσειοι σύνεχον καὶ διπλῶς ἦν τε τοῦ ὤρου** Δ 132, Υ 414. The trouble lies in the fact that the spot described by the same words is different in each case. Menelaos is hit in front, Polydoros behind. It is hard to suppose that the belt was fastened in two places; but it is of course possible that some belts may have been fastened in front, some behind, and that the authors of the two passages were thinking of the different fashions. In this case it is apparently necessary to accept Reichel's explanation of **ὤρου** as meaning a piece of armour different from the corslet.¹ In both cases it is most natural to apply it to the belt itself, and to understand it to mean the point where, owing to the buckling, the two ends overlapped, and so opposed a double thickness to the point. Reichel would take it in both cases to mean "where belt and **μῖτρον** formed a double defence." But from what has been said it is impossible to suppose that Polydoros wears a **μῖτρον**, and even if that were otherwise, it is clear that the double defence would run all round, as the belt must coincide with the **μῖτρον**, so that the mention of the particular point in the circumference where the buckles were loses all significance. Taking into consideration the terrible state of confusion into which the passage in Δ seems to have got, it seems likely that the phrase has been borrowed without understanding from Υ, and that the **μῖτρον** may be left out of question altogether.

VII.—THE HELMET

(1) The helmet on Figs. 1 and 2 is adapted from the very rudely drawn helmets of the warriors on the obverse of the Mykenaeen Warrior Vase (Fig. 11). This is the most intelligible authority we have for the Mykenaeen helmet, though indeed the vase comes from the very end and degeneracy of that epoch. From the intaglios of the best Mykenaeen period nothing can be made out, and in the picture of the siege there is little more. An ivory head from one of the tombs in the lower town at Mykene shews detail in abundance, but there is no agreement as to the interpretation of it (figured in Tsountas-Manatt p. 197 as well as in Reichel).

(2) This helmet answers in the main to the requirements of the Epos. It will be seen that it is horned—a survival no doubt of a primitive type, which consisted in the scalp of an animal drawn over the head, while the

¹ The difficulty in taking it to mean *corslet* is that we should have to suppose that the plates joined in the middle,

both before and behind, instead of at the sides, which seems to be the only reasonable arrangement.

skin clothed the shoulders.¹ The horse-hair crest evidently comes from the mane, and another survival of the same sort is probably to be found in the boar's teeth with which the cap in K 263 is set.² These horns are the *φάλοι* of which we often hear. The helmet might have two or four of them. When it had two it is called *διφάλος*, when four *τετραφάλος* (for *τετραφάλας*).

(3) The *φάλαρα*, whence the adjective *τετραφάληρος*, are explained by Helbig from the later use of the word in Sophokles, Herodotos, and others, and of its Latin derivative *phaleræ* (metal bosses for decorative harness), to be metal plates or bosses set round the helmet; the four would naturally be placed one each in front, behind, and on either side. As Reichel remarks, this seems to imply that the body of the helmet was then of leather. That it was not always so is proved by the epithet *πάργαλος*. No evidence for such bosses, however, has yet been found in the monuments.

(4) There was, however, another sort of helmet in use, during part at least of the Epic period. This was a helmet with cheek-pieces, presumably like that known later as the Corinthian. The existence of it, at least in the imagination of the singers, is proved by the use of the epithet *χαλκοπάρηιος*. This occurs three times only in the *Iliad*, and not in early parts, M 183, P 294, Y 397, besides ω 523. It is possible, therefore, that it may have been a later style.

(5) Reichel denies that *χαλκοπάρηιος* implies cheek-pieces, and refers the adjective to the "side parts over the temples." The helmet as a whole, he says, is regarded as a head, and the sides are its "cheeks of bronze." This view I cannot but regard as wholly erroneous. The fact that the parts of a garment are habitually named from the parts of the body they cover makes such a metaphor from a neighbouring but different part impossible. Reichel adds: "one might ask why the poet did not apply the adjective [if taken in the sense of cheek-pieces] not to the helmet, but to the wearer, to whom it would more properly apply." That is, we must not use the word "double-breasted" of a waistcoat, but must apply it to the wearer!

(6) The fact is that both Helbig and Reichel are in error when they assume alike that there was only one type of Homeric helmet. This is precisely the piece of armour where variety has in all ages been aimed at, if only to make the wearer conspicuous to his own men in the rush of battle. We cannot prove such variety from the Mykenæan monument for the reasons already given, but it can easily be exemplified for the succeeding age; in the well-known Melian vase (Conze *Mel. Thong.* Pl. 3 representing a combat between two warriors, one wears a helmet with and the other without, cheek-pieces. It is quite possible, though incapable of proof, that the numerous names for the helmet, *κόρυς*, *κυνέη*, *στεφάνη*, *πύλη*, may all indicate different forms, as *τετραφάλας* clearly does. Reichel regards *στεφάνη* as a metal rim to a leather helmet. But in K 30 it clearly must mean *helmet*, not *rim*, and may do so in the other places where it occurs; so that Reichel's assumption lacks support.

¹ See *J. H. S.* iv. (1883) 294 ff.

² Sixty boar's tusks found by Schlie-

mann at Mykene in Grave iv. came in all likelihood from such a helmet.

(7) αὐλῶσις was explained by the ancients either as *having an αὐλός* or tube for the plume; or *tube-faced*, from the narrow opening of the vizor between the projecting cheek-pieces. The former explanation is now justly rejected. Reichel of course, denying the existence of the form with a vizor, has to give another account of the word; he makes it mean "tube-eyed," the horns (φάλοι) being regarded as eyes like a snail's at the end of a tube. To this I decidedly prefer the second interpretation. The adjective occurs in E 182, A 353, N 530, Π 795.

VIII.—ΛΑΙΧΨΙΟΝ and αἰρίς

The αἰρίς was armour for the chiefs alone—for those who could keep a chariot to carry them and οεράποντες to assist them in taking off this ponderous defence (see for instance H 122). Twice in the description of the mellay (E 452, M 425) we have the lines

δήριον ἀλλήλων ἀμφὶ στήθεσσι βοείας,
ἀσπίδας εὐκύκλους λαϊκΐΐα τε πτερόεντα.

It seems to be a legitimate deduction that the λαϊκΐΐα were the shields of the common soldiers, and further, as the word seems to be connected with λάσιος, that they consisted of animals' skins with the hair left on. So Herodotus must have understood it when he says (vii. 91) of the Kilikes λαϊκΐΐα δὲ εἶχον ἀντ' ἀσπίδων, ὠμοβοέης πεποιημένα. Such skins are the most primitive of shields, and as such are given in vase-paintings to giants, Centaurs, and the like. Two of the animal's feet are commonly fastened round the neck, and the skin is held out in front of the body by the left arm when required for defence. Thus the panther-skin worn by Paris in Γ 17 (παρδαλέην ὠμοῖσιν ἔχων καὶ καμπύλα τόξα) is the archer's λαϊκΐΐον. So Dolon (K 334) wears a wolf-skin.

The aegis of Athene is itself a λαϊκΐΐον, which has remained a divine attribute in virtue of its archaic character, though it has fallen out of fashion among the heroes. See note on B 447.

IX.—THE SWORD

(1) The swords of the *Iliad* are two-edged, and are used almost entirely for cutting; the use of the point seems not to be distinctly indicated, except in the formal line **νύσσαντες (νυσσόμενων) ξίφεσιν τε καὶ ἔγχυσιν ἀμφιγύοισιν**, and by inference in Δ 531, Υ 459, 469, Φ 117, 180. The ordinary Mykenaeen sword, of which great numbers were found in the shaft-graves by Schliemann, does not answer this description. It is too long (often over 3 feet) and slender to be used for cutting; so brittle a material as bronze would need to be more strongly made if used for anything but thrusting. Schliemann found, however, not in the shaft-graves, but in the superficial layer of earth on the citadel, a sword which seems to answer the requirements of the poems; from the position it would seem to have been a later development of those in the older graves.¹

¹ Schliemann, *Mycenae*, p. 144. Tsountas-Manatt, Fig. 87, p. 199.

It is about 2 feet long, with a two-edged blade comparatively broad at the handle, but gradually narrowing towards the point. Tsountas has since found other swords of the same type in the later strata at Mykenae so that it seems that a change took place towards the end of the period in favour of the use of the edge. This type seems to have been introduced from Northern Europe, where it is abundantly represented. Tsountas suggests ('*Εφ. 'Αρχ.* 1897, 104 ff.) that it probably reached Greece through Thrace, and thus became known as the Thracian sword (see 577, Ψ 808); and that it may even have come southward with the migrations from Central Europe which ultimately led to the Doric invasion.

(2) On some of the swords found by Tsountas there still remained part of the decoration of the handles, notably the heads of some golden nails. The reality thus surpasses the silver nails of the poet (see note on B 45) just as the golden garter-holder of Mykenae represents the ἀγκυρία of Homer.

(3) Some of the handle-decoration of Tsountas's swords shews a pattern which seems to suggest thongs wound round and round. It is probable here, as he says, that we can find an explanation of the adjective *μειλινάδετα* (O 713). The handle was originally formed by binding leather thongs round the metal tang in which the blade ended, and this pattern was retained after the handles were formed of better material. The adjective recurs in Hesiod *Scut. Herc.* 221, Eur. *Or.* 821, *Phoc.* 1091, *frag.* 374. The application of it to a shield in Aisch. *Sept.* 43 is explained by Z 117 *δέρμα κελαινόν, ἔντοξ δὲ πυλίστιν ἐν ἀκρίδοις ἐμφοροέσσεν*. The leather of the shield-rim as of the sword-grip is black with use, so that both alike are "bound in black."

(4) The sword-baldric is spoken of in A 31 as though made of gold (see note there). This can hardly have been for actual war; but Schliemann found at Mykenae a golden baldric, 4 ft. long by 1½ in. wide with a fragment of a sword still attached to it, and similar baldrics of gold occurred in other graves. These were doubtless made for funeral purposes—possibly also for pageants—but a tradition of them may have descended to the author of the lines in A.

X.—THE BOW

(1) The principal questions touching the Homeric bow are those which are discussed in the notes on Δ 105–26. But since those notes were written some fresh points have been raised by F. von Luschan "Ueber den antiken Bogen" (*Festschrift für Otto Benndorf* 189 ff.). The usual idea of Pandaros's bow is that it was simply made of two horns joined by a handle in the middle. To this von Luschan objects that though a bow could, with difficulty, be made in this way, no human power could draw it. He calculates that the horns of the ibex would give a pull of from 1000 to 2000 pounds or more. A modern long-bow with a pull of 60 pounds is considered strong.

(2) But he goes on to point out that the bow still used in Central Asia is a composite bow, in the manufacture of which horn plays an important

part. The bow is made of a core of wood. This is covered on the belly (that side which is towards the archer when shooting) with a thick layer of carefully prepared sinews, which is put on by pressure, and gradually turns to an inseparable mass, hard as bone, and highly elastic. On the back, the side which is away from the archer, there are fitted long curved plates of horn. These are first roughened with a rasp and then attached with fish-glue. The process is long and elaborate; a good bow, owing to the length of time required for the repeated thorough drying, takes from five to ten years in the making. These bows are strung across the thighs in the way described by Reichel, see note on Δ 113. The remains of precisely similar bows from Asia Minor have been found in Egypt, one of the thirteenth, the other of the seventh century B.C. It is therefore not impossible that something of the sort may be the construction implied by Δ 110-11 καὶ τὰ μὲν ἀσκήσας κερατοῦς ἤραρε τέκτων, πᾶν δ' εὖ λαίηναι χρυσὴν ἐπέθηκε κορώνην. But the words of 105, τόπον ἔσχεον ἐλάου αἰρός, seem to imply a more important part played by the horn—as though the author of the passage knew the bow as covered with horn, but believed it to be solid and not merely plated.

(3) The question of the **ῥαυφίδες** (see note on Δ 122) depends on the manner in which the arrow was shot. The method universally employed in the West is to pull the string with three fingers, the arrow lying loosely between the first and second. But the alternative plan, of holding the butt of the arrow firmly between the thumb and first finger, has been customary in many parts of the world. It seems, however, that the Greek fashion coincided with our own. An interesting proof of this for Asia Minor is given by von Luschan in the same paper; he publishes a figure from the Senjirli reliefs which quite clearly shews an archer with the three finger-tips or "draw-glove" of the modern English archer. The date of this is about 730 B.C. According to von Luschan, "numerous vase-paintings shew that the same practice held with the Greeks. It is all the stranger that there should be no word in Greek literature of such finger-tips, drawing gloves, or similar apparatus. But there are vases on which they are represented," and he gives sketches which bear out his statement. It is necessary, therefore, to withdraw any explanation of the **ῥαυφίδες** which implies that the arrow was held by thumb and first finger; we are reduced to the old idea, that they are the "nocks" which fit on to the string; the plural number may possibly mean that there were two of them at right angles, not one only as in the modern arrow.

APPENDIX C

THE HOMERIC HOUSE

THE problem of the Homeric House¹ is one for a commentator of the *Odyssey* rather than of the *Iliad*. The discovery of Mykenaeen palaces: ground plan at Mykene, Tiryns, Hissarlik, and Gha, has in many respects thrown striking light on the poems, while in other respects fresh difficulties have been raised.

The chief of these is due to the fact that there are at Tiryns two houses side by side, of similar plan, communicating only, so far as can be discovered, by narrow passages and circuitous routes.

It is commonly supposed that the smaller of the twin houses forms the women's quarters. It is doubtful, however, if anything is gained by this name. It naturally suggests to us an Oriental harem; but that at least the Tiryns house cannot have been. The last arrangement to suggest a Sultan would be one by which the harem, while accessible with difficulty and entirely incapable of observation, from his own habitual haunts should have free entrances and exits of its own outside the main building. Yet such is the case with the "Women's Apartments" at Tiryns. At indeed, the plan as little suits the later Greek *gynaikonitis*, which was carefully sequestered from the public street. It would probably give a fairer idea of the Tirynthian palace in modern phrase if we spoke of the "public reception rooms" and the "residential portion" of the house. The plan contains nothing to indicate that the women were excluded from the former; in fact it rather hints, from the absence of any partition of the buildings which could be shut off, that women were allowed great freedom and lived on equal terms with men. As for access of men to the "women's apartments," it must be remembered that in a monogamous society, where early marriage is presumably universal, those who would in any case be excluded, the males (unmarried sons and slaves) from the age of about 14 to 24, could hardly, on any reckoning, form 10 per cent of the family; their sleeping quarters, therefore, would be quite insignificant, and we should not expect them to be distinguishable on any plan.

¹ See Jebb in *J. H. S.* vii. 170 ff. and Appendix to *Homer: an Introduction to the Iliad and Odyssey*; P. Gardner *New Chapters in Greek History* 145 ff.; Perrot

and Chipiez *Histoire de l'Art* vi. 701 ff. vii. 81 ff.; Tsountas and Manatt *The Mycenaean Age* p. 62; Joseph *Die Paläste des Homerischen Epos*.

It cannot, therefore, be said that the palace at Tiryns affords evidence of any radical difference in social habits between the Mykenaeon culture and Homer. On the other hand, it certainly cannot be brought into harmony with the palace of Odysseus in the *Odyssey*, for there the residential quarters, where the women are commonly found, unquestionably communicate directly with the **μέγαρον**. No trace of such a communication exists at Tiryns; at Mykene an approach seems to be made to it in the fact that the side-door of the antechamber opens into a passage immediately opposite some of the sleeping chambers, others of which open on the court-yard opposite the entrance to the **μέγαρον**. In Hissarlik no trace of residence has been found; at Gha¹ the palace consists of a number of large chambers *en suite*, and it is hardly possible to distinguish between reception and sleeping rooms. In these circumstances it is clear that we cannot speak of any relation between the two elements of the palace as characteristically Mykenaeon; the house of Odysseus may well be a later development. Here, as elsewhere, we find that the Homeric age is in close relation with the Mykenaeon—closer by far than with the classical—but evidently later than the bloom of that age as revealed in the palace of Tiryns and the shaft-graves of Mykene.

Into the details of the Odyssean house, such as the meaning and position of **δρκοεῦρη** and **ῥῶρες μεγάροιο**, it is not necessary here to enter. The appended plan will sufficiently illustrate the few questions arising in the *Iliad*. It is adapted from the Tirynthian palace; I have brought the "residential" portion into closer connexion with the **μέγαρον** on the model of Mykene; from what has been said above it will be seen that I do not prejudice the problems of the *Odyssey* by not making the communication immediate.

In the account of Priam's palace (Z 242 ff.) we must suppose that the fifty chambers, **ἐν αὐτῷ**, for the sons are in the portion I, the extent of which is not indicated in the plan; while H ἦ answer exactly to the rooms of the married daughters, **ἐτέρωθεν ἐναντίοι ἐνδοθεν αὐλῆς**. These two rooms are taken from the Tirynthian palace, where no doorway, however, is found. I have made them open upon the **αἴθουσα**, which in Priam's case must have been well surrounded by such rooms.

The only question of difficulty raised in the *Iliad* is that of the meaning of **πρόδομος** in I 473. It has been generally taken to mean the antechamber B as distinct from the **αἴθουσα δόμου** C; and on this supposition I have put the side-door L of this chamber to face the **εἰλαμός**, so that a fire in B may be said to be **πρόσθεν εἰλαμοῖο οὐράων**. But it must be admitted that this is not entirely satisfactory. The room B is not a likely place for a fire to be kept up night and day. And though this antechamber is found at Tiryns and Mykene, there is no trace of it at Hissarlik and Gha; it is not, therefore, an essential element of the **μέγαρον**. One would rather expect the fire to be in C, in the open air. **πρόδομος** may be either another name for **αἴθουσα δόμου**, or include all that is "in front of the **δόμος**" or **μέγαρον**, i.e. both B and C. A fire in C and another in the colonnade by H would keep the court well lighted, so as to make escape more difficult. It appears

¹ Tsountas-Manatt, Appendix B, p. 374.

that Phoinix was locked into a *οἶλαμος* at night; as he has to burst doors to escape we may conclude that the *οἶλαμος* had neither window nor opening in the roof. He "over-leapt the courtyard wall" presumably by swarming up one of the wooden pillars of the colonnade.

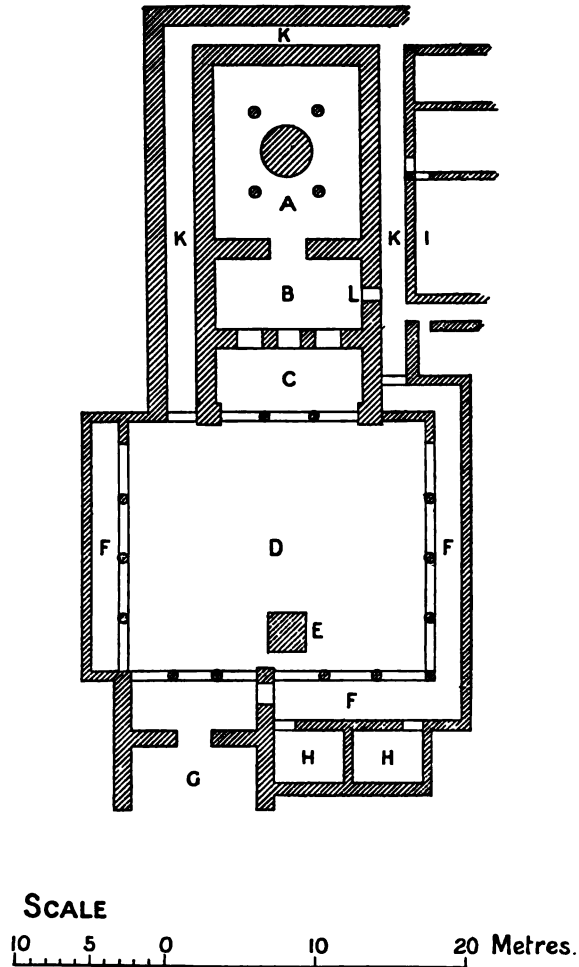


FIG. 13.—Plan of the Homeric house.

EXPLANATION OF PLAN

A, *μῆτρον* with circular hearth in the middle surrounded by columns presumably carrying a raised 'lantern' for entrance to light and exit smoke.

B, πρόδομος (?). See above.

C, αἶθουσα δόμου of *Odyssey*, not distinguished in *Iliad* from other παστὰι αἶθουσαι.

D, αὐλή.

E, Altar of Zeus Herkeios (represented at Tiryns by a sacrificial pit).

F F F, αἶθουσαι, covered colonnades.

G, πρόθυρον, πρόθυρα, formed of two porches back to back—whence the frequent use of the plural. It is the type of the later Greek Propylaea.

H H, εἰλαμοὶ ἐτέρωθεν ἐναντίοι ἑνδοθεν αὐλῆς.

I, Beginning of "residential portion"—details and limits probably very variable.

K K K, The λαύρη of the *Odyssey*, a narrow passage from courtyard to εἰλαμος.

L, Door from πρόδομος to εἰλαμος (?). See above.

APPENDIX D

ON THE EPIC LENGTHENING OF SHORT VOWELS

THE fact that short vowels are often lengthened for metrical convenience in Homer has long been recognized. Fick considers this "vowel-sharpening," as he calls it, to be an Aiolic peculiarity, and has pushed the principle to such an extent that it may almost be said that an Epic poet can, in his view, use either a long or short vowel indifferently at the beginning of a foot. This theory, though apparently indispensable to explain certain cases of lengthening, is clearly exaggerated and unsatisfactory, and leaves unexplained certain important classes of lengthening in thesis.

Much fresh light has been thrown upon the subject by the publication of W. Schulze's *Quaestiones Epicae* (Gueterslohae, 1892, pp. 576), in which this question of lengthening is systematically investigated, and the rules by which it was circumscribed in practice are laid down in a manner which may be provisionally accepted as at least a great advance upon any previous inquiry. As the book, owing chiefly to the enormous accumulation of material, is not easy to read, the following abstract of the contents may be useful.

The main theses which Schulze sets himself to prove are as follows (p. 8):—

A. Lengthening in arsis is permitted—

- (1) In the case of one out of three or more consecutive short syllables, either in a single word, or in two words so closely joined as to be regarded as one.
- (2) In the first syllable of antispastic words (i.e. of the form $\cup - - \cup$).

B. Short syllables may be lengthened in thesis—

- (1) In the case of any short vowel between two long syllables, where it is (i.e. once was) immediately followed by *F*.
- (2) In the case of *i* or *u*, when between two long syllables and immediately followed by a vowel; e.g. $\pi\rho\omicron\upsilon\iota\mu\acute{\iota}\nu\alpha$ ($\cup \acute{\iota} \cup \acute{\iota} \cup$).

C. The Epic hexameter allows a short syllable in place of a long one—

- (1) In the first arsis.
- (2) In the first thesis, when there is diaeresis between the first foot and the second.
- (3) In the last arsis.

All these metrical licences, especially those grouped under C, were being avoided before Homeric days, and were gradually removed from the text, so that in the poems as we have them only a few survivals are left. The purely metrical shortening of a syllable long by nature was never admitted.

The lengthening of a final short syllable in the caesura is taken as readily proved by others. With this exception Schulze denies that any other purely metrical lengthening is found.

It will be seen that some of the cases given above imply a real metrical necessity; i.e. none of the words included under B could be otherwise used, nor any words under A (1) where three consecutive short syllables occur in four-syllabled words. But the right to lengthen the first syllable is given also to trisyllabic words, where the last can always be used long in caesura, or with position made by a following word, and is generally being elided. For instance, metrical lengthening is admitted in *ἄσπι οἰκουμένην* K 484, though we have *ἄσπι πλῆκετε* with *ἄ* in 89.¹ In antispastic words, again, there is no absolute necessity; the first syllable can equally be elided or lengthened by position.

Further laws are discovered in the course of investigation. We follow the author's detailed examination, omitting much preliminary rough important matter, and paying especial attention to what concerns the *Iliad*.

A (1). In words beginning with three short syllables followed by a long, the third short might be lengthened as well as the first; where the fourth syllable is doubtful, the second also might be lengthened; but unless for some particular reason, the first is always lengthened for choice.

Typical examples are *ἀθάνατος*, *ἀκάματος*, *ἀφασία* (P 695), *ἀγοράσας*, *ἡγέρεσθαι* (*ἡ* for *ἄ* on the false analogy of the imperf. *ἡγέρεσθοντο*²), *ἡπονέεσθαι*, *ἀποδώμαι*, *Πριαμίδης*, *Φυλακίδης* (B 705, N 698), *διογενής*, *ἡνιοκύλλος*, *ἡνιοκίταιος* (cf. *ἡνιοκίχων*: but the *nn* is irregular), *δαρινός*, *κυάνεος* (*κυανοχαΐτης* etc.), *εὐγατέρα* etc. (though *εὐγατρα* is available), *οὐλόμενος* (see on A 2), *Πουλυδάμας*, *πουλυβόταρα* (other compounds have *πολυ-* only³), *γαῖόμενος* for *γαόμενος*, aor. part. (see on K 71.)

Of trisyllabic words, where metrical necessity does not exist, there are not many instances; and those which are found are all (with the apparent exception of *πέικετε* for *πάκετε* σ 316) aided by the circumstances which render the lengthening easiest phonetically; i.e. the

¹ In trisyllabic words ending with a doubtful syllable, e.g. *ἄσπος*, the right to lengthen is altogether denied.

² The quality of the vowel is never altered by metrical lengthening; *ἡγάθεος*, *ἡμευόσας*, *ἡνορέν* (cf. *ἡνίρ*) are regarded by Schulze as instances of primitive

length, as in the Skt. *vrddhi*, and confined to derived forms. See Schulze's own words, p. 147, which I do not altogether follow.

³ For the simple *πουλός* see note on K 27.

vowel lengthened is either followed by a liquid or *F*, or is *i* followed by another vowel. *δορι* has been already mentioned (here we can only guess that it stands for *ἄδορι*). *οὔνομα* cannot be explained in any other way; and Schulze remarks that Homer never has *οὔνομα* elided, which in so common a word we should expect to find if the *οὔ-* really belonged to it. *μέλαμι* (Ω 79) admits of no other explanation. *τάρας* stars Σ 485 is the same word as *τέρων*, *Alkaios frag.* 155.

ιερός is discussed at length, as it gives the forms *ιερόν*, *ιεροῦ* (—υ) where the lengthening of the *i* cannot be metrical. Schulze distinguishes, therefore, no less than four, or possibly five, words:—

- (1) *ιερός* *holy*, always with *i* except in *ιερά*, where metrical lengthening is admissible.
- (2) *ιερός* with *i*, *strong, active*, Skt. *iśhīras*, in *ιερόν μένος* Ἀλκινόοιο, *φυλάκων ιερόν τέλος* K 56, *ιερώ ἐνι δόφρῳ* P 464 (and read *ιερόφρῳσι* with metrical lengthening for *ἡερόφρῳσι*).
- (3) *ιερός* (*i*) or rather *εἰερός* in the same sense but from the strong form of the root, *eis-* for *is-*. Hence *ιερός* *ἰχθῦς* II 407, and *ἀλιπόρφυρος εἰερός ὄρνις* Alkman *fr.* 26. Perhaps also *κνέφαρ εἰερόν* (*swift*) Λ 194.
- (4) *ιερός* (*i*) from a reduplicated form of the same root *isā = i-is* in the sense *making active, busying*; *ιερόν ἡμαρ*, cf. Shakspeare's *busy day*; *ἀλφίτον ιερόν*, *ιερός ἀκτῆς = strengthening*.

But Schulze confesses that he is not entirely satisfied with this and is inclined to call in yet another root *is = desire*, reduplicated *i-is*, so that *isaros = longed for*, cf. especially *κνέφαρ ιερόν* in Λ 194.

The preposition *ἐν* takes the form *εἰν* only in phrases such as *εἰν ἀγορῇ*, *εἰν Ἀῖδαο* (hence only in arsis; whereas *εἰς* is constantly used in thesis, the *εἰ* here being a compensatory lengthening for *ἐν*). Here the preposition and its noun are to be regarded as one word. So *εἰν οὔρῃσι*, but *εἰνι ὀρόνῳ* is an analogical extension, for *ἐν ὀρόνῳ* is not metrically impossible. *εἰν ἀλί*, *εἰν ἐνί* (E 160 etc.) are to be counted among trisyllabic words.

The second of three short syllables is lengthened in *ὑπεῖρ ἄλα ὑπείρεχον*, *ὑπεῖρβαλον*, *σεμείλια*, *διφιλε* (whence the scansion has passed to *διφιλος*, -ον instead of the more regular *διφίλος*, cf. *διογενής*¹) *διππετός*, *descending by the will* (or *aíd*) *of Zeus* (not *from Zeus*, which would be *διοπετής*).

Lengthening of the third syllable occurs in *μετακίεσθον*, *ἀριδείκετον* (from *δεκ- = dec-us*?), *ἀπερείσια* (also *ἀπειρέσιος*), *μαχεούμενος* (beside *μαχαιόμενος*).

The third short syllable after a long seems to be lengthened in *αὐτοχόωνος* Ψ 826 (probably we should read *αὐτοχόωνος* from *χόωνον*).

¹ Schulze does not admit that the -i of the dat. was ever long by nature; see *H. G.* § 373. It is lengthened chiefly when it comes after two short syllables—*ἄϊδι*, *δέπαι* etc.—and in the antispastic words *Ἀχλλεύ*, *Ὀδυσσεύ*. The

same is true of the -a of neut. plur., which is lengthened under metrical necessity in *ὀπταλέα*, *πορφυρέα* etc., and in trisyllables *ἔρεα*, *φλόρεα* etc. For *τά* at the beginning of a line see below, C (1).

In *κυβόσια* (A 679, § 101) for the more regular *κυβόσια* the choice of the syllable seems to be due to the fact that *ι* followed by a vowel particularly invites lengthening; see B (2).

κατάλοφάδια (or *-ια*) κ 169 is a unique instance of two vowels metrically lengthened in one word.

A (2). *Antispastic words.*

It has been already pointed out that the lengthening of the first syllable here is due rather to metrical convenience than to necessity:

Homer can say *Ἀπόλλωνα προσέφη* without lengthening the *Ἀ-*. But the license is permitted in a few words, and has, moreover, been extended to words with a doubtful or long final syllable at the end of the line.

Thus *εἰλήλουσα* for *ἐλήλουσα* is only to be explained by metrical lengthening; but besides *εἰλήλουσα*, *-ε* in the middle of the line (twice only) we have *εἰληλούσαι*, *εἰληλουεώς* etc. at the end more than 20 times (*ἐληλουεώς* O 81). *εοικυῖται* (Σ 418) may be similarly explained.

Other possible cases are *ἀπηνίζοντο* K 572, *ὑπεμνήμυκε* (for *ὑπέμνυκε*?) X 491, and *Εἰλέφουσα* (only at the end of the line in H.).

Ἀπόλλωνα and *Ἀπόλλωνι* are found in all parts of the line, *Ἀπόλλωνος* at the end only except in ι 198.

Like the proclitic prepositions in series of three shorts already dealt with, it appears that enclitics may be regarded as part of the preceding word in forming an antispast. The *ου* of *Οὐλύμπος* thus arises in the forms *Οὐλύμπιο* (23 times in *Il.* and *Od.*), *Οὐλυμπόδε* (10 times), *Οὐλυμπός τε*, *-όν τε* (4 times). The only instances without this excuse are Ξ 298 (= 309), II 364, Σ 616, Φ 389, λ 315—the last two passages at least very late ones. For *Οὐλυμπόδ'* Θ 439 see under C (1).

In all these cases the lengthening takes place only before liquids and *F*, except in the unavoidable name *Ἀπόλλων*.

B (1). *Any short vowel followed by F and standing between two longs can be lengthened.*

This lengthening generally takes place in thesis, with no aid from rhythmical accent, and the rules of absolute necessity are very strictly observed in consequence.

As *πν* always makes position in Homer, forms like *πνέ(F)οντες* are impossible. Hence the purely metrical forms *πνέοντες*, *πνέουσιν*, *ἐμπνέειν* etc. *πνέει* (P 447 = σ 131) is the only form in H. where the lengthening is avoidable (see ε 469); here the following *τε* may possibly be regarded as part of the word.

Position before *πλ* may be neglected; hence *πλείοντες* is rare (π 368); for *πλείειν* we should perhaps read *πλείμεν*.

ἡγνόησε (A 537 etc.) seems to be *ἡγνόησε* with metrical lengthening from *ἡγνοῖέω* (read *ἡγνόημι* ω 218).

B (2). *Y and ū standing before a vowel and between two long syllables may be lengthened.*

Here again the lengthening is confined to thesis, and the conditions of metrical necessity are rigorous in Homer (enclitics being counted as part of the word). The chief instances are *ὑπεροπλήνισι* A 205, *προευμήνισι*

B 588, Ἰπποδάμην B 573, (ὑποδάμην I 73? see note), ἀτμίνην v 15
 ἰστίν τ' ξ 159 etc., ἀκομιστὴν τε φ 284, κακοεργίης χ 374, ἀεργίης υ 22
 (But ἀναλκίης, ἀϊδρείης should probably be -εῖης.)

The suffix -ίω is discussed at length, with the result that the quantity was variable in the earliest times; but in patronymics and the like it short gradually prevailed, so that ι remains only from metrical necessity or in names belonging to the oldest mythology (Πανδίω, Τηριό, Ταλαϊονίδης, Ἰσιονίδης, κυλλοποδίω—a hypocoristic name, —Ἰουππίω).

A further long discussion is devoted to the vowel-length of verbs -ίω, -ύω. These have to be treated under different heads according to whether they are primitive or denominative, and roots originally ending in consonant have to be distinguished from the vocalic.

(a) Primitive verbs. The original quantity of the root-vowel must be traced, and is always preserved. The verb εὔω (εὐίω, for the two are confused in our authorities) represents five different roots: (1) *dh̥* *fūr-ere*; in A 342 ὀλοῖσθαι φρεσὶ εὐίαι (read εὐίαι from *dhūs-jo*); see εὐέελα. (2) *dhū* = *rush*, εὐώ, εὐ-νω. (3 and 4) *dhū*, *dhūs*, both meaning *breathe, smoke* (εὐμός *spirit* = *fūmus*: but εὐμός *anger* = *dhūs* from (1); Lett. *dusma* = *anger*). (5) *dhū* = *sacrifice* (εὐός, εὐός. But the different senses cannot always be clearly separated; e.g. περὶ γὰρ ἔγκει εὐών (εὐίαν) may belong either to (1) or (2).

The following verbs always have *ū* except before *c*: δύω (δύω Σ I Φ 559, δύνι A 194 are aor. subj. from ἰδύν, and retain the long vowel the indic.); *Ferū* = *draw* (with a by-form *Ferū*): in Δ 492 we should perhaps read ἐτέρωκε *Ferún*τα from a non-thematic **Férū*μαι: so Ψ δεῦρο *Ferús*, Ω 16 τρίς δὲ *Ferús* (here as aorist). Perf. and plupf. *ē* for *Ferū*-, εἰρύτο εἰρύμεναι. In εἰρύεται *ū* has become *ūF* before vowel, but in Ξ 75 εἰρύεται has *ū* from analogy of the other for λύω: ἀλλύεσκεν, ἀλλύουσαν take *ū* from metrical necessity: for Δ Ψ 513 read ἔλυσεν, λύει (*ū*) in η 74 is wrongly imitated from λύω 205. Thus λύω, εὐώ (sacrifice), δύω, φύω (all with *ū*) follow analogy of verbs in -άω, -έω, -όω. βουλυτόνδε (Π 779) has *ū* by nature not metrical necessity, as is shewn by Aristoph. *Av.* 1500; it is not like the adj. λυτός, but from a subst. (properly a *nomen actionis*) which takes the long vowel as elsewhere. For the root *pnū* = *be vigorous*, beside *pnēF*, *breathe*, see note on E 697, and for (c) *erū*, (c) *erū* on A 216. In all these cases the original quantity of the *u* is preserved throughout.

(β) All denominative verbs in -ύω from stems in -*u* originally have (with -ύω, -ύα), and this quantity is retained not only in Homer but in Pindar and the older epic and lyric poets generally; the *ū* in the present is an Attic innovation, due to the analogy of fut. and aorist (note the defective μεεύω, which has no sigmatic forms, retains *ū* throughout). Hence in ἐρητύοντο, ἐπ-ιεύουσι (Σ 175) the lengthening of the *u* is solely to metrical necessity.

The same holds good of denominative verbs in -ίω (-ίω, -ίω, -ίω Homer). μῆνιε B 769 is a late form (see note there). The defective εἰσαίω, with no sigmatic forms, never has *i*, like μεεύω. *κο* is from an *c*-stem, for κονίω (κονία = κονί-*ιά*; cf. σποδίη by σποδίζομαι (I) is of unknown origin, but evidently for δῖς-*ιομαι*, cf. ἀν-ώϊς-ώϊς-*ων*. The act. δῖω (I) seems to follow the analogy of αἶω.

Of primitive verbs in *-ίω*, *τί-ω* *honour* has *ι*, which, however, may be put into *-ιj-* before vowels. The root is *kēi*: *kī* (Skt. *cāyati*) and different from *kēi*, *kī* (Skt. *cāyate*), root of *τεί-νυμι*, *τείω*, *τίσις* etc., which means *avenge, exact payment* (whence also *ποιμή*). Here our mss. nearly always write *-ι-* for *-ει-*. The similarity of the two verbs in Greek caused some interchange of meaning, e.g. Γ 288 *τιμὴν τινέμεν* (*τινέμεν* = *τιμνέμεν*) is evidently meant for an etymological play, and *ποιμᾶς* in Γ 10 is equivalent to *τιμᾶς*.

φοίνις (ι) from *ἔφοιεν* is due to metrical necessity.

Derivative verbs in *-άω*, *-έω*, *-όω* equally retain the short vowel. *παλέω*, *πανεόω*, *ἀκεόωμενος* are, of course, from *-εω* stems (*-έω* = *-εω* = *-εω*). *τιμνέω*, however (E 255), is an exception, apparently due to the false analogy of these verbs. *ἀχρεῖον* B 269 is a participle from *ἀχρεῖω* = *to be colourless* (*ἀχρής*: *χρῶς*: *ἀναιδής*: *αἰδῶς*); thus *ἀχρεῖον ἰδῶν* = *with pallid look*, cf. *πεφροντικὸς βλέπει* Eur. *Alc.* 773, *κακὰρδὸς γελᾷν* Theokr. 14, *κλέπτων βλέπει* Aristoph. *Vesp.* 900, and various other similar cases. So *ἀχρεῖον δ' ἐγέλαια*, *a pallid laugh*, σ 163. *μαχετόμενος* like *ἀχρεόμενος* is explained by metrical necessity.

In the case of denominative verbs in *-άω*, there are some exceptions hard to explain, except by the analogy of primitive verbs with long stems such as *μνᾶ-ομαι* *remember*, *μαί-μα-ω*, *ζῶω* for *ζά-ω*, etc.; e.g. *μενοινῶω* for *-άω* or *-ήω*, *μνᾶ-ομαι* *woo* (if for **βνᾶ-εσθαι*, from *βανᾶ* = *γυνή*). *ἡβῶομαι*, *ἡβῶωσα*, *ἡβῶντες* (*ω* for *ᾱ*) might seem to be excused by metrical necessity, but this Schulze does not admit in the absence of analogies in *-α-* verbs.

In *-ο-* verbs *ἰδρώ-ω* and *γελώ-ω* are from *-ω* stems. The only difficulty is caused by *ὑπνώοντας* (Ω 344 *τοὺς δ' αὐτὲ καὶ ὑπνώοντας γάρει*). Schulze remarks that a magic wand is not needed to wake a sleeper; he suggests that *ὑπνώω* is a desiderative like *δυπέω*, *κουπέω*, deriving it (after Wackernagel) from *ὑπνωίω* *lōn*. *Hermes* does not wake the sleepers, but quickens the tired, those who from weariness are falling asleep.

C (1). *A short syllable can stand in place of a long one in the first arsis (στήχος ἀκέφαλος).*

In this and the next two sections it is to be understood that the short syllable is not lengthened as in the preceding, but remains short. Hence in the tradition either *ε* and *ο* are not changed to *αι* and *ου*, or if *αι* and *ου* are found we ought to write *ε* and *ο* for them.

ἐπίτονος μ 423, *ζεφυρίη* η 119, *τὰ περὶ καλὰ Φ* 352, *τὸν ἕτερον* α 266 would be sufficiently excused by metrical necessity. But this does not account for *εἰανοῦ* (*ἑανοῦ*) Π 9, *τοῖσιν* B 440, and five other places, *ἐπὶ δὴ* often (not from *ἐπὶ* *ἑπὶ*), *δαΐζων* Λ 497 (*ᾶ* about 20 times), *ἀείδῃ* ρ 519 (*ᾶ* about 100 times), *διὰ Γ* 357 etc., *φιλε* (*φίλε*) Δ 155 etc., *Ἄρεα* E 31, *λύτο* (*λύτο*) Ω 1, (*βορέης* with synizesis? I 5, Ψ 195), *Οὐλυμπόνδ'* Θ 439 (see under A 2), (*κάος ἔεσε*? X 332), (*τροφάει*? N 557? see on O 666), *κλύτε* (*κλύτε*) *passim*, *εἴρυα* (*ἑρύρυα*) Δ 9, Ξ 32, Π 863, *κρείο* (*κρείο*) K 285, *οὔρεος* (*only* in the first foot, else always *ὄρεος*: in ζ 102 read *οὔρεα*. *οὔρεα* for *ὄρεα* is explained by the three short syllables. But *οὔρεα* is a difficulty, as there is here no metrical necessity, the

alternative form $\delta\rho\epsilon\epsilon\iota$ being at hand. Schulze hesitatingly suggests it for $\sigma\upsilon\rho\epsilon\iota$ we should always read $\sigma\upsilon\rho\epsilon\iota$ —in Ω 614 $\epsilon\kappa$ $\sigma\iota\sigma\iota\phi\acute{o}\lambda\omicron\iota\sigma\iota\kappa\iota\upsilon$ $\delta\rho\epsilon\epsilon\iota$ as λ 574).

C (2). *A short syllable can stand in place of a long one in the fifth thesis (στήχος λαγαρός).*

Schulze recapitulates the evidence given by Hartel and others shewing that the very weakest "position" is sufficient to lengthen a short syllable at the end of the first foot, e.g. $\pi\omicron\lambda\lambda\acute{\alpha}$ $\lambda\iota\sigma\sigma\acute{o}\mu\epsilon\mu\omicron\varsigma$ (λ for $\epsilon\lambda$?), $\pi\omicron\lambda\acute{\rho}\upsilon\sigma\tau\acute{\alpha}\zeta\epsilon\kappa\epsilon\kappa\epsilon\upsilon$ ($F\rho\upsilon$ -) Ω 755, $\pi\upsilon\kappa\kappa\acute{\alpha}$ (F) $\rho\omega\gamma\alpha\lambda\acute{\epsilon}\eta\eta$ ν 438. So perhaps $\chi\epsilon\iota\rho\alpha$ $FF\eta\eta$ ($\epsilon F\eta\eta$) I 420, $\text{Ze}\acute{\upsilon}\varsigma$ $\delta\acute{\epsilon}$ $FF\delta\eta$ A 533 for $\chi\epsilon\iota\rho\alpha$ $\acute{\epsilon}\eta\eta$, $\text{Ze}\acute{\upsilon}\varsigma$ $\acute{\epsilon}\delta\eta$, and $\delta\epsilon$ $\tau\epsilon$ $FF\acute{\alpha}\epsilon$ θ 524. But the instances he quotes to shew that real trochee could stand for a spondee at the beginning of the line are very scanty and almost all more or less conjectural—generally from the *Odyssey*. His strongest case is $\text{A}\iota\alpha\eta$ $\text{I}\delta\omicron\mu\alpha\mu\epsilon\upsilon$ $\tau\epsilon$ Ψ 493 (where note). In A 187, 202 he thinks that the original reading was $\delta\phi$ $\mu\acute{\epsilon}\eta$ $\kappa\epsilon\eta$, written perhaps $\delta\phi\epsilon\alpha$ $\mu\acute{\epsilon}\eta$ $\kappa\epsilon\eta$ (cf. $\acute{\epsilon}\eta\lambda\mu\mu\epsilon\tau\acute{\alpha}\rho\omicron\iota\sigma\iota\kappa\iota\upsilon$) and corrupted to $\delta\phi\epsilon$ $\acute{\alpha}\eta$ $\mu\acute{\epsilon}\eta$ $\kappa\epsilon\eta$.

C (3). *A short vowel can stand for a long one in the sixth arsis (στήχος μέγας).*

Here the evidence is somewhat stronger. The chief instances are $\alpha\iota\delta\omicron\lambda\omicron\eta$ $\delta\phi\eta$ M 208 (see note there), $\acute{\epsilon}\iota\omega$, $-\eta\iota$ (for $\acute{\epsilon}\iota\omega$, subj. of $\acute{\epsilon}\iota\mu\iota$, H 340, I 245, Ψ 47), $\kappa\acute{\alpha}\nu\epsilon\iota\alpha$ (κ 355) from $\kappa\acute{\alpha}\nu\epsilon\omicron\mu$, $\varsigma\upsilon\phi\epsilon\iota\omicron$ (κ 389) from $\varsigma\upsilon\phi\epsilon\acute{\omicron}\nu$, $\nu\acute{\epsilon}\mu\epsilon\epsilon\varsigma\iota$ Z 335 (generally explained by the false analogy of the verb $\nu\epsilon\mu\epsilon\epsilon\sigma\acute{\alpha}\omicron\mu\alpha\iota$), $\sigma\upsilon\delta\acute{\omicron}\nu$ for $\acute{\omicron}\delta\acute{\omicron}\nu$ ρ 196, $\acute{\epsilon}\acute{\alpha}\gamma\eta$ A 559, $\acute{\epsilon}\phi\iota\acute{\epsilon}\iota\varsigma$ A 51 (itself elsewhere always has ι except under metrical necessity, $\acute{\epsilon}\mu\iota\sigma\iota$ $\mu\epsilon\sigma\iota\acute{\epsilon}\mu\epsilon\eta\alpha\iota$, $\mu\epsilon\sigma\iota\acute{\epsilon}\tau\epsilon$, etc., whereas $F\acute{\iota}\epsilon\mu\alpha\iota$ = *aim at* always has ι). $\acute{\upsilon}\delta\alpha$ has $\acute{\upsilon}$ only at the end of the line, $\acute{\upsilon}\delta\alpha\tau\omicron\varsigma$ only at the beginning, $\acute{\upsilon}\delta\alpha\tau\iota$ (metrical necessity) in any place; the only exceptions are Φ 300, where we read $\acute{\upsilon}\delta\alpha\tau\omicron\varsigma$ $\pi\lambda\acute{\alpha}\tau'$ for $\pi\lambda\acute{\alpha}\theta'$ $\acute{\upsilon}\delta\alpha\tau\omicron\varsigma$, and ϵ 475; and the phrase $\text{C}\tau\upsilon\gamma\epsilon\acute{\omicron}\varsigma$ $\acute{\upsilon}\delta\omega\rho$, which is invariably treated as a single word $\text{C}\tau\upsilon\gamma\epsilon\acute{\omicron}\varsigma\acute{\upsilon}\delta\omega\rho$, with $\acute{\upsilon}$ lengthened by metrical necessity. Schulze points out that $\text{C}\tau\upsilon\gamma\epsilon\acute{\omicron}\varsigma$ never used alone by Homer; to him the name of the river is "Water Loathing"; cf. $\text{K}\upsilon\eta\acute{\omicron}\varsigma\omicron\upsilon\rho\alpha$, $\text{E}\lambda\lambda\acute{\eta}\varsigma\pi\omicron\tau\omicron\varsigma$, and Herod. vi. 74 $\epsilon\kappa$ $\delta\acute{\epsilon}$ $\tau\alpha\acute{\upsilon}\tau\alpha\iota$ $\pi\acute{\omicron}\lambda\iota$ $\lambda\acute{\epsilon}\gamma\epsilon\tau\alpha\iota$ $\acute{\epsilon}\iota\eta\alpha\iota$ $\tau\acute{\omega}\nu$ $\text{A}\rho\kappa\acute{\alpha}\delta\omega\eta$ $\tau\acute{\omicron}$ $\text{C}\tau\upsilon\gamma\epsilon\acute{\omicron}\varsigma$ $\acute{\upsilon}\delta\omega\rho$. $\text{C}\tau\upsilon\gamma\epsilon\acute{\omicron}\varsigma$ appears by itself in Hes. *Theog.* 389.—Other possible instances of the licence are $\delta\iota\delta\omicron\upsilon\eta\alpha\iota$ Ω 425, $\acute{\alpha}\delta\eta\eta$ or $\acute{\alpha}\delta\delta\eta\eta$ E 203.

$\text{A}\rho\eta\varsigma$: the α must be short by nature, as it is never long in thesis Homer. It is used long (1) in the first and sixth arsis, (2) in the form $\text{A}\rho\eta\omicron\varsigma$, $\text{A}\rho\eta\acute{\iota}$, $\text{A}\rho\eta\alpha$. This suggests that (1) follows from the licence allowed in these places, and that $\text{A}\rho\eta\omicron\varsigma$, $\text{A}\rho\eta\acute{\iota}$, $\text{A}\rho\eta\alpha$ with $\bar{\alpha}$ represent $\text{A}\rho\acute{\epsilon}\epsilon\omicron\varsigma$, $\text{A}\rho\acute{\epsilon}\acute{\epsilon}\iota$, $\text{A}\rho\acute{\epsilon}\acute{\alpha}$ from a nom. $\text{A}\rho\epsilon\alpha\epsilon$ (c)- $\epsilon\upsilon\varsigma$, with $\bar{\alpha}$ lengthened by necessity ($-\epsilon\omicron\varsigma$ for $-\eta\omicron\varsigma$ as in $\text{T}\upsilon\delta\acute{\epsilon}\omicron\varsigma$, $\text{A}\tau\acute{\rho}\acute{\epsilon}\omicron\varsigma$). For the full discussion of this doubtful matter, however, reference must be made to the original.

$\acute{\alpha}\eta\eta\epsilon\rho$ like $\text{A}\rho\eta\varsigma$ has $\bar{\alpha}$ only in the first or last place, except M 38 Ψ 112, μ 77. In the first we can read $\acute{\alpha}\mu\phi\omicron\tau\acute{\epsilon}\rho\eta\iota\kappa\iota\upsilon$ $\acute{\alpha}\eta\eta\epsilon\rho$ $\acute{\epsilon}\chi\omicron\iota$: in the second the phrase seems to be deduced from $\epsilon\pi\iota$ δ' $\acute{\alpha}\eta\epsilon\varsigma$ $\acute{\epsilon}\sigma\epsilon\lambda\omicron\iota$ $\delta\rho\omicron\eta$ (γ 471, ξ 104). In the trisyllabic forms $\bar{\alpha}$ is permitted in any place whether the word ends with a vowel or consonant; $\acute{\alpha}\eta\epsilon\rho\omicron\varsigma$ follows

analogy from *ἀνέρι* the more easily, because both forms had been entirely supplanted in common use by *ἀνδρός*, *ἀνδρί*, so that consciousness of the real quantity was lost.

In spite of the extraordinary mastery of material and fertility of resource with which Schulze defends his theses, it is obvious that they are in very different degrees probable or proved, and some are in important respects hardly defensible. It will be sufficient here to mention a few of the broader difficulties raised by Schulze's position.¹

A (1). As soon as Schulze admits the lengthening of the first syllable in trisyllabic and antispastic words, he abandons metrical necessity and sets up metrical convenience in its place. When once the Epic poets allowed themselves for convenience to use *ἄορι* as a dactyl as well as an anapaest, they had really made the first syllable common for all poetical purposes; it is impossible to suppose that they were any longer governed by the stern conscientiousness which Schulze imputes to them, and refused to use *ἄορος* as a dactyl before a vowel. The facts point in the same direction; apparent cases of such "forbidden" use are abundant, and a large part of Schulze's capacious book is occupied with heroic attempts to get rid of them. His treatment of *ἱερός* is a good instance. We may agree with him that the *ι* is naturally short, and was first lengthened for metrical convenience in the often-recurring form *ἱερά*. But the other cases of lengthening were certain to arise when once the idea had grown up that the *ι* was common—hence *ἱερός*, *ἱερόν*, and even *ἱεροῦ* as dactyls. The consequence seems, indeed, so inevitable that Schulze's struggles to evade it are most puzzling. In fact he has himself to admit the force of analogy in some cases, e.g. *εἰνὶ ὀρόκωι*. Hence for all its ingenuity I regard his analysis of *ἱερός* as needless and entirely unconvincing, and still believe that while the *Iliad* was composing *ἱερός* always bore, more or less vividly, the sense of *holy*.

A (2). The forms *εἰλήλουσ-α*, *-ας*, *-εν*, *-μεν*, *-ώς*, *-ει* occur 30 times at the end of the line, *ἐπήλουσα*, *-ε* in the middle of the line only twice (ν 257, ν 191). It would seem more reasonable, therefore, to attribute the lengthening to the "fifth arsis" than to the antispastic form of the words, which in a majority of cases does not exist. It is then rarely transferred, when the *ει*- had been consecrated by usage, to other parts of the line. *Εἰλαίευσια* occurs only at the end of the line in Homer, and at the beginning in Hesiod. *Ἀπόλλωνος*, *-α*, *-ι* with *αι* occur 11 times at the end, once at the beginning, and 6 times inside the line. All this points to a licence of lengthening spreading from the end of the line, while Schulze would have us believe that it began in the middle, where alone the antispastic character is felt. Only in the case of *Οὐλύμπος* does there seem to be ground for Schulze's theory, as *Οὐλύμπιο* occurs 14 times and *Οὐλύμπόδε* 8 inside the line against 10 and 2 at the end. But from these forms the *οῦ* clearly spread to the other cases at an early date. Schulze's attempts to get rid of the outstanding six cases are complete failures. In Θ 439 it appears that he would give

¹ See some very sound criticism in Danielsson *Zur metrischen Dehnung im älteren griechischen Epos*, Stockholm

1897, of which I have made free use in what follows.

completely different accounts of the *ou* according as we read *Οὐλυμπόνδε δέκε* or *Οὐλυμπόνδε δέκε*!

B (1) (2). Here there can be little question that the lengthening of the vowel in thesis originated as Schulze supposes in cases of absolute necessity. But again he seems to err in trying to introduce a too rigid limitation, and to deny metrical lengthening when the final syllable though normally long or doubtful, is capable of being shortened; to admit, for instance, the lengthening in *πνείων*, but to deny it to *πνέει*. His theory would be all the stronger for a little elasticity; though it must be said that in this particularly valuable section of the work the facts more nearly bear out the rigid conclusions than in other parts.

C (1) (2) (3). The evidence to shew that metrical lengthening can take place in the sixth arsis seems strong; but it is entirely against Schulze's theory that the vowel was left short in recitation, so that a iambus actually stood for a spondee. Such an assumption is almost incredible in itself, and with the single exception of *ἔπος* M 208 the lengthening is always expressed in the traditional text by *αι* and *ου* for *ε* and *ο*. This is not the case in the first arsis, where in several cases the vowel is left short. But even here the lengthening prevails. I have therefore spoken throughout the notes of the lengthening in the first and sixth arsis, not of a short syllable in place of a long one. It need hardly be added that the "power" of a particular place to lengthen a syllable is a mere figure of speech, recording the fact that in this place an unexplained lengthening is so often found as to justify us in supposing that it is not merely our ignorance of the etymological or other cause which is to blame, but that a real licence, for some reason which we do not know, was in this place permitted.

With this caveat before him the student cannot fail to learn much from Schulze's important work, which must beyond question form the foundation of any future inquiries into the matters with which it deals. In details there is an enormous amount of fertile suggestion on which has been in this brief abstract impossible to touch; much of it will doubtless be proved wrong, but in the meantime it has none the less an illuminating power.

APPENDIX E

NESTOR'S CUP

THE following illustrations throw light on the description of A 632. Fig. 14 is the cup found at Mykene by Schliemann, see Schuchhardt p. 241; while the two ruder instances (from Helbig *H. E.*² p. 374),



FIG. 14

illustrating the possible meaning of the *πυθαίεος*, are both from at Caere.

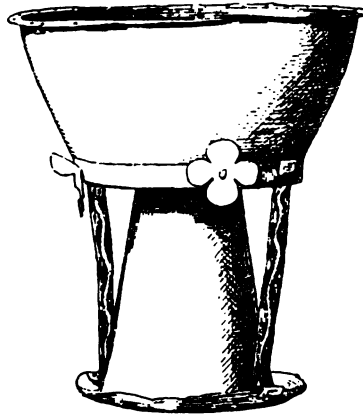


FIG. 15

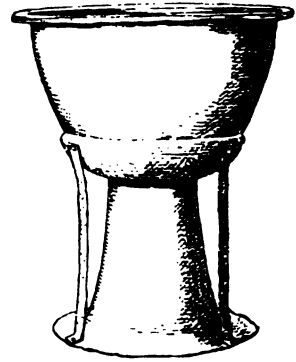


FIG. 16

APPENDIX F

A CONSIDERABLE papyrus of E has been published in the second volume of Grenfell and Hunt's *Oxyrhynchus Papyri*, which appeared when the preceding sheets had already been passed for press. I add here for the sake of completeness such readings as should have appeared in the Apparatus. This MS. (which I call Pap. π) almost invariably writes α for Ι—a peculiarity which is not further noted.

4. δαίε: δαι. 16. θ': ε' (*supr.* θ). 31. τειχεσιπλάτα *supr.* β over π.
 32. ἑάσωμεν. 42 *om.* 43. τεκτονός erased, *supr.* μισθός. 57 *om.* 64.
 εἰσπὰτα ἦδαι. 68. νυξ. 75 *om.* in text: written in margin but marked for
 insertion after 83. 87. θμ: αν. 92. θ': ε'. 104. δῆσα σχήσασθαι (*supr.*
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